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# CONTENTS OF VOL. VII.

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## A GLOSSARY OF LATER AND BYZANTINE GREEK.

BY E. A. SOPHOCLES.

	PAGE
INTRODUCTION . . . . .	1
Universality of the Attic Dialect . . . . .	1
The Later Periods of the Greek Language . . . . .	6
Alexandrian Period . . . . .	6
Roman Period . . . . .	9
Byzantine Period . . . . .	16
Turkish Period . . . . .	33
The Foreign Element of the Greek Language . . . . .	38
Rhythm . . . . .	50
Grammatical Remarks . . . . .	67
Orthography and Orthoëpy . . . . .	67
Consonants . . . . .	80
Nouns . . . . .	81
Adjectives . . . . .	87
Pronouns . . . . .	88
Verbs . . . . .	89
Syntax . . . . .	94
Preface to the Glossary . . . . .	131
List of Later and Byzantine Authors referred to . . . . .	134
 GLOSSARY . . . . .	 143
Additions to the Introduction . . . . .	575
Additions to the List of Authors . . . . .	575
Additions to the Glossary . . . . .	575
 APPENDIX . . . . .	 579
Modern Greek Period . . . . .	579
Corrections . . . . .	623



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*A Glossary of Later and Byzantine Greek.*

By E. A. SOPHOCLES.

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*Communicated October 12th, 1858.*

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INTRODUCTION.

UNIVERSALITY OF THE ATTIC DIALECT.

§ 1.

As early as the latter half of the fifth century before Christ, Athens was regarded as the intellectual centre of Greece. Its dialect, in point of development and in richness of literature, stood at the head of all the Greek dialects. The natural consequence of this pre-eminence was that Greeks from all the tribes repaired thither to obtain a finished education.<sup>1</sup> It is not necessary to our purpose to mention here any other names than those of Ephorus of Æolis, Aristotle of Stagira, Theopompus of Chios, and Theophrastus of Lesbos.

Now persons from whatever part of Greece educated at Athens would by preference use the dialect of Athens. And it is not difficult to understand that their example would naturally be followed by their kinsmen, pupils, friends, and dependents. Further, Athens was the great emporium of Greece.<sup>2</sup> Of course all the dialects met at

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<sup>1</sup> THUC. 2, 41 Ξυνηλὼν τε λέγω τήν τε πᾶσαν πόλιν τῆς Ἑλλάδος παιδεύειν εἶναι: said by Pericles. αἱ, Προ-  
Ραπ. 50 Ε Τοσοῦτον δ' ἀπολείπειν ἡ πόλις ἡμῶν περὶ τὸ φρονεῖν καὶ λέγειν τοὺς ἄλλους ἀνθρώπους, ferred that a  
μαθηταὶ τῶν ἄλλων διδάσκαλοι γεγόνασι, καὶ τὸ τῶν Ἑλλήνων ὄνομα πεποίηκε μηκέτι τοῦ γένους, ἀλλὰ -8, 8, 9 Ἀκούσας  
εἶναι, καὶ μᾶλλον Ἑλλήνας καλεῖσθαι τοὺς τῆς παιδείσεως τῆς ἡμετέρας, ἢ τοὺς τῆς κοινῆς φύσεως μετ' ἑνα τῶν σωματοφυ-

<sup>2</sup> XEN. Vect. 1, 6 Οὐκ ἂν ἀλόγως δέ τις οἰηθείη τῆς Ἑλλάδος, καὶ πάσης δὲ τῆς οἰκουμέ necessarily imply that

Greek dialects; unless it be assumed unwarrantably that the grammarians took liberties with the words which they represent as Macedonian.<sup>16</sup>

Alexander, the son of Philip, was placed under the immediate tuition of Aristotle. And as this philosopher used no other dialect than the Attic, his pupil became acquainted with that dialect and its literature at an early age. Now the language of Alexander must have been also the language of his personal attendants and officers in general. The common soldiers of course spoke their native dialect;<sup>17</sup> and it is natural to suppose that the military terms and expressions used in the army of Alexander were of Macedonian origin.<sup>18</sup>

## § 6.

In Egypt and in the greater part of Western Asia the Greek was no native tongue. Ptolemy the son of Lagus, one of Alexander's generals, and afterwards the first Macedonian ruler of Egypt, introduced the Attic dialect into that country. And although the native population spoke the language of their forefathers, the Greek residents followed the example of the king and his officers and flatterers. Hence the Greek inscriptions found in Egypt are written in Attic.<sup>19</sup> The other dialects were now so little heard in Alexandria,<sup>20</sup> that, whenever they made their appearance there, they

<sup>16</sup> HES. Ἀβαγνα, ρόδα. Μακεδόνες. Id. Ἀβαρκνᾶ, κομᾶ. οὕτω Μακεδόνες. Id. Ἀβαρύ, ὀρίγανον. Μακεδονία (sic). Id. Ἀβλόει, σπένδε. Μακεδόνες. Id. Ἀβρούτες, ὄφρυς. Μακεδόνες (the plural ἀβρούτες comes from ἡ ἀβρούς, brow). Id. Ἀδισκον, κυκεῶνα. Μακεδόνες. Id. Ἀκρέα, παῖς θήλεια. Μακεδόνες. Id. Γάρκαν, ράβδον. Μακεδόνες: the same as the Latin virgam from virga. Id. Γόδα, ζντερα. Μακεδόνες: compare gut. Id. Γοράν, ἔν. Μακεδόνες. Id. Γώπας, κολοιούς. Μακεδόνες. Id. Ἰλεξ, ἡ πρίνος, ὡς Ρωμαῖοι καὶ Μακεδόνες: the same as the Latin ilex.

<sup>17</sup> Compare PLUT. I, 592 B Εὐθὺς ἀσπασάμενοι Μακεδονιστὶ τῇ φωνῇ: said of the soldiers of Eumenes. The following passage may be taken for what it is worth. QUINT. CURT. 6, 9, 34 Jamque rex intuens eum, "Macedones," inquit, "de te judicaturi sunt: quaero an patrio sermone sis apud eos usurus." Tum Philotas, "Praeter Macedonas," inquit, "plerique adsunt, quos facilius, quae dicam percepturos arbitror, si eadem lingua fuero usus, qua tu egisti," etc.

<sup>18</sup> Compare PLUT. I, 694 C Ἀναπηδήσας [Ἀλέξανδρος] ἀνεβόα Μακεδονιστὶ καλῶν τοὺς ὑπασπιστάς.

<sup>19</sup> They are contained in the third volume of Boeckh's Corpus Inscriptionum Graecarum. The inscription 4694 (B. C. 250 ±) is one of the oldest, if not the very oldest, in the collection.

<sup>20</sup> Compare THEOCR. 15, 87 Παύσασθ', ὦ δύστανοι, ἀνάντα κωτίλλοισαι Τρυγόνες· ἐκκναισεῦντι πλατειάσδοισαι ἅπαντα: to which the Syracusan women indignantly reply, Πελοποννασιστὶ λαλεῦμες· Δωρίσθεν δ' ἔξεστι, δοκῶ, τοῖς Δωριέεσσι, *We speak the language of Peloponnesus; the Dorians, I trow, have a right to speak Doric.* In respect to the word πλατειάσδω, *to broaden*, it refers to the prevalence of long A in the Doric dialect; which sound requires the mouth to be opened as much as possible.

would naturally attract notice. And some of the Ptolemys would not tolerate even the dialect of Macedonia.<sup>21</sup>

Seleucus and his successors introduced the Attic into Syria; and Eumenes and his successors, into the interior of Asia Minor. The two great centres of these parts of the Macedonian empire were Antioch and Pergamus.<sup>22</sup>

## § 7.

It appears, then, that, in the third century after Christ, the Attic had superseded the other dialects.<sup>23</sup> But the Attic used in countries more or less remote from Athens was not in every particular the same as the Attic of that city. On the contrary, speakers and writers born and educated in such countries were apt to mix with it words and phrases derived from their native idioms.<sup>24</sup> At the same time, they would naturally avoid whatever was likely to perplex a hearer or reader unacquainted with the refinements of the Attic dialect. The grammarians, from the second century downward, call this kind of Attic *the common dialect*,<sup>25</sup> and sometimes *the Greek language*, in contradistinction to *the Attic dialect*,<sup>26</sup> by which expression they designate the language of the earlier Athenian authors, as Plato and Demosthenes. When they apply the term *κοινή*, *common*, to the dialect of Pindar, they simply mean that this poet

<sup>21</sup> PLUT. I, 927 F Πολλῶν δὲ λέγεται [ἡ Κλεοπάτρα] καὶ ἄλλων ἐκμαθεῖν γλώττας, τῶν πρὸ αὐτῆς βασιλείων οὐδὲ τὴν Αἰγυπτίων ἀνεχομένων περιλαβεῖν διάλεκτον, ἐνίων δὲ καὶ τὸ Μακεδονίζειν ἐκλιπόντων.

<sup>22</sup> Compare JOSEPH. Ant. 17, 11, 4 Γάζα γὰρ καὶ Γάδαρα καὶ Ἴππος Ἑλληνίδες εἰσὶ πόλεις. Bell. Jud. 2, 14, 4 Οἱ Καισαρέων Ἑλληνες. 3, 9, 1 Καισάρειαν μεγίστην τῆς τε Ἰουδαίας πόλιν, καὶ τὸ πλεον ὑφ' Ἑλλήνων ἐποικουμένην.

For Greek inscriptions found in Syria, Assyria, and Mesopotamia, see INSCR. Vol. III, p. 211 seq.

<sup>23</sup> When Constantine Porphyrogenitus tells us that the Ionic, Doric, and Æolic were heard in his time, we are to suppose that he had in view *provincialisms* rather than genuine dialects; unless it be admitted that he is confusedly quoting some ancient author. PORPH. Them. p. 42.

<sup>24</sup> Compare ATHEN. 3, 94 Μακεδονίζοντάς τ' οἶδα πολλοὺς τῶν Ἀττικῶν διὰ τὴν ἐπιμείξαν.

<sup>25</sup> LUCIAN. Quomod. Histor. Scrib. 16 Καὶ ὅτι ἀρξάμενος ἐν τῇ Ἰάδῃ γράφειν, οὐκ οἶδ' ὅ τι δόξαν, αὐτίκα μάλα ἐπὶ τὴν κοινὴν μετέλθεν. CLEM. ALEX. 404, 22 Φασὶ δὲ οἱ Ἑλληνες διαλέκτους εἶναι τὰς παρὰ σφίσι πέντε, Ἀθίδα, Ἰάδα, Δωρίδα, Αἰολίδα, καὶ πέμπτην τὴν κοινὴν. PSELL. 8 Ἡ δὲ κοινὴ κἂν πέφυκεν ἄθροισμα τῶν τεσσάρων. Strabo recognizes only four dialects, namely, the Attic, Ionic, Doric, and Æolic. STRAB. 8, 1, 2.

<sup>26</sup> Take the following examples. PHRYN. Τάχιον οἱ Ἑλληνες οὐ λέγουσι, θᾶττον δὲ· μᾶλλον μὲν οὖν Ἑλληνες τὸ τάχιον, θᾶττον δὲ οἱ Ἀττικοί. MOER. Ἀγαμαὶ Ὑπερβόλου, Ἀττικῶς· Ἀγαμαὶ Ὑπερβόλου, Ἑλληνικῶς. Id. Ἀναβιοῦν, Ἀττικῶς . . . Ἀναβιώσασθαι, κοινόν.

Compare GALEN. VI, 312 B Οἱ μὲν οὖν ταγαγνῖται παρὰ τοῖς Ἀττικοῖς ὀνομαζόμενοι; παρ' ἡμῖν δὲ τοῖς κατὰ τὴν Ἀσίαν Ἑλλησι τηγαγνῖται, σκευάζονται δι' ἐλαίου μόνου.

employed a *mixed dialect*.<sup>27</sup> But this might with equal propriety be said of the language of Homer and Hesiod.

#### THE LATER PERIODS OF THE GREEK LANGUAGE.

##### § 8.

The history of the Greek language subsequent to the death of Alexander the Great may, for practical purposes, be divided into three periods ; namely, *the Alexandrian*, *the Roman*, and *the Byzantine*. It is hardly necessary to remark here that changes in a language are not instantaneous, but come on by insensible gradations, and therefore it is impossible to fix the precise time of the transition from one stage to another. Thus, although the period of the highest development of the Attic dialect coincides with the Persian and Macedonian troubles, we are not to imagine that it began on the day after the burning of Sardes and ended with the death of Alexander.

The expressions *later Greek* and *later authors* are commonly used with reference to the Greek language spoken and written during the Alexandrian and Roman periods. The Greek of the Byzantine period is called *Byzantine Greek*. Further, the Greek of the Septuagint and of the New Testament has been called *Hellenistic* or *Hebraistic Greek*, because the translators of the former, and nearly all the authors of the latter, were Jews whose mother-tongue was the Greek. The language of the Greek Fathers and of the Greek Ritual is sometimes called *ecclesiastical Greek*.

#### ALEXANDRIAN PERIOD.

##### § 9.

*From the Death of Alexander the Great (B. C. 323) to the Conquest of Greece by the Romans (B. C. 146).*

This period takes the name *Alexandrian* from the circumstance that Alexandria, under the Ptolemys, was the seat of learning. *It begins, strictly speaking, with the reign of Ptolemy Philadelphus*. For, although the new capital of Egypt was founded in the year three hundred and thirty-three before our era, the foundation of its literary celebrity may be said to have been laid by that monarch.

The genius of poetry was now leaving the Greeks, and science, criticism, erudition,

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<sup>27</sup> GREG. CORINTH. init. Κοινὴ δὲ, ἥ πάντες χρώμεθα, καὶ ἥ ἐχρήσατο Πίνδαρος, ἥ γούνη ἐκ τῶν τεσσάρων συνεστῶσα.

and a taste for fantastic versification were taking its place.<sup>23</sup> The language of the early poets was obsolescent, and in part entirely obsolete.<sup>29</sup> It was natural, therefore, that some of the best scholars of the age should devote their time and learning to the explanation of such words and passages as were no longer understood by ordinary readers. But we are not to suppose that these critics were grammarians, in the usual sense of the term; for the first attempt at systematic grammar was made by Dionysius of Thrace, who died in the early part of the first century before Christ. They were *annotators* rather than grammarians, and their *scholia* may be compared to the *explanatory notes* of modern commentators. It must be added here, that, while Zenodotus, Aristophanes of Byzantium, Aristarchus, and others, were industriously commenting upon the productions of the golden age of Greek literature, Aratus, Callimachus, Apollonius of Rhodes, and Nicander were endeavoring to revive the old Ionic, that is, the dialect of Homer and Hesiod, but of course without success. These versifiers may be said to afford the earliest example of learned men making use of an obsolete language.

The majority of authors of the Alexandrian period wrote in the *common dialect* (κοινὴ διάλεκτος).<sup>30</sup> Here follows a list of them, preceded by the names of authors who flourished before, but died within, this period.

<i>Demosthenes</i>	322	Alexis, comedian	306
Hyperides, orator	322	Theopompus, historian	305
<i>Aristoteles</i>	322	Anaxippus, comedian	303—
Diphilus, comedian	320	Archedicus, comedian	302
Demades, orator	318	Hieronymus, historian	301—
<i>Aeschines</i>	314	Philippides, comedian	301—
<i>Inscription</i> 105	309	Demetrius, comedian	299
<i>Inscriptions</i> (Ionic) 2117. 2118. 2119	348—308	<i>Deinarchus</i> , orator	292
Marsyas, historian	308—	Menander, comedian	291
<i>Lycurgus</i> , orator	307—	Posidippus, comedian	289—
Philochorus, historian	306	<i>Theophrastus</i>	287

<sup>23</sup> Compare ANTHOL. I, p. 202 Δωσιάδα Βωμός, the *Altar of Dosiadas*, a sonnet in which the verses are disposed in the form of an altar. 139 Σιμμίου Πτέρυγες, the *Wings of Simmias*. 140 Σιμμίου ᾠόν, the *Egg of Simmias*. 142 Σιμμίου Πέλεκυς, the *Axe of Simmias*. LUCIAN. Lexiph. 25 Ἡμεῖς δὲ οὐδὲ ποιητὰς ἐπαινοῦμεν τοὺς κατὰ γλῶτταν γράφοντας ποιήματα. Τὰ δὲ σὰ, ὡς περὶ μέτροις παραβάλλειν, καθάπερ ὁ τοῦ Δωσιάδου Βωμός ἂν εἴη, καὶ ἡ τοῦ Λυκόφρονος Ἀλεξάνδρα, καὶ εἴ τις ἔτι τούτων τὴν φωνὴν κακοδαίμονέστερος.

<sup>29</sup> Homer's poems were enjoyed by the common people of Athens as late as the time of Xenophon. Compare XEN. CONV. 3, 5 Ὁ πατήρ ὁ ἐπιμελούμενος ὅπως ἀνὴρ ἀγαθὸς γενοίμην ἠνάγκασέ με πάντα τὰ Ὁμήρου ἔπη μαθεῖν. Καὶ νῦν δυναίμην ἂν Ἰλιάδα ὅλην καὶ Ὀδύσειαν ἀπὸ στόματος εἰπεῖν. Ἐκεῖνο δ', ἔφη ὁ Ἀντισθένης, λέληθέ σε ὅτι καὶ οἱ ραψῳδοὶ πάντες ἐπίστανται ταῦτα τὰ ἔπη; Καὶ πῶς ἂν, ἔφη, λελήθοι ἀκροώμενον γε αὐτῶν ὀλίγου ἂν ἐκάστην ἡμέραν;

<sup>30</sup> See above, § 7.

*Later Authors.*<sup>81</sup>

Demetrius Phalereus	283±	<i>Inscriptions</i> 4694. 5127	247 – 222
<i>Euclides</i> , mathematician	280—	Rhianus, poet	222—
Duris, historian	281—	<i>Inscription</i> 2621	247 – 221
Lynceus, historian	280±	Euphorion	221—
Sotades (Ionic), poet	280—	<i>Inscription</i> 2352	216±
<i>Inscription</i> 124		<i>Archimedes</i> (Doric)	212
<i>Inscription</i> 3595	276±	Chrysippus, philosopher	207
<i>Bion</i> of Smyrna (Doric), poet	275—	<i>Apollonius</i> of Perga, mathematician	205±
<i>Theocritus</i> (Doric), poet	272—	Hermippus, philosopher	203—
Epicurus, philosopher	270	Aristophanes, grammarian	200—
<i>Aratus</i> (Epic), poet	269	Polemo, historian	199
Alexander of Ætolia (Ionic), poet	269—	<i>Inscription</i> (Doric) 1325	196
<i>Manetho</i>	268	<i>Inscription</i> 4697	196
<i>Inscriptions</i> 225. 226	266	Eratosthenes, mathematician	194
<i>Inscription</i> 2374	264	<i>Apollonius Rhodius</i> (Epic), poet	194—
Philemon, comedian	262	<i>Inscription</i> 3045	193
<i>Lycophron</i> , poet	259—	<i>Inscription</i> (Doric) 3046	193±
Zenodotus, grammarian	256	<i>Inscription</i> 4677	188 – 181
<i>Callimachus</i> (Epic), poet	256—	<i>Inscription</i> 2617	178 – 162
<i>Septuaginta Interpretes</i>	285 – 247	<i>Inscription</i> 3067	197 – 158
<i>Inscription</i> 3137	244±	Aristarchus, grammarian	157
<i>Inscription</i> 2852	243±	<i>Inscription</i> 2855	156
Macho, comedian	230—	<i>Moschus</i> (Doric), poet	154—
Timon Phliasius, poet	225	<i>Inscriptions</i> 3069. 3070	152
Antigonus of Carystus	225—		

We remark here, once for all, that, in the lists contained in this Introduction, names of authors whose works, or considerable portions of them, have come down to us, are printed in *Italics*; as, *Demosthenes*. Names of authors whose works are lost, or of whom only a few fragments have come down to us, are printed in Roman letters; as, Demetrius Phalereus, Diphilus.

Entire *Inscriptions* are designated by *Italics*; mutilated *Inscriptions*, by Roman letters.

The number placed against the name of an author denotes the year of his *death*; thus, *Demosthenes* died in the year 322 before Christ. The number standing opposite an *Inscription* shows the year in which that inscription was written; thus, the date of *Inscription* 2855 (in Boeckh's *Corpus Inscriptionum Graecarum*) is the year B. C. 156.

<sup>81</sup> See above, § 8.

The sign — means *less*, and the sign + *more*, than the number after which it is placed. Thus, Anaxippus died shortly after the year 303 before Christ; Epictetus, shortly after the year 89 of the Christian era.

The double sign  $\pm$  means *more or less* than the number after which it comes. Thus, Demetrius Phalereus died not far from the year 283 before Christ.

The mark ? means *of uncertain date*.

#### ROMAN PERIOD.

### § 10.

*From the Conquest of Greece by the Romans (B. C. 146), to the Removal of the Seat of Government from Rome to Constantinople (A. D. 330).*

The fall of Corinth reduced Greece to a Roman province. In the last half of the first century of the Christian era, the emperor Nero declared it free. The Greeks however were incapable of making a wise use of this boon. Vespasian therefore brought them back under the Roman yoke, declaring at the same time that they *had unlearned liberty*; words which imply that they had lost the faculty of governing themselves. The Greek rhetoricians, on the other hand, with their usual superficialness, asserted that Greece had never been in a more prosperous condition than when Vespasian deprived it of its independence.<sup>32</sup>

This is the period of empty declamation, of grammatical works, of fanaticism, theosophism, theurgy, mysticism, monachism, asceticism, religious persecution, religious imposture, and philosophical charlatanry. The principal literary centres were Alexandria, Athens, and Antioch.

The *common dialect* (ἡ κοινὴ διάλεκτος) was now more or less spoken and written in regions widely remote from each other, in Spain, in Mesopotamia, and from Æthiopia to Sarmatia.<sup>33</sup> Every well-educated person was supposed to be

<sup>32</sup> PAUS. 7, 17, 2 Ἐλεύθερον ὁ Νέρων ἀφίησιν ὑπάντων. . . . Οὐ μὴν Ἑλληνσί γε ἐξεγένετο ὄνασθαι τοῦ δόρου. Οὐεσπασιανοῦ γὰρ μετὰ Νέρωνα ἄρξαντος ἐς ἐμφύλιον στάσιν προήχθησαν, καὶ σφῶς ὑποτελεῖς τε αὐθις ὁ Οὐεσπασιανὸς εἶναι φόρων καὶ ἀκούειν ἐκέλευσεν ἡγεμόνος, ἀπομεμαθηκέαι φήσας τὴν ἐλευθερίαν τὸ Ἑλληνικόν. PHILOSTR. Vit. Apoll. 5, 41 Νέρων ἐλευθέραν ἀφήκε τὴν Ἑλλάδα, σωφρονέστερόν τι ἑαυτοῦ γνούς· καὶ ἐπανήλθον αἱ πόλεις ἐς ἥθη Δωρικὰ καὶ Ἀττικά, πάντα τε ἀνήβησε ξὺν ὁμοσίᾳ τῶν πόλεων, ὃ μὴ πάλοι ἡ Ἑλλὰς εἶχεν. Οὐεσπασιανὸς δὲ ἀφικόμενος ἀφείλετο αὐτὴν τοῦτο στάσεις προβαλλόμενος καὶ ἄλλα, οὕτω τῆς ἐπὶ τοσόνδε ὀργῆς. Τοῦτ' οὖν οὐ μόνον τοῖς παθοῦσι, ἀλλὰ καὶ τῷ Ἀπολλωνίῳ πικρότερον τοῦ τῆς βασιλείας ἥθους ἔδοξεν, κ. τ. λ. It is not to be imagined that, by ἥθη Δωρικὰ, ἥθη Ἀττικά, Philostratus means *stealing* in general, and *peculating* in particular (compare XEN. An. 4, 6, 14 seq.).

<sup>33</sup> CICER. Pro Arch. 23 Nam, si quis minorem gloriæ fructum putat ex Graecis versibus percipi, quam ex



acquainted with it.<sup>31</sup> In fact, it was a sort of universal language, and consequently a medium of communication. It may not be unimportant to observe here that most of the writers of the Roman period were colonial Greeks, and many of them were not even of Greek descent.<sup>35</sup>

## § 11.

In the second century of our era the language had deviated perceptibly from the ancient standard. Old words and expressions had disappeared, and new ones succeeded them. In addition to this, new meanings were put upon old words. The syntax, moreover, was undergoing some changes. The purists of the day made an effort to check this tendency, but they were steadily opposed by usage, and not unfrequently by good sense.<sup>33</sup> Those self-constituted guardians of the honor of the ancient Attic may be divided into two classes; the *grammarians* (as Phrynichus and Moeris), on the one hand, and the *literary exquisites*, on the other. The former took it upon themselves to annihilate every word and phrase that had not the good fortune to be under the special protection of a Thucydides or a Plato. "You must not use this word," they would say, "because it is not found in any ancient author. This is a good word,

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Latinis, vehementer errat: propterea quod Graeca leguntur in omnibus fere regionibus, Latina suis finibus, exiguis sane continentur. SENECA. Consol. ad Helv. 6, 8 Quid sibi volunt in mediis barbarorum regionibus Graecae urbes? Quis inter Indos Persasque Macedonicus sermo? JUVEN. 15, 110 Nunc totus Graias nostrasque habet orbis Athenas.

<sup>34</sup> QUINTIL. 1, 1, 12 A Graeco sermone puerum incipere malo. JUVEN. 6, 184 Nam quid rancidius quam quod se non putat ulla Formosam, nisi quae de Tusca Graecula facta est, De Sulmonensi mera Cecropis? omnia Graece, Cum sit turpe magis nostris nescire Latine, etc. SUTON. Claud. 42 Nec minore cura Graeca studia secutus est, amorem praestantiamque linguae occasione omni professus.

Marius despised Greek as the language of a conquered nation. PLUT. I, 406 F.

Compare N T. Act. 21, 37 Μέλλων τε εισάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, εἰ ἔξεστί μοι εἰπεῖν τὸ πρὸς σε; Ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις;

<sup>35</sup> Compare PLUT. II, 413 F Τῆς κοινῆς ὀλιγανδρίας, ἣν αἱ πρότεραι στάσεις καὶ οἱ πόλεμοι περὶ πᾶσαν ὁμοῦ τι τὴν οἰκουμένην ἀπειργάσαντο, πλείστον μέρος ἢ Ἑλλὰς μετέσχηκε, καὶ μολὶς ἂν νῦν ὅλη παράσχοι τρισχιλίουσ ὀπλίτας. PAUS. 7, 17, 1 Εἰς ἅπαν δὲ ἀσθενείας τότε μάλιστα κατῆλθεν ἢ Ἑλλὰς λυμανθείσα κατὰ μέρη καὶ διαπορθηθεῖσα ἐξ ἀρχῆς ὑπὸ τοῦ δαίμονος.

<sup>36</sup> SECT. Adv. Gram. 10, p. 257 Λεῖπεται οὖν τῇ πάντων συνήθειᾳ προσέχειν· εἰ δὲ τοῦτο, οὐ χρεῖα τῆς ἀναλογίας, ἀλλὰ παρατηρήσεως τοῦ πῶς οἱ πολλοὶ διαλέγονται καὶ πῶς Ἑλληνικὸν παραδέχονται ἢ ὥς οὐ τοιοῦτον ἐκκλίνουνσι. Ibid. p. 264 Πολλὰ γάρ φασιν εἰσὶ συνήθειαι, καὶ ἄλλη μὲν Ἀθηναίων, ἄλλη δὲ Λακεδαιμονίων· καὶ πάλιν Ἀθηναίων διαφέρουσα μὲν ἢ παλαιὰ, ἐξηλλαγμένη δὲ ἢ νῦν, καὶ οὐχ ἢ αὐτὴ μὲν τῶν κατὰ τὴν ἀγροικίαν, ἢ αὐτὴ δὲ τῶν ἐν ἄστει διατριβόντων· παρὸ καὶ ὁ κωμικὸς λέγει Ἀριστοφάνους, Διάλεκτον ἔχοντα μέσην πόλεως, Οὐτ' ἀστείαν ὑποθηλυτέραν, Οὐτ' ἀνελεύθερον ὑπαγορικοτέραν.

because it is old." They assumed that the limits of the Greek language had been for ever fixed during the Athenian period. In short, they overlooked the simple fact that a spoken language never remains stationary, but imperceptibly passes from one stage to another. Sometimes they would carry their presumption so far as to attempt to correct authors of the first order. Thus, Phrynichus finds fault with ὁδμή in Xenophon, πρῶτως in Aristotle, and ἐμπυρισμός in Hyperides. But we must not suppose that this class of critics had any influence with their contemporaries. On the contrary, as they were remarkable neither for sense nor for real learning, they were contemned by men of judgment, and ridiculed by epigrammatists.<sup>37</sup>

The latter, namely, the literary exquisites,<sup>38</sup> conceived the preposterous idea of restoring the classical Attic in all its splendor. The mania for rare and obsolete

<sup>37</sup> In Athenæus, this class of scholars is represented by *Ulpianus of Tyre*, surnamed *Κεϊτούκειτος*, because he was in the habit of asking *κεῖται; οὐ κεῖται;* *does it occur? does it not occur?* *SEXT. Adv. Gram. 4, p. 237* Οὐκ ὀλίγην δὲ ἂν ἔχη μοῖραν εἰς προτροπὴν καὶ ὅταν βλέπωμεν τοὺς μὴδὲ δύο σχεδὸν ῥήματα δεξιῶς εἶρειν δυναμένους γραμματικούς ἐθέλοντας ἕκαστον τῶν μέγα δυνηθέντων ἐν εὐφραδεῖα καὶ Ἑλληνισμῷ παλαιῶν, καθάπερ Θουκυδίδην, Πλάτωνα καὶ Δημοσθένην, ὡς βάρβαρον ἐλέγχειν. The following passages confirm Sextus's view of the attainments of these pedants. *ANTHOL. III, p. 38* Ἄν τοῦ γραμματικοῦ μνησθῶ μόνον Ἡλιοδώρου, Εὐθύς σολοικίζον τὸ στόμα μου δέδεται. *ATHEN. 15, 2* Εἰ μὴ ἱατροὶ ἦσαν, οὐδὲν ἂν ἦν τῶν γραμματικῶν μωρότερον.

It may be added here, that, in a treatise entitled *Πολυβίου περὶ βαρβαρισμοῦ*, all the examples illustrative of solecistic construction are taken from the best poets. *BOISS. III, 229 seq.*

<sup>38</sup> These are the true Ἀττικισταί or οἱ Ἀττικίζοντες. Compare *TATIAN. 26* Τί γάρ, ὦ ἄνθρωπε, τῶν γραμμάτων ἐξαρτύεις τὸν πόλεμον; Τί δὲ ὡς ἐν πυγμῇ συγκρούεις τὰς ἐκφωνήσεις αὐτῶν διὰ τῶν Ἀθηναίων ψελλισμῶν, δέον σε λαλεῖν φυσικώτερον; Εἰ γάρ Ἀττικίζεις οὐκ ὦν Ἀθηναῖος, λέγε μοι τοῦ μὴ Δωρίζειν τὴν αἰτίαν. Πῶς τὸ μὲν εἶναι σοι δοκεῖ βαρβαρικώτερον, τὸ δὲ πρὸς τὴν ὁμιλίαν ἱλαρώτερον; *LUCIAN. Lexiph. 20* Καὶ ἡμᾶς τοὺς νῦν προσομιλοῦντας καταλιπὼν πρὸ χιλίων ἐτῶν ἡμῖν διαλέγεται διαστρέφων τὴν γλῶτταν, . . . ὡς δὴ τι μέγα ὄν, εἴ τις ξενίζοι, καὶ τὸ καθεστηκὸς νόμισμα τῆς φωνῆς παρακόπτοι. *Ibid. 25* Τὸ δὲ πάντων καταγελαστότατον ἐκείνῳ ἐστίν ὅτι ὑπεράττικος εἶναι ἀξιῶν καὶ τὴν φωνὴν εἰς τὸ ἀρχαιότατον ἀπηκριβωμένος τοιαῦτα ἔνια, μᾶλλον δὲ τὰ πλείεστα, ἐγκαταμινύεις τοῖς λόγοις, ἃ μὴδὲ παῖς ἄρτι μανθάνων ἀγνοήσειεν. *Quom. Hist. Scrib. 22* Εἴτα μεταξὺ οὕτως εὐτελεῖ ὀνόματα καὶ δημοτικά καὶ πτωχικά πολλά παρενεβέβυστο. *GALEN. VI, 344 C* Οὐ τοῖς Ἀττικίζειν ἐν τῇ φωνῇ προσηρημένοις γράφεται ταῦτα . . . ἀλλ' ἱατροῖς μὲν μάλιστα μὴ πάνυ τι φροντίζουσιν Ἀττικισμοῦ. . . . Οὗτοι γὰρ οἶδ' ὅτι τὴν μὲν Ἀθηναίων φωνὴν οὐδὲν ἡγούνται τιμωτέραν τῆς τῶν ἄλλων ἀνθρώπων. *348 A* Ὅσοι δὲ φεύγουσι τὴν τῶν προκοκκίων προσηγορίαν Ἀρμενιακά μῆλα καλοῦσιν ἀμφότερα. *351 E* Τῶν οὖν, ἃ νῦν μὲν οὕτως ὀνομάζουσι πάντες Ἕλληνες, οὐ συγχωροῦσι δὲ οἱ Ἀττικίζοντες μετὰ τοῦ Υἱ λέγειν. *361 E* Τοῦτο τὸ λάχανον οἱ τὴν ἐπίτριπτον ψευδοπαιδείαν ἀσκοῦντες ὀνομάζειν ἀξιοῦσι ράφανον, ὥσπερ τοῖς πρὸ ἐξακοσίων ἐτῶν Ἀθηναίοις διαλεγομένων ἡμῶν, ἀλλ' οὐχὶ τοῖς νῦν Ἕλλησιν. *363 D* Καλοῦσι δ' αὐτὴν [τὴν κινάραν] πάντες οἱ φεύγοντες τὸ σύννηθες οὐ διὰ τοῦ Κ καὶ τοῦ Ι τὴν πρώτην συλλαβὴν ὀνομάζοντες, ἀλλὰ διὰ τοῦ Κ καὶ τοῦ Υἱ. *365 D* Οὐδὲ γὰρ τοῖς Ἀττικίζειν τῇ φωνῇ σπουδάζουσιν, ἀλλὰ τοῖς ὑγιαίνειν ἐθέλουσι γράφεται ταῦτα.

For witticisms at the expense of the Atticists, see *ANTHOL. III, pp. 47. 55.* *LUCIAN. Rhet. Praecept. 16.* *ATHEN. 3, 53.*

words and expressions was now very great; the supply, however, was at least equal to the demand. Every obscure corner of Greek literature was zealously ransacked for these hidden treasures. And if a word or expression was objected to, nothing was easier for the word-hunters than to produce excellent authority for it.<sup>39</sup> One of this class of writers, Lucian tells us, fancied himself so thoroughly Attic as to translate into Greek even Latin proper names. Thus, he converted *Saturninus* into *Κρόνιος*, because *Saturnus* corresponds to *Κρόνος*; and instead of *Φρόντων* he wrote *Φρόντις*, because he took for granted that *Fronto* was derived from *φροντίς*.<sup>40</sup> Had he been better acquainted with Latin, he would have transformed him most probably into *Μετωπίας*.

It has already been remarked that some of the Alexandrian poets used the old Ionic, that is, the language of Homer and Hesiod.<sup>41</sup> We now add, that, in the above-mentioned century, it was not an uncommon thing, even for good scholars, to write in the then obsolete *new Ionic* dialect.<sup>42</sup> Thus, Lucian, in his *De Astrologia* and *De Syria Dea*, and Arrian in his *Indica*, attempt to imitate Herodotus. Aretæus, a physician, employed this dialect after the example of Hippocrates.

## § 12.

The Asiatic style, that is, the style in which little else is required than high-sounding words and sonorous periods, made its appearance among the Greeks shortly before the time of Dionysius of Halicarnassus.<sup>43</sup> It is represented by the declamations of Dion Chrysostomus, Aristides, and Libanius; productions which conclusively show that it is possible to use language skilfully without necessarily conveying any important ideas. But it must not be forgotten that these oration-makers enjoyed a

<sup>39</sup> LUCIAN. Rhet. Praecept. 17 Ἄν σολουκίσης δὲ ἡ βαρβαρίσης, ἐν ἔστω φάρμακον ἢ ἀναισχυντία, καὶ πρόχειρον εὐθὺς ὄνομα οὔτε ὄντος τινός, οὔτε γενομένου ποτὲ ἢ ποιητοῦ, ἢ συγγραφέως. PHRYN. init. Οὐ λανθάνει δὲ σέ, ὥσπερ οὐδ' ἄλλο τι τῶν κατὰ παιδείαν, ὥς τινες ἀποπλανηθέντες τῆς ἀρχαίας φωνῆς καὶ ἐπὶ τὴν ἀμαθίαν καταφεύγοντες πορίζουσι μάρτυράς τινας τοῦ προειρησθαι ὑπὸ τῶν ἀρχαίων τάσδε τὰς φωνάς.

<sup>40</sup> LUCIAN. Quomod. Hist. Scrib. 21.

<sup>41</sup> See above, § 9.

<sup>42</sup> LUCIAN. Quomod. Hist. Scrib. 16 Ἀρξάμενος ἐν τῇ Ἰάδι γράφειν, οὐκ οἶδ' ὅ τι δόξαν, αὐτίκα μάλα ἐπὶ τὴν κοινὴν μετέλθεν. Ibid. 18.

<sup>43</sup> DION. HAL. V, 446 Ἡ μὲν Ἀττικὴ μούσα καὶ ἀρχαία καὶ αὐτόχθων ἄτομον [read ἄτιμον?] εἰλήφη σχῆμα τῶν ἐαυτῆς ἐκπεσοῦσα ἀγαθῶν, ἡ δ' ἔκ τινων βαράθρων τῆς Ἀσίας ἐχθρὸς καὶ πρῶν ἀφικομένη μούσα, κ. τ. λ. Compare CICER. Brut. 9 Phalereus . . . delectabat magis Athenienses, quam inflamabat. QUINTIL. 10, 1, 33 Nec versicolorem illam, qua Demetrius Phalereus dicebatur uti, vestem bene ad forensem pulverem facere. 10, 1, 80 Phalerea illum Demetrium, quamquam is primus inclinasse eloquentiam dicitur.

high reputation for eloquence in their day.<sup>44</sup> Thus, the admirers of Aristeides had no difficulty in putting him on an equality with Demosthenes.<sup>45</sup>

### § 13.

The Greek Fathers were more or less under the influence of the Septuagint and the New Testament, and, as a body, they did not set a high value on elegance of diction.<sup>46</sup> Some of them even discouraged the study of pagan authors. Thus, the author of the Constitutions of the Apostles asks disapprovingly<sup>47</sup>: "What defect, pray, dost thou find in the law of God, that thou shouldst have recourse to those heathenish fables?" The ecclesiastical vocabulary continued to receive accessions until a late date, but by far the greater number of theological terms was introduced before the close of the fifth century.

If therefore we would have a clear conception of the state of the language during the contest of Christianity against heathenism, we must never lose sight of the distinction between *Pagan* and *Christian* writers. The former were the legitimate successors of those of the preceding period. The latter may be regarded as intruders or disturbing forces. As to Philon and Josephus, the Jews, so far as language is concerned they are to be classed with the Fathers. Here follows a list of authors of the Roman period.

<i>Nicander</i> (epic)	138	<i>Agatharchides</i>	113±
<i>Inscription</i> 4682	134±	<i>Dionysius</i> of Thrace, grammarian	107
<i>Polybius</i>	129	Artemidorus	103
<i>Apollodorus</i>	128	Antipater of Sidon	100—
Hipparchus	127	<i>Scymnus</i>	90
<i>Inscription</i> 4893	127—	<i>Inscription</i> 4678	117—82
<i>Inscription</i> 4896	127—117	Parthenius	63

<sup>44</sup> Compare LUCIAN. Rhet. Praecept. 17. Lexiph. 23. CICER. Brut. 17 Utinam imitarentur nec solum ossa, sed etiam sanguinem!

<sup>45</sup> ARISTEID. III, 737 (Προλεγόμεν.) "Ηνεγκεν οὖν ἡ τρίτη φορά, λέγω δὲ ἡ τῆς Ἀσίας, προελθοῦσα σοφὸν καὶ θαυμάσιον ἄνδρα τὸν Ἀριστείδην. 742 Ὁ γὰρ ὡς ἴδιον Δημοσθένει προσὸν κατενόησαμεν, τοῦτο ἐπ' ἀκριβείας τῶν νεωτέρων σοφιστικῶν ἀνδρῶν αὐτὸς μόνος μεμίμηται. 743 Δημοσθενικὸν δὲ τὸ τοιοῦτον θεῶρημα.

<sup>46</sup> BASIL. III, 455 D Ἀλλ' ἡμεῖς, ὦ θαυμάσιε, Μωσεί καὶ Ἡλίᾳ καὶ τοῖς οὕτω μακαρίοις ἀνδράσι σύνεσμεν, ἐκ τῆς βαρβάρου φωνῆς διαλεγόμενοις ἡμῖν, τὰ ἑαυτῶν καὶ τὰ παρ' ἐκείνων φθεγγόμεθα, νοῦν μὲν ἀληθῆ, λέξιν δὲ ἀμαθῆ. 461 E Τί γὰρ ἂν εἴποιμεν πρὸς οὕτως Ἀττικίζουσιν γλῶτταν, πλὴν ὅτι ἀλιείων εἰμὶ μαθητῆς ὁμολογῶ καὶ φιλῶ; addressed to Libanius.

<sup>47</sup> CONST. APOST. I, 6 Τί γάρ σοι καὶ λείπει ἐν τῷ νόμῳ τοῦ θεοῦ, ἢ ἐπ' ἐκείνα τὰ ἐθνόμυθα ὁρμήσης; Here ἢ is equivalent to ὥστε; that is, it denotes *result*, not *purpose*.

<i>Inscriptions</i> 4898. 4897, <i>b.</i> 4899?	55±	<i>Inscription</i> 3902, <i>b</i>	11
Posidonius	51—	<i>Dionysius</i> of Halicarnassus	7
<i>Diodorus</i> of Sicily	43	<i>Dionysius</i> Periegetes	1
<i>Nicolaus</i> of Damascus	16		

## BEGINNING OF THE CHRISTIAN ERA.

*Pagan Writers.*

<i>Babrius</i>	1±	<i>Antoninus Liberalis</i>	147±
<i>Lesbonax</i> , orator	1±	<i>Hephaestion</i>	150±
<i>Lesbonax</i> , grammarian	?	<i>Inscription</i> 3834	157
<i>Apollonius</i> , lexicon	?	<i>Inscription</i> 4680	
<i>Tryphon</i> , grammarian		<i>Arrianus</i>	161±
<i>Inscription</i> 2060 (Doric)		<i>Ptolemaeus</i> , geographer	161
<i>Strabo</i>	14	<i>Cleomedes</i>	?
Antipater of Thessalonica	38±	<i>Artemidorus</i> , Ὀνειροκριτικόν	161?
<i>Inscription</i> 4762	44	<i>Apollonius</i> , grammarian	161±
<i>Onosander</i>	49±	<i>Aelius Herodianus</i> , grammarian	
<i>Inscription</i> 4956	49	<i>Polyaenus</i>	163±
<i>Xenocrates</i> , physician	50±	<i>Inscription</i> 395	
<i>Inscription</i> 4697, <i>b</i>		<i>Oppianus</i>	171
<i>Inscription</i> 4699	56+	<i>Pausanias</i>	174±
<i>Erotianus</i>	68	<i>Marcus Antoninus</i>	180
<i>Inscription</i> 4957	68	<i>Herodes Atticus</i>	180?
Leonidas of Alexandria	70+	<i>Maximus</i> of Tyre	180?
<i>Inscription</i> 5879	78	<i>Hermogenes</i>	180?
<i>Epictetus</i> <sup>48</sup>	89+	<i>Aristeides</i>	180?
<i>Inscription</i> 4716		<i>Lucianus</i>	180
<i>Plutarchus</i>	96±	<i>Inscription</i> 4683	180—183
<i>Inscription</i> 4150, <i>b</i> , p. 1112 (Doric)	97	<i>Pollux</i> , Ὀνομαστικόν	183
<i>Dioscorides</i>	100±	<i>Galenus</i>	200±
<i>Dion Chrysostomus</i>	117±	<i>Aretaeus</i> , physician	?
<i>Inscription</i> 4732	130	<i>Arcadius</i> , grammarian	?
<i>Inscription</i> 4734	130±	<i>Phrynichus</i> , grammarian	200±
<i>Dracon</i> , grammarian	138	<i>Moeris</i> , grammarian	?
<i>Aelianus</i>	138	<i>Diogenes Laertius</i>	200±
<i>Inscription</i> 4679	145—147	<i>Achilles Tatius</i>	200±

<sup>48</sup> The Lectures of Epictetus were taken down by Arrian essentially as they were delivered. Consequently they may be regarded as representing the familiar style of the latter part of the first century. See EPICT. 1 init.

<i>Sextus</i>	200±	<i>Plotinus</i>	268+
<i>Inscription</i> 4989	200±	<i>Dexippus</i>	268+
<i>Dion Cassius</i>	222	<i>Longinus</i>	273
<i>Athenaeus</i>	228	<i>Porphyrius</i>	305±
<i>Inscription</i> 4705	232±	<i>Aphthonius</i>	317±
<i>Herodianus</i> , historian	238	<i>Palaephatus</i>	?
<i>Philostratus</i>	249+	<i>Iamblichus</i>	

*Jewish and Christian Writers.*

<i>Philon</i>	40	<i>Polycarpus</i>	166±
<i>Matthaeus</i> , Εὐαγγέλιον		<i>Tatianus</i>	
<i>Marcus</i> , Εὐαγγέλιον		<i>Theophilus</i> of Antioch	
<i>Lucas</i> , Εὐαγγέλιον		<i>Athenagoras</i>	
<i>Petrus</i> , Ἐπιστολαί		<i>Hermeias</i>	
<i>Paulus</i> , Ἐπιστολαί		<i>Dionysius</i> of Corinth	178±
<i>Jacobus</i> , Ἐπιστολή		<i>Maximus</i>	190+
<i>Judas</i> , Ἐπιστολή		<i>Irenaeus</i>	200±
<i>Josephus</i> <sup>49</sup>	97	Caius or Gaius	200+
<i>Joannes</i> , Εὐαγγέλιον	100±	<i>Clemens</i> of Alexandria	217
<i>Clemens</i> of Rome	100±	<i>Hippolytus</i>	
<i>Clementine Homilies</i>	?	<i>Sextus Julius Africanus</i>	221+
<i>Constitutiones Apostolorum</i>	?	<i>Origenes</i>	251
<i>Canones Apostolorum</i>	?	<i>Dionysius</i> of Alexandria	265
<i>Barnabas</i>	?	<i>Concilium Antiochenum</i> I.	
<i>Epistola ad Diognetum</i>	?	<i>Concilium Antiochenum</i> II.	
<i>Apocrypha</i>	?	<i>Gregorius Thaumaturgus</i>	270
<i>Dionysius Areopagites</i>	?	Phileas of Egypt	300
<i>Ignatius</i>	107±	<i>Methodius</i> of Patara	300+
<i>Basileides</i>	120+	<i>Petrus</i> of Alexandria	304
<i>Marcion</i>	140+	<i>Concilium Ancyranum</i>	314
<i>Justinus</i> , martyr	140+	<i>Concilium Neocaesariense</i>	314
<i>Valentinus</i>	150±	<i>Concilium Laodicense</i>	
<i>Ptolemaeus</i>	150+	<i>Concilium Nicaenum</i> I.	325
<i>Hegesippus</i>		<i>Concilium Gangrense</i>	

<sup>49</sup> Josephus, according to his own statement, wrote his history of the Jewish war originally in his native tongue for the use of such of his countrymen as lived in the interior of Western Asia. The translation into Greek was made by himself for those who spoke that language. JOSEPH. Bell. Jud. Proem. 1.

## BYZANTINE PERIOD.

## § 14.

*From the Removal of the Seat of Government from Rome to Constantinople (A. D. 330),  
to the Conquest of Constantinople by the Turks (A. D. 1453).*

When Constantine the Great removed the seat of empire to Byzantium, he called it *New Rome*, and also *Constantinople*. The Greeks, as well as the other subjects of the Roman emperor, were now called *Romans*, and sometimes *Eastern Romans*, to distinguish them from the *Western Romans*, that is, the genuine Romans.<sup>50</sup> With regard to the name *Hellenes*, which the ancient Greeks gave themselves, it is to be observed here that, during the preceding periods, the Jews of Alexandria and of other places out of Palestine often used it in the sense of *pagans*, *heathens*, *gentiles*, *idolaters*, apparently because the Greeks were the most prominent gentile people with which they were acquainted. This signification passed into the works of the Christian authors. The name *Γραικός*, from Polybius downward, represents the Latin *Graecus*, a *Greek*, not the mythical *Γραικός*. The Byzantines, when they speak of the inhabitants of Greece, usually designate them by the term *Helladikoi*.<sup>51</sup>

Byzantium or Constantinople, the new capital of the Roman world, was now the great literary centre. The language during this long period passed through several stages, and therefore it will be necessary to divide it into a number of subordinate periods or epochs. We propose the following.

First. *From A. D. 330 to 622, the year of the Hegira.*

Second. *From 622 to 1099, the year of the capture of Jerusalem by the Crusaders.*

Third. *From 1099 to 1453, the year of the fall of Constantinople.*

## § 15.

*First Epoch. From A. D. 330 to 622.*

Constantine was the first Roman emperor that publicly declared in favor of the new religion. But although Christianity, that is, the externals of Christianity,<sup>52</sup>

<sup>50</sup> See *Ρώμη*, *Ρωμαίος*, *Ρωμᾶνος*, *Κωνσταντίνου πόλις*, in the Glossary.

<sup>51</sup> See *Γραικός*, *Ἑλλαδικός*, *Ἕλλην*, in the Glossary.

<sup>52</sup> From the following epigram of Palladas it may be inferred that statues of Greek gods were sometimes transformed into Christian saints, and kept in churches. ANTHOL. XIII, p. 661 :

enjoyed the protection of the court, the ancient religion continued to struggle for existence as late as the ninth century.<sup>53</sup> Many of the emperors were fond of religious controversy, and Constantinople was now converted into a vast theological seminary, in which everybody fancied himself a doctor of divinity.<sup>54</sup> We add here that Justinian's passion for magnificent churches led him to appropriate even the teachers' salaries to its gratification; the consequence of which was the breaking up of the public schools and the rapid spread of ignorance.<sup>55</sup>

The Greek of this epoch, notwithstanding the changes it had undergone, retained its original character; that is, it was ancient Greek in the strictest sense of the expression. The spoken language formed the basis of the written, but at the same time it contained many words and phrases which good scholars generally avoided.<sup>56</sup> Thus, Chrysostom's *style*, although superior to that of an uneducated person, was level to the comprehension of the common people of Constantinople, with whom he was a great favorite.

It will be found very convenient to divide the authors belonging to this epoch into *secular* and *ecclesiastical*. Of these the former may be regarded as the successors of the pagan, and the latter of the Christian writers of the Roman period. It is to be further remarked that the spoken dialect of this age is to be sought, not in the elaborate productions of its rhetoricians, but in such works as the homilies of Macarius, the Gospel of Nicodemus, the Apophthegmata Patrum, the Leimonarion of Joannes Moschus, and the Acts of Councils.

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Εἰς τὸν Μαρίνης οἶκον.

Χριστιανοὶ γεγαῶτες Ὀλύμπια δώματ' ἔχοντες  
Ἐνθάδε ναιετάουσιν ἀπήμονες · οὐδὲ γὰρ αὐτοὺς  
Χὼνη φύλλιν ἄγουσα φερέσβιον ἐν πυρὶ θήσει.

The title *Εἰς τὸν Μαρίνης οἶκον*, *To the house of Marina*, implies that such statues were seen in a church dedicated to *Saint Marina*, who suffered martyrdom in the year 270 (see HOROL. jul. 17). The last sentence may be paraphrased as follows: *The smith's forge will not convert them into utensils*; referring to metallic statues.

<sup>53</sup> The inhabitants of Maina (the modern Μάνη), in Peloponnesus, adopted Christianity in the reign of Basil the Macedonian. PORPH. Adm. 224.

<sup>54</sup> Compare GREG. NYSS. III, 466.

<sup>55</sup> ZONAR. 14, 6, p. 63 (Paris).

<sup>56</sup> Compare LYD. 11 Ρωμαίοις δὲ τὸ κανοῦν ἐπὶ μὲν τῶν ἱερῶν σατοῦραν, ἐπὶ δὲ τῶν εὐωχιῶν ἐπουλαρίαν, ἢ ἀπαλαρίαν οἱ πολλοὶ ἐξ ἀγνοίας προσαγορεύουσιν · ἐπούλας γὰρ τὰς εὐωχίας Ρωμαίοις ἔθος καλεῖν. 82, 12 Ἀνίσχων ὁ ἥλιος τὸν ὀρθριον διασκορπίζει καιρὸν, ὃν οἱ πολλοὶ αὐτὴν ὀνομάζουσιν. 139 Τούκκας ὁ κρεωβόρος, ὃν οἱ ἰδιώται ζικκάν ἐκάλεσαν καθ' ἡμᾶς. 169, 20 Σηγμύτα αὐτὰς οἱ τῆς αὐλῆς καλοῦσιν, ἀντὶ τοῦ χρυσόσημα · τὸ δὲ



*Secular Writers.*

<i>Ulpian</i> of Antioch	330±	<i>Eunapius</i> (pagan)	414
<i>Theodosius</i> , grammarian	?	Paulus Silentarius	420?
<i>Harpocration</i>		<i>Zosimus</i> (pagan)	425+
<i>Julianus</i> (pagan)	363	Olympiodorus	425±
<i>Oribasius</i>	363+	<i>Orion</i>	450? ?
<i>Himerius</i> (pagan)	386	<i>Hierocles</i>	450±
<i>Themistius</i> (pagan)	390	<i>Stobaeus</i>	450? ?
<i>Libanius</i> (pagan)	391	<i>Priscus</i> (Panites)	471
Heracleides, grammarian	??	<i>Proclus</i>	485
Melampus, grammarian	??	<i>Coluthus</i>	500+
<i>Ammonius</i> , grammarian	391+	<i>Tryphiodorus</i>	500?
<i>Pappus</i> , mathematician	395?	<i>Malchus</i>	500?
<i>Stephanus</i> of Byzantium	400+	<i>Aëtius</i>	500±
<i>Nemesius</i>	400? ?	<i>Alexander Trallianus</i>	
<i>Longus</i>	400? ?	<i>Joannes Lydus</i>	527+
<i>Musaeus</i>	400? ?	<i>Theophilus Antecessor</i>	537
<i>Xenophon</i> of Ephesus	??	<i>Procopius</i>	543
<i>Chariton</i> of Aphrodisias	??	<i>Agathias</i>	558+
Syrianus	??	<i>Nonnus</i>	
Aristaenetus	??	<i>Entocius</i> , mathematician	560±
<i>Alciphron</i>	??	<i>Petrus (Patricius)</i>	562
<i>Quintus</i> of Smyrna	400? ?	<i>Justinianus</i> , the emperor	565
Palladas	400+	<i>Menander (Protector)</i>	583
<i>Heliodorus</i>	400±	<i>Mauricius</i> , the emperor	607

*Ecclesiastical Writers.*

<i>Concilium Caesariense in Palaestina</i>	335	<i>Eustathius</i> of Antioch	
<i>Concilium Tyrium</i>	335	<i>Concilium Antiochenum</i>	341
<i>Eusebius</i> of Caesarea	340±	<i>Concilium Sardicense</i>	347

πλήθος ἐπὶ τῶν ἰδιωτικῶν χλαμύδων σημείντα. 178 Ὁ δὲ μανδύης χλαμύδος εἶδος ἐστὶ, τὸ παρὰ τῷ πλήθει μαντίον λεγόμενον. 179, 20 Θῆκαι· οὕτω δὲ τὸ λεγόμενον τῷ πλήθει καλαμάριον ἐκείνοι λέγουσιν. PROC. I, 319 Γερμανούς τε, οἱ νῦν Φράγγοι καλοῦνται. SIMOC. 47 Οὗς καὶ Τοῦρκους ἀποκαλεῖν τοῖς πολλοῖς γνωριμώτερον. 245 Φράγγοι δὲ ἄρα οὗτοι τῇ νεωτέρᾳ γλώττῃ κατονομάζονται. 331, 14 Ὀλκάδα . . . , δρόμωνα δὲ ταύτην εἰώθασι τὰ πλήθη ἀποκαλεῖν. 341, 19 Ἄνδρα τινὰ τῶν εἰς κάλλος γραφόντων, ὃν ἐν συνθέσει φωνῆς καλλιγράφον ὀνομάζει τὰ πλήθη. 323, 10 Ὁν σκριβωνα εἴωθε τὰ πλήθη ἀποκαλεῖν. 333 Τῶν βημάτων τῶν ὑψηλῶν (ἄμβωνα δὲ ταῦτα τὰ πλήθη ἀποκαλεῖ).

Compare also PHOT. 77, p. 54, 39 Καὶ οὐδὲ αἱ καινοπρεπεῖς αὐτῷ [τῷ Μάλλῳ], ὅσαι τὸ ἐμφαντικὸν καὶ εὔηχον καὶ μεγαλείον ἔχουσι, παραβλέπονται. 129 Ἔστι δὲ [Λούκιος] τὴν φράσιν σαφῆς τε καὶ καθαρὸς καὶ φίλος γλυκύτητος, φεύγων δὲ τὴν ἐν λόγοις καινοτομίαν. 79, p. 55, 24 Νεωτερίζει δὲ [Κάνδιδος] καὶ ταῖς συντάξεσιν, οὐκ εἰς τὸ γλαφυρὸν μᾶλλον καὶ ἐπαφρόδιτον, ὥσπερ ἕτεροι, ἀλλ' ὥστε δυσχερὲς ἀκοῦσαι καὶ τοῦ ἡδέος ὑπερόριος.

<i>Concilium Illyricum</i>	365	<i>Philostorgius</i>	425+
<i>Titus of Bostra</i>	371±	<i>Theodorus of Mopsuestia</i>	429
<i>Concilium Alexandrinum</i>	372	<i>Synesius</i>	430±
<i>Athanasius</i>	373	<i>Concilium Ephesinum</i>	431
<i>Concilium Romanum</i>	373	<i>Asterius of Amasea</i>	431+
<i>Basilus of Cæsarea</i>	379	<i>Hesychius of Jerusalem</i>	434
<i>Concilium Constantinopolitanum I.</i>	381	<i>Socrates</i>	439+
<i>Euagrius (Monachus)</i>	383±?	<i>Cyrillus of Alexandria</i>	444
<i>Timotheus of Alexandria</i>	385	<i>Proclus of Constantinople</i>	446
<i>Cyrillus of Jerusalem</i>	386	<i>Concilium Chalcedonense</i>	451
<i>Macarius</i>	390±	<i>Theodoretus</i>	457±
<i>Gregorius of Nazianzus</i>	390	<i>Basilus of Seleucia</i>	458
<i>Nectarius, bishop of Constantinople</i>		<i>Gelasius of Cyzicus</i>	477
<i>Theophilus of Alexandria</i>	391+	<i>Theodorus Lector</i>	500+
<i>Gregorius of Nyssa</i>	394	<i>Romanus, author of the κοινάκια,</i>	
<i>Amphilochius</i>	395±	flourished in the reign of Anastasius,	
<i>Nicodemi Evangelium</i> <sup>57</sup>	395±	say	496-518
<i>Didymus of Alexandria</i>	396	<i>Damascius</i>	533
<i>Euagrius (Scitiensis)</i>	400—	<i>Cosmas Indicopleustes</i>	535
<i>Isidorus of Pelusium</i>	400+	<i>Concilium Hierosolymitanum</i>	536
<i>Codex Canonum Ecclesiae Africanæ</i>		<i>Concilium Constantinopolitanum</i>	536
<i>Epiphanius</i>	402	<i>Concilium Constantinopolitanum II.</i>	553
<i>Philon of Carpasia</i>		<i>Cyrillus of Scythopolis</i>	557+
<i>Joannes Chrysostomus</i>	407	<i>Euagrius</i>	595
<i>Nilus</i>	420±	<i>Anastasius Sinaïtes</i>	599
<i>Palladius, author of the Λαυσάκιον</i>	420±	<i>Joannes, ὁ τῆς Κλήμακος, that is, au-</i>	
<i>Apophthegmata Patrum</i>		thor of the Κλήμαξ,	600±
<i>Paradisus (Aegyptiorum Monachorum</i>		<i>Anastasius Sinaïtes</i>	609
<i>Historia)</i>		<i>Joannes Moschus, author of the Λειμω-</i>	
<i>Sozomenus</i>	423+	<i>νάριον</i>	620±

## § 16.

We subjoin the following specimens of the popular style of the fourth, fifth, and sixth centuries of the Christian era.

From the GOSPEL OF NICODEMUS, Cap. 1 Λέγουσιν οἱ Ἰουδαῖοι Πιλάτῳ· Ἀξιούμεν τὸ ὑμέτερον μέγεθος ὥστε αὐτὸν παραστήσαι τῷ βήματί σου καὶ ἀκουσθῆναι. Καὶ προσκαλεσάμενος αὐτοὺς ὁ Πιλάτος λέγει αὐτοῖς· Εἴπατέ μοι ὅτι πῶς δύναμαι ἐγὼ ἡγεμὼν ὢν βασιλέα ἐξετάσαι; Λέγουσιν αὐτῷ, Ἡμεῖς οὐ λέγομεν βασιλέα αὐτὸν εἶναι, ἀλλ' αὐτὸς ἑαυτὸν λέγει.

<sup>57</sup> The author of this performance gravely informs us that it was originally written in Hebrew by Nicodemus; that is, the Nicodemus who is mentioned several times in John's Gospel.

Προσκαλεσάμενος δὲ ὁ Πιλάτος τὸν κούρσωρα λέγει αὐτῷ Μετὰ ἐπιεικείας ἀχθήτω ὁ Ἰησοῦς. Ἐκβὰς δὲ ὁ κούρσωρ καὶ γνωρίσας αὐτὸν προσεκύνησεν, καὶ λαβὼν τὸ κατάπλωμα τῆς χειρὸς αὐτοῦ ἤπλωσεν χαμαὶ καὶ λέγει αὐτῷ Κύριε, ὧδε περιπάτησον καὶ εἴσελθε, ὅτι καλεῖ σε ὁ ἡγεμών. Ἰδόντες δὲ οἱ Ἰουδαῖοι ὃ ἐποίησεν ὁ κούρσωρ κατέκραξαν τοῦ Πιλάτου λέγοντες· Διατί ὑπὸ πραίκωνος αὐτὸν οὐκ ἐκέλευσας εἰσελθεῖν, ἀλλ' ὑπὸ κούρσωρος;

From the ΑΠΟΡΗΤΗΓΜΑΤΑ ΡΑΤΡΩΝ. Antonius. XXV Εἶπεν ὁ ἀββᾶς Ἀντώνιος ὅτι Ἔρχεται καιρὸς ἵνα οἱ ἄνθρωποι μανῶσιν· καὶ ἐπὰν ἴδωσί τινα μὴ μαινόμενον, ἐπαναστήσονται αὐτῷ λέγοντες ὅτι Σὺ μαῖνη· διὰ τὸ μὴ εἶναι ὅμοιον αὐτοῖς. XXXI Ποτὲ ὁ ἀββᾶς Ἀντώνιος ἐδέξατο Κωνσταντίου τοῦ βασιλέως γράμμα ἵνα ἔλθῃ εἰς Κωνσταντινούπολιν, καὶ ἐσκόπει τί ποιῆσαι. Λέγει οὖν τῷ ἀββᾷ Παύλῳ τῷ μαθητῇ αὐτοῦ. Ὡφειλον ἀπελθεῖν; Καὶ λέγει αὐτῷ· Ἐὰν ἀπέλθῃς, Ἀντώνιος λέγῃ· εἰ δὲ μὴ ἀπέλθῃς, ἀββᾶς Ἀντώνιος.

Arsenius. XV Ἐλεγεν ὁ ἀββᾶς Ἀρσένιος ὅτι ἀρκετὸν τῷ μοναχῷ ἵνα κοιμᾶται μίαν ὥραν, εἰ μὴ ἡ ἀγωνιστής.

Agathon. VII Εἶπεν πάλιν περὶ αὐτοῦ ὅτι πολλάκις μετέβη ἔχων τὴν σμίλαν ἑαυτοῦ μόνῃν εἰς τὸ μαννάδιον. XV Ἐλεγον περὶ τοῦ ἀββᾶ Ἀγάθωνος ὅτι τρία ἔτη ἐποίησεν ἔχων λίθον εἰς τὸ στόμα αὐτοῦ, ἕως οὗ κατάρθωσε τὸ σιωπᾶν.

Achillas. II Εἶπεν ὁ ἀββᾶς Βητίμης ὅτι καταβαίνοντός μου ποτὲ εἰς Σκήτιν ἔδωκάν μοι τινὲς ὀλίγα μῆλα ἵνα δώσω τοῖς γέρονσι, καὶ ἔκρουσα εἰς τὸ κελλίον τοῦ ἀββᾶ Ἀχιλλᾶ ἵνα δώσω αὐτῷ. Ὁ δὲ ἔφη, Φύσει, ἀδελφε, οὐκ ἤθελον ἵνα κρούσης μοι ἄρτι, εἰ μὴ μάννα· μηδὲ εἰς ἄλλο κελλίον ἀπέλθῃς. Ἀνεχώρησα οὖν εἰς τὸ κελλίον μου καὶ ἀνήμεγα αὐτὰ εἰς τὴν ἐκκλησίαν.

Eriphanus. I Διηγῆσατο ὁ ἅγιος Ἐπιφάνιος ὁ ἐπίσκοπος ὅτι ἐπὶ τοῦ μακαρίου Ἀθανασίου τοῦ μεγάλου κορῶναι περιπτάμεναι τὸ τοῦ Σεράπιδος ἱερὸν ἔκραζον ἀπαύστως κρᾶς κρᾶς. Καὶ προστάντες ἐπὶ τὸν μακάριον Ἀθανάσιον οἱ Ἕλληνες ἔκραξαν· Κακόγηρε, εἰπέ ἡμῖν τί κρᾶζουσιν αἱ κορῶναι. Καὶ ἀποκριθεὶς εἶπεν. Αἱ κορῶναι κρᾶζουσιν κρᾶς κρᾶς· τὸ δὲ κρᾶς τῇ Ἀντωνίων φωνῇ αὐριόν ἐστι. Καὶ προσετίθει ὅτι Αὐριον ὄψεσθε τὴν δόξαν τοῦ θεοῦ. Καὶ ἐξῆς ἡγγέλθη ὁ θάνατος τοῦ Ἰουλιανοῦ βασιλέως. Καὶ τούτου γενομένου, συνδραμόντες κατέκραζον τοῦ Σεράπιδος λέγοντες, Ἐὰν οὐκ ἤθελες αὐτὸν, τί ἐλάμβανες τὰ ἑαυτοῦ;

Theodorus Phermensis. XXIX Ἦλθόν ποτε ἐπάνω αὐτοῦ τρεῖς λησταί, καὶ οἱ δύο ἐκράτουν αὐτὸν, ὁ δὲ εἰς ἐκουβάλει τὰ σκεύη αὐτοῦ. Ὡς δὲ ἐξήνεγκε τὰ βιβλία καὶ τῶν λεβίτωνα ἤθελε λαβεῖν. Τότε λέγει αὐτοῖς, Τοῦτο ἀφέετε. Οἱ δὲ οὐκ ἤθελον. Καὶ κινήσας τὰς χεῖρας αὐτοῦ ἔρριψε τοὺς δύο. Καὶ ἰδόντες ἐφοβήθησαν. Καὶ λέγει αὐτοῖς ὁ γέρον, Μηδὲν δειμάσητε· ποιήσατε αὐτὰ εἰς τέσσαρα μέρη, καὶ λάβετε τὰ τρία, καὶ ἄφετε τὸ ἕν. Καὶ οὕτως ἐποίησαν διὰ τὸ λαβεῖν τὸ μέρος αὐτοῦ τὸν λεβίτωνα τὸν συνακτικόν.

Theophilus. III Ἦλθόν ποτε πατέρες εἰς Ἀλεξάνδρειαν κληθέντες ὑπὸ Θεοφίλου τοῦ ἀρχιεπισκόπου ἵνα ποιήσῃ εὐχὴν καὶ καθέλῃ τὰ ἱερά. Καὶ ἐσθιόντων αὐτῶν μετ' αὐτοῦ, παρετέθη κρέας μόσχων. Καὶ ἦσθιον μηδὲν διακρινόμενοι. Καὶ λαβὼν ὁ ἐπίσκοπος ἐν κοπάδι ἔδωκε τῷ ἔγγιστα

αὐτοῦ γέροντι λέγων, Ἰδοὺ τοῦτο καλὸν κοπάδιον ἐστίν, φάγε ἄββᾶ. Οἱ δὲ ἀποκριθέντες εἶπον, Ἡμεῖς ἕως ἄρτι λάχανα ἡσθίομεν · εἰ δὲ κρέας ἐστὶ οὐ τρώγομεν. Καὶ οὐκέτι προσέθετο οὐδὲ εἰς ἕξ αὐτῶν γεύσασθαι αὐτοῦ.

From the Acts of the CONCILIUM CONSTANTINOPOLITANUM (A. D. 536). Coleti V, p. 1148 seq. Εἰσόδου γενομένης κατὰ τὸ σύνηθες ἐν τῇ ἀγιωτάτῃ ἡμῶν μεγάλῃ ἐκκλησίᾳ ἐν ἡμέρᾳ κυριακῇ τῇ ΙΕ΄ τοῦ ἐνεστῶτος ἰουλίου μηνὸς τῆς ἐνδεκάτης ἐπιμελήσεως παρὰ τοῦ δεσπότη ἡμῶν τοῦ ἀγιωτάτου ἀρχιεπισκόπου καὶ οἰκουμενικοῦ πατριάρχου Ἰωάννου, ὡς οὐκ ἀγνοεῖ καὶ ἡ ἡμετέρα θεοφίλεια, ἐν τῷ γενέσθαι αὐτὸν σὺν τῷ εὐαγεί κλήρῳ περὶ τὸν ἄμβωνα, φωναὶ γεγόνασιν ἀπὸ τοῦ λαοῦ λέγουσαι, Πολλὰ τὰ ἔτη τοῦ πατριάρχου! πολλὰ τὰ ἔτη τοῦ βασιλέως! πολλὰ τὰ ἔτη τῆς αὐγούστης! πολλὰ τὰ ἔτη τοῦ πατριάρχου! Ἀκουώνητοι διατί μένομεν; Ἐπὶ τσαυτὰ ἔτη διατί οὐ κοινωνοῦμεν; Ἐκ τῶν χειρῶν σου κοινωνῆσαι θέλομεν. Ἐές! ἀνελθε εἰς τὸν ἄμβωνα. Ἐές! πείσον τὸν λαόν σου. Διὰ πολλῶν ἐτῶν κοινωνῆσαι θέλομεν. Ὁρθόδοξος εἶ, τίνα φοβῆσαι; Ἀξιε τῆς τριάδος! Πολλὰ τὰ ἔτη τοῦ βασιλέως! πολλὰ τὰ ἔτη τῆς αὐγούστης! Σευῆρον τὸν Μανιχαῖον ἔξω βάλε. Ὁ μὴ λαλῶν Μανιχαῖός ἐστιν. Ἀνασκαφῇ τὰ ὅστέα τῶν Μανιχαίων! τὴν ἀγίαν σύνοδον ἄρτι κήρυξον. Πολλὰ τὰ ἔτη τοῦ βασιλέως! Πολλὰ τὰ ἔτη τοῦ πατριάρχου! Ἀξιε τῆς τριάδος! Ἡ ἀγία σύνοδος ἄρτι κηρυχθήτω. Ἀξιε τῆς τριάδος! Ἡ ἀγία Μαρία θεοτόκος ἐστίν. Ἀξιε τοῦ θρόνου! Ἡ ἀγία Μαρία θεοτόκος ἐστίν. Ἡ ἀγία σύνοδος τοῦτο εἶπεν. Ὁ μὴ λαλῶν Μανιχαῖός ἐστιν. Νικᾷ ἡ πίστις τῆς τριάδος, νικᾷ ἡ πίστις τῶν ὀρθοδόξων. Τὴν ἀγίαν σύνοδον ἄρτι κήρυξον. Ὁρθόδοξος βασιλεύει, τίνα φοβῆσαι; Νικᾷ ἡ πίστις τοῦ βασιλέως, νικᾷ ἡ πίστις τῆς αὐγούστης. Τοῦ νέου Κωνσταντίνου πολλὰ τὰ ἔτη! τῆς νέας Ἑλένης πολλὰ τὰ ἔτη! Πολλὰ τὰ ἔτη τοῦ πατριάρχου! Ἀξιε τῆς τριάδος! Ἰουστίνε αὐγουστε, tu vincas! . . . Ἐές! μαρτύρομαι. Ἡ (read Εἰ) κηρύσσεις, ἐξέρχῃ. Πίστις ἐστίν, οὐκ ἔνι θεωρεῖν, ἀδελφοὶ χριστιανοί. Μία ψυχὴ. Ἰουστίνε αὐγουστε, tu vincas! Εἰ φιλεῖς τὴν πίστιν, Σευῆρον ἀναθεμάτισον. Ἐές! μαρτύρομαι. Ἐές! σύρω σε. Ἐές! τὰς θύρας κλείω. Ὁ μὴ λαλῶν Μανιχαῖός ἐστιν. Μαρτύρομαί σε, οὐδὲ παρ' ἐμέ, κ. τ. λ.

Ibid. p. 1153 Πάλιν τῆς εἰσόδου γενομένης παρὰ τοῦ ἀγιωτάτου καὶ μακαριωτάτου ἀρχιεπισκόπου καὶ οἰκουμενικοῦ πατριάρχου Ἰωάννου, εὐθέως ἅμα τῷ γενέσθαι αὐτὸν πλησίον τοῦ ἄμβωνος, φωναὶ ἦλθον ἀπὸ παντὸς τοῦ λαοῦ οὕτως · Πολλὰ τὰ ἔτη τοῦ πατριάρχου! πολλὰ τὰ ἔτη τῆς αὐγούστης! τοῦ νέου Κωνσταντίνου πολλὰ τὰ ἔτη! Τῆς νέας Ἑλένης πολλὰ τὰ ἔτη! Τὸ λείψανον Μακεδονίου τῇ ἐκκλησίᾳ! Ἰουστίνε αὐγουστε, tu vincas! Εὐφήμια αὐγούστα, tu vincas! Τοὺς ἐν ἐξορίᾳ διὰ τὴν πίστιν τῇ ἐκκλησίᾳ! Ἀνασκαφεῖν τὰ ὅστέα τῶν Νεστοριανῶν! Ἀνασκαφεῖν τὰ ὅστέα τῶν Εὐτυχαιανιστῶν! Τίς ἐνὶ Νεστόριος ἐγὼ οὐκ οἶδα. Ἀνάθεμα αὐτῷ ἀπὸ τῆς τριάδος. . . . Τὸ λείψανον Μακεδονίου ἄρτι φέρε, τὸ ὄνομα Μακεδονίου ἄρτι ταγῇ, δεόμεθα τὰς ὅλας φωνὰς τῷ βασιλεῖ. Τὸν νέον Τζουμᾶν ἔξω βάλε, ὁ νέος Τζουμᾶς Ἀμαντὶς ἐστὶ · τὸν λῆρον τοῦ παλατίου ἔξω βάλε. Εὐφήμιον καὶ Μακεδόنيον τῇ ἐκκλησίᾳ. Τὰ συνοδικὰ εἰς Ρώμην ἄρτι ἀπέλθωσι, κ. τ. λ.

From the *Dialogue between the Greens, the Blues, and Justinian's spokesman*: held shortly before the sedition of the *Nika* (A. D. 532). THEOPHANES, p. 279 Οἱ Πράσινοι. Ἔτη πολλὰ, Ἰουστινιανὲ αὐγουστε, τοῦ βίκας! Ἀδικοῦμαι, μόνε ἀγαθὲ, οὐ βαστάζω· οἶδεν ὁ θεός. Φοβοῦμαι ὀνομάσαι, μὴ πλέον εὐτυχήσῃ καὶ μέλλω κινδυνεύειν. Μανδάτωρ. Τίς ἐστὶν οὐκ οἶδα. [Οἱ Πράσινοι.] Ὁ πλεονεκτῶν με, τρισαύγουστε, εἰς τὰ τζαγγάρια εὐρίσκεται. Μανδάτωρ. Οὐδεὶς ὑμᾶς ἀδικεῖ. Οἱ Πράσινοι. Εἰς καὶ μόνος ἀδικεῖ με. Θεοτόκε, μὴ ἀνακεφαλίσῃ! Μανδάτωρ. Τίς ἐστὶν ἐκεῖνος οὐκ οἶδαμεν. Οἱ Πράσινοι. Σὺ καὶ μόνος οἶδας, τρισαύγουστε, τίς πλεονεκτεῖ με σήμερον. Μανδάτωρ. Εἴ τις ἓάν ἐστὶν οὐκ οἶδαμεν. Οἱ Πράσινοι. Καλοπόδιος ὁ σπαθάριος ἀδικεῖ με, δέσποτα πάντων. Μανδάτωρ. Οὐκ ἔχει πρᾶγμα Καλοπόδιος. Οἱ Πράσινοι. Εἴ τις ποτέ ἐστὶν, τὸν μόρον ποιήσῃ τοῦ Ἰούδα! Ὁ θεὸς ἀνταποδώσῃ αὐτῷ ἀδικούντί με διὰ τάχους. Μανδάτωρ. Ὑμεῖς οὐκ ἀνέρχεσθε εἰς τὸ θεωρῆσαι, εἰ μὴ εἰς τὸ ὑβρίζειν τοὺς ἄρχοντας. Οἱ Πράσινοι. Εἴ τις δήποτε ἀδικεῖ με, τὸν μόρον ποιήσῃ τοῦ Ἰούδα! Μανδάτωρ. Ἡσυχάσατε, Ἰουδαῖοι, Μανιχαῖοι καὶ Σαμαρεῖται. Οἱ Πράσινοι. Ἰουδαίους καὶ Σαμαρείτας ἀποκαλεῖς; Ἡ θεοτόκος μετὰ ὧν. Μανδάτωρ. Ἔως πότε ἑαυτοὺς καταρᾶσθε; Οἱ Πράσινοι. Εἴ τις οὐ λέγει ὅτι ὀρθῶς πιστεύει ὁ δεσπότης, ἀνάθεμα αὐτῷ ὡς τῷ Ἰούδα. Μανδάτωρ. Ἐγὼ ὑμῖν λέγω εἰς ἓνα βαπτίζεσθαι, κ. τ. λ.

FROM JUSTINIAN'S CONSTITUTIONES NOVELLAE. 8, 2 Ἐκείνο μέντοι διορίζομεν τὸ χρῆναι τὸν βικάριον τῆς Ἀσιανῆς ὄντα δὲ καὶ ἄρχοντα τῆς Πακατιανῆς Φρυγίας μηκέτι μὲν οὕτω προσαγορεύεσθαι, ἀλλὰ τοῦ λοιποῦ κόμητα Φρυγίας Πακατιανῆς ὀνομάζεσθαι, καὶ κομίζεσθαι ἐκ τοῦ δημοσίου ἅπερ καὶ νῦν προφάσει ἀννόνων τε καὶ καπιτατιώνων, ἥτοι κεφαλαιώνων καὶ συντελειῶν, ὑπὲρ ἐκατέρας ἀρχῆς ἐλάμβανεν, οὐδενὸς ἐλαττουμένου τούτων. Καὶ μὴ δύο τάξεσι χρῆσθαι, ἀλλ' ἀναμιγείσαν ἐκατέραν, τὴν τε τοῦ ἄρχοντος, τὴν τε τοῦ βικαρίου, μίαν γενέσθαι κομητιανὴν οὖσαν τε καὶ ὀνομαζομένην, τοῦ κινδύνου τῶν δημοσίων φόρων αὐτῷ τε καὶ πᾶσιν ὁμοίως ἐπόντος, οἷα μιᾶς τάξεως καθεστῶσης, μὴ διηρημένης αὐτῆς παντελῶς, κ. τ. λ. Novell. 13, prooem. Τὸ τῶν λαμπροτάτων τῆς ἀγρυπνίας ἀρχόντων ὄνομα, σεμνόν τε καὶ τοῖς πάλαι Ρωμαίοις γνωριμώτατον ὄν, οὐκ ἴσμεν ὅπως εἰς ἀλλοίαν μετέστη προσηγορίαν καὶ τάξιν. Ἡ μὲν γὰρ πάτριος ἡμῶν φωνὴ praefectos vigilum αὐτοὺς ἐκάλεσε, τῇ τῶν ἀγρυπνούντων καὶ οὐδὲν ἀνερεύνητον καταλιμπανόντων τῇ τῶν ἀνθρώπων ἀρχῇ τούτους ἐπιστήσασα· ἡ δέ γε Ἑλλήνων φωνὴ οὐκ ἴσμεν ὅθεν ἐπάρχους αὐτοὺς ἐκάλεσε τῶν νυκτῶν, κ. τ. λ. Novell. 13, 3 Πρῶτον μὲν οὖν θεσπίζομεν μηδένα νυκτέπαρχον παντελῶς ἐπὶ τὴν εἰρημένην ἀρχὴν παριέναι πρὶν ἢ παρ' ἡμῶν σύμβολα τοῦ φροντίσματος λάβοι, καὶ μηδενὶ λόγῳ τολμᾶν ἔξω βασιλικῶν συμβόλων ἐπὶ τὸ φρόντισμα τοῦτο χωρεῖν, ἀλλ' ἀναμένειν τὴν βασιλείαν καὶ τὴν ἐκείθεν ἐν γράμμασι ψῆφον. Ἡμεῖς γὰρ οὐδενὶ τὴν εἰρημένην ἀρχὴν παραδώσομεν, πλὴν εἰ μὴ τῶν μεγαλοπρεπεστάτων ἱλλουστρίων, ἢ τῶν περιβλέπτων κομήτων consistorianων, ἢ τῶν λαμπροτάτων τριβούνων τῶν πραιτωριανῶν καὶ νοταρίων, οἱ ταύτην παραλαμβάνοντες εἰεν, ἢ ἄλλας ἀρχὰς ἄρξαντες καὶ φανέντες ἡμῖν ἐπιτήδευοι καὶ τῆς παρ' ἡμῶν ἄξιοι μαρτυρίας.

From THEOPHILUS ANTECESSOR. 2, 4, 3 Ἀποσβέννυται δὲ ὁ οὐσούφρουκτος τῇ τελευτῇ τοῦ οὐσούφρουκτουαρίου καὶ ταῖς δύο κάπιτις δεμινουτίοσι τῇ μεγάλῃ καὶ τῇ μέσῃ, καὶ τῷ non utendo τρόπῳ ρητῷ καὶ ὀρισμένῳ χρόνῳ· ἃ τινα πάντα περιέχεται διατάξει τοῦ ἡμετέρου βασιλέως. Ὅμοίως ἀποσβέννυται ὁ οὐσούφρουκτος ἐὰν ὁ οὐσούφρουκτουάριος τῷ προπριεταρίῳ τὸν οὐσούφρουκτον παραχωρήσῃ· ἐξωτικῷ γὰρ παραχωρῶν οὐδὲν πράττει.

From the Δειμωνάριον of JOANNES MOSCHUS (A. D. 620±). XXXVII Τὶς τῶν γερόντων διηγήσατο ἡμῖν ἀνελθοῦσιν ἐν Θηβαΐδι ὅτι γέρων ἐκαθέζετο ἔξω τῆς πόλεως Ἀντινῶ, μέγας, ποιήσας εἰς κελλίον αὐτοῦ ἔτη περὶ τὰ ἐβδομήκοντα. Εἶχεν δὲ μαθητὰς δέκα· ἓνα δὲ ἔσχεν πάννυ ἀμελοῦντα ἑαυτοῦ. Ὁ οὖν γέρων πολλάκις ἐνουθέτει καὶ παρεκάλει αὐτὸν λέγων, Ἀδελφε, φρόντιζε τῆς ἑαυτοῦ ψυχῆς· ἔχεις ἀποθανεῖν καὶ εἰς κόλασιν ἀπελθεῖν. Ὁ δὲ ἀδελφὸς πάντοτε παρήκουεν τοῦ γέροντος μὴ δεχόμενος τὰ λεγόμενα ὑπ' αὐτοῦ. Συνέβη οὖν μετὰ τινὰ χρόνον τελευτῆσαι τὸν ἀδελφόν· πολὺ δὲ ἐλυπήθη ἐπ' αὐτῷ ὁ γέρων· ἦδει γὰρ ὅτι ἐν πολλῇ ἀθυμίᾳ καὶ ἀμελείᾳ ἐξῆλθεν τοῦ κόσμου τούτου. Καὶ ἤρξατο ὁ γέρων εὐχεσθαι καὶ λέγειν, Κύριε Ἰησοῦ Χριστέ ὁ ἀληθινὸς ἡμῶν θεὸς, ἀποκάλυψόν μοι τὰ περὶ τῆς ψυχῆς αὐτοῦ τοῦ ἀδελφοῦ. Καὶ δὴ θεωρεῖ ἐν ἐκστάσει γενόμενος ποταμὸν πυρὸς καὶ πλῆθος ἐν αὐτῷ τῷ πυρὶ καὶ μέσον τὸν ἀδελφὸν βεβαπτισμένον ἕως τραχήλου. Τότε λέγει αὐτῷ ὁ γέρων, Οὐ διὰ ταύτην τὴν τιμωρίαν παρεκάλουν σε ἵνα φροντίσῃς τῆς ἰδίας ψυχῆς, τέκνον; Ἀπεκρίθη ὁ ἀδελφὸς καὶ εἶπεν τῷ γέροντι, Εὐχαριστῶ τῷ θεῷ, πάτερ, ὅτι καὶ ἡ κεφαλὴ μου ἄνεσιν ἔχει· κατὰ γὰρ τὰς εὐχὰς σου ἐπάνω κορυφῆς ἵσταμαι ἐπισκόπου.

## § 17.

### *Second Epoch. From A. D. 622 to 1099.*

We put the year of the Hegira at the head of this epoch, not because the flight of the Arabian prophet from Mecca to Medina was in any way connected with the decline of the Greek language, but because his successors played a very conspicuous part in the history of the Byzantine empire.

Learning was now at a very low ebb, and a good scholar was so rare a phenomenon, that his literary attainments were likely to be regarded as the result of his proficiency in magic.<sup>58</sup> The language lost much of its original character by the prevalence of ignorance and the intermixture of foreign elements. The grammatical inflections were for the most part Attic, but hosts of new words and phrases were daily coming into use; to say nothing of new meanings given to ancient words. The syntax also underwent important changes. With very few exceptions, the learned of this age were

<sup>58</sup> It was believed by the superstitious that Photius, the great scholar of this epoch, had received lessons in the black art from a Jewish sorcerer. THEOPH. CONT. 670.

incapable of appreciating the merits of the best models of antiquity. They confined themselves chiefly to the study and imitation of the earlier ecclesiastical authors, of whom they were great admirers.<sup>59</sup> In their writings they endeavored to avoid as much as possible whatever belonged to the spoken language, which they designated by the appellations of *usage*, *common usage*, *common and simple style*, *the common language*, *the common and impure language*, *the common dialect*.<sup>60</sup> This common, or popular, dialect may be regarded as forming the connecting link between ancient Greek and modern Greek. It is represented by the *Chronicon Paschale*, by Malalas, the *Geoponica*, Theophanes, Leo (in his *Tactica*), Georgius Monachus, Porphyrogenitus, Symeon Magister, Leo Grammaticus, and others. We may remark here, that, if the expression *Mediæval Greek* is to be used at all, it should be restricted to the language of this epoch. Here follows a list of mediæval Greek writers.

<i>Theophylactus Simocates</i>	628	<i>Joannes of Damascus</i>	756+
Sophronius of Jerusalem	638±	<i>Concilium Nicaenum II.</i>	789
<i>Georgius Pisides</i>	639	Tarasius	789
<i>Concilium Lateranense</i>	649	<i>Hesychius</i> , lexicon	?
<i>Theophilus Protospatharius</i>	650±??	<i>Choeroboscus</i>	?
<i>Chronicon Paschale</i>	650±	<i>Theognostus</i>	800+
<i>Malalas</i>		<i>Geoponica</i>	800±
<i>Maximus</i> (Confessor)	662	<i>Georgius Syncellus</i>	806+
<i>Concilium Constantinopolitanum III.</i>	680	<i>Theophanes (Isaacius)</i>	817
<i>Anastasius Sinaïtes</i>	690±	<i>Theodorus Studites</i>	826
<i>Concilium Quinisextum</i>	692	<i>Joseph Studites</i>	826±
<i>Andreas of Crete</i>	724±	<i>Nicephorus of Constantinople</i>	828
<i>Cosmas of Jerusalem</i>	743+	<i>Joannes of Sicily</i>	866+

<sup>59</sup> Joannes of Sicily does not hesitate to place Demosthenes below Gregory of Nazianzus. BEKKER. 1447  
 Ὁ θεολόγος οὐ μόνον Δημοσθένην, ἀλλὰ καὶ πάντας ὑπερεβάλετο, κ. τ. λ.

<sup>60</sup> ΡΗΟΤ. 279, p. 530, 29 Ὅτι ἀνθρακεὺς ὁ ἐν τῇ συννηθείᾳ καλούμενος καρβωνάριος. Compare Id. 66, p. 33  
 Ἔστι δὲ [Νικηφόρος] τὴν φράσιν ἀπείριττός τε καὶ σαφὴς . . . τό τε γὰρ νεωτεροποιὸν ἐκκλίνει, καὶ τὸ ἀρχαιο-  
 τροπον καὶ ἐξησκημένον οὐ παρατρέχει. PORPH. CER. 5 Καθωμιλημένη καὶ ἀπλουστέρα φράσει κε-  
 χρήμεθα. 619 Ὁ ἡ κοινὴ συννήθεια λοχόζεμα καλεῖ. Adm. 68 Διὰ κοινῆς καὶ καθωμιλημένης  
 ἀπαγγελίας διδάξαι σε ἔσπευσα. 153 Σέρβουλα ἡ κοινὴ συννήθεια τὰ δουλικῶς (read δουλικὰ) φησὶν  
 ὑποδήματα, καὶ τζερβουλιανούς τοὺς τὰ εὐτελῆ καὶ πενιχρὰ ὑποδήματα φοροῦντας. THEOPH. CONT. 96 Ἀ ἡ κοινὴ  
 γλωττα καὶ μὴ καθαρὰ καλεῖ χερνιβόξεστα. 181 Διβάδιον παράκειται Γῦριν ἀγροικικῇ φωνῇ καλούμενον.  
 232 Ὁ βαρδούκιον οἶδε καλεῖν ἡ συννήθεια. 299 Ἀς σακτούρας καὶ γαλέας ὀνομάζειν εἰώθασι πάμπολλοι.  
 318 Καλὸν γὰρ ἐπὶ τούτοις κοινολεκεῖν. CEDR. II, 153, 19 Τοὺς κατὰ τὴν ἀνατολὴν Μανιχαίους, οὓς δὴ καὶ  
 Παυλικιάνους ἀπὸ τῶν αἰρεσιάρχων ἡ κοινολεξία οἶδε καλεῖν. SCYL. 643 Τὸ δημῶδες τοῦτο καὶ καθημαξευ-  
 μένον ἐπιλέγων, Ἐὼ σε ἔκτισα, φούρνε, ἐὼ ἵνα σε χαλάσω. 644 Βαράγγους αὐτοὺς ἡ κοινὴ ὀνομάζει διάλεκτος.

<i>Concilium Constantinopolitanum IV.</i>	869	<i>Pollux, χρονικόν</i>	963?
<i>Synodicon Vetus</i> (in Fabricius XI.)	872	<i>Nicephorus Phocas</i>	969
<i>Pseudo-Synodus Photiana</i>	879	<i>Etymologicum Magnum</i>	?
<i>Basilius</i> , the emperor	886	<i>Suidas</i>	974±
<i>Photius</i>	886+	<i>Symeon Magister</i>	975+
<i>Stephanus</i> (author of <i>Vita Sancti Stephani Junioris</i> )		<i>Leo (Diaconus)</i>	987±
		<i>Leo (Grammaticus)</i>	1013±
<i>Joannes Cameniates</i>	904	<i>Scriptor Incertus de Leone Bardae Filio</i>	
<i>Leo (Philosophus)</i>	911	<i>Petrus Antiochenus</i>	1053+
<i>Basilicae Institutiones</i>		<i>Georgius Cedrenus</i>	1057
<i>Georgius Monachus</i>	948	<i>Michael Cerularius</i>	1058
<i>Oecumenius</i>	950±	<i>Nicon</i>	1060
<i>Genesius</i>	950±	<i>Michael Attaleiotes or Attaleiates</i>	1073
<i>Constantine Porphyrogenitus</i> <sup>61</sup>	959	<i>Scylitzes</i>	1081+
<i>Theodosius, Ἀκροάσις</i>	961		

## § 18.

Specimens of the popular style of the seventh, eighth, ninth, tenth, and eleventh centuries after Christ.

From the CHRONICON PASCHALE, p. 699 (A. D. 610) Τούτῳ τῷ ἔτει μηνὶ ὑπερβερεταίῳ, κατὰ Ρωμαίους ὀκτωβρίου Γ', ἰνδικτιῶνος ΙΑ', ἡμέρᾳ Ζ', ἀναφαίνονται πλοῖα ἱκανὰ κατὰ τὸ στρογγυλοῦν καστέλλιν, ἐν οἷς ἦν καὶ Ἡράκλειος ὁ υἱὸς Ἡρακλείου. Καὶ τότε εἰσέρχεται Φωκᾶς κατ' αὐτὴν τὴν ἡμέραν ἀπὸ τοῦ προκέσσου τοῦ Ἐβδόμου περὶ ἐσπέραν, καὶ ἔρχεται καβαλλάρις εἰς τὸ παλάτιον τῆς πόλεως. Καὶ τῇ ἐξῆς ἡμέρᾳ, τουτέστιν τῇ κυριακῇ πλησιασάντων τῶν πλοίων τῇ πόλει, Βόνωσος, ὅστις τὰ πάνδενα ἐν Ἀντιοχείᾳ τῇ μεγάλῃ κατ' ἐπιτροπὴν Φωκᾶ διεπράξατο εἰσηγήσει Θεοφάνους τοῦ τῆς ἀνασκάφου μνήμης, τότε ὠδε ὢν ἐν τῇ πόλει, μετὰ τὸ βαλεῖν αὐτὸν πῦρ πλησίον τῶν Καισαρίου καὶ ἀστοχῆσαι, ἔφυγεν, καὶ ἐλθὼν μετὰ καράβου εἰς τὸν Ἰουλιανὸν λιμένα κατὰ τὰ λεγόμενα Μαύρου, στενωθεὶς ἔρριψεν ἑαυτὸν εἰς τὴν θάλασσαν, καὶ λαβὼν μετὰ σπαθίου πληγὴν ἀπὸ ἐνὸς ἐξκουβίτωρος, ὡς ἦν εἰς θάλασσαν, ἀπέθανεν. Καὶ ἐκβληθέντος τοῦ σκηνώματος αὐτοῦ ἐσύρη καὶ ἀπηνέχθη εἰς τὸν Βοῦν καὶ ἐκαύθη.

Ibid. p. 716 (A. D. 626) Καλὸν δὲ διηγῆσθαι ὅπως καὶ νῦν ὁ μόνος πολυέλεος καὶ εὖσπλαγχνος θεὸς τῇ εὐπροσδέκτῳ πρεσβείᾳ τῆς ἀχράντου αὐτοῦ μητρὸς καὶ κατὰ ἀλήθειαν δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας τὴν ταπεινὴν ταύτην αὐτοῦ πόλιν ἔσωσεν ἐκ τῶν κατὰ συμφωνίαν κυκλωσάντων αὐτὴν παναθέων ἐχθρῶν τῇ κραταίᾳ αὐτοῦ χειρὶ, καὶ τὸν ἐν αὐτῇ εὐρεθέντα λαὸν ἐλυτρώσατο τῆς προσδοκωμένης μαχαίρας, αἰχμαλωσίας τε καὶ πικροτάτης δουλείας, ὃ οὐδεὶς τῶν πάντων εὐπορήσει διηγῆσθαι. Ὁ γὰρ ἐπικατάρατος Σαλβάρας ἑξάρχος

<sup>61</sup> In his "Life of Basil the Macedonian," his grandfather, Porphyrogenitus employs the elaborate style of his time.



τοῦ Περσικοῦ στρατοῦ ἐκδεχόμενος, ὡς ἔοικεν, καὶ ἔργοις δὲ τελευταῖον ἀπεδείχθη, τὴν τοῦ πανα-  
 θεοῦ χαγάνου τῶν Ἀβάρων ἐπέλευσιν, πρὸ πλείστων τούτων ἡμερῶν γενόμενος ἐν Χαλκηδόνι  
 πάντα τὰ τε προάστεια καὶ παλάτια καὶ τοὺς εὐκτηρίους οἴκους ἀθέως ἐνέπρησεν καὶ ἔμεινεν λοιπὸν  
 τὴν ἐκείνου παρουσίαν ἐκδεχόμενος. Τῇ οὖν ΚΘ' τοῦ ἰουνίου μηνὸς τῆς παρουσίας ΙΔ' Ἰνδικτιῶνος,  
 τουτέστιν τῇ ἡμέρᾳ τῆς συνάξεως τῶν ἀγίων καὶ ἐνδόξων κορυφαίων ἀποστόλων Πέτρου καὶ  
 Παύλου, κατέλαβε πρόκουρσον τοῦ θεομισήτου χαγάνου, ὡς ἄχρι χιλιάδων τριάκοντα, διὰ δηλω-  
 μάτων φημίσαντες τό τε μακρὸν τεῖχος καταλαβεῖν καὶ τὰ ἔνδον αὐτοῦ, ὥστε τοὺς εὐρεθέντας  
 ἔξωθεν τῆς πόλεως ἐφίππους γενναιοτάτους στρατιώτας κατὰ τὴν αὐτὴν ἡμέραν κυριακὴν οὖσαν  
 ἔνδον γενέσθαι τοῦ νέου Θεοδοσιακοῦ τεύχους ταύτης τῆς βασιλίδος πόλεως· καὶ ἔμεινε τὸ αὐτὸ  
 πρόκουρσον ἐπὶ τὰ μέρη Μελαντιάδος, ὀλίγων ἐξ αὐτῶν ἐκτρεχόντων μέχρι τοῦ τεύχους ἐκ διαλειμ-  
 μάτων καὶ μὴ συγχωρούντων τινα ἐξίεναι, ἢ ὅλως ἀλόγων δαπάνας συλλέγειν. Ἐν τῷ μέσῳ δὲ  
 ἄχρως ἡμερῶν δέκα ἐφεξῆς διαδραμουσῶν, καὶ μηδενὸς τῶν ἐχθρῶν σύνεγγυς τοῦ τεύχους φανέντος  
 ἐξήλθαν οἱ στρατιῶται μετὰ παλλικαρίων καὶ πολιτῶν, ὀφείλοντες ὡς ἀπὸ δέκα μιλίων θερίσαι  
 ὀλίγα γεννήματα, καὶ συνέβη ἀπαντηθῆναι αὐτοῖς τοὺς ἐχθροὺς καὶ ἔνθεν κἀκεῖθεν τινὰς διαπεσεῖν.

From THEOPHANES, p. 752 Θεόδωρος δὲ ὁ ἡγούμενος τῶν Στουδίου καὶ Ἰωσήφ ὁ ἀδελφὸς  
 αὐτοῦ ἀρχιεπίσκοπος Θεσσαλονίκης ἅμα Πλάτωνι ἐγκλείστω καὶ τοῖς λοιποῖς αὐτῶν μοναχοῖς τῆς  
 κοινωρίας Νικηφόρου τοῦ ἀγιωτάτου πατριάρχου ἀπέστησαν διὰ Ἰωσήφ τον οἰκονόμον ὡς παρανό-  
 μως στεφανώσαντα Κωνσταντῖνον καὶ Θεοδότην. Νικηφόρος δὲ ὁ βασιλεὺς ἀφορμῆς δραξάμενος  
 ἐπισκόπους πολλοὺς καὶ ἡγουμένους ἀθροίσας σύνοδον κατ' αὐτῶν κροτηθῆναι ἐκέλευσεν, δι' ἧς  
 ἐξεβλήθησαν τῆς μονῆς καὶ τῆς πόλεως ἐξορία παραπεμφθέντες μηνὶ ἰανουαρίῳ, Ἰνδικτιῶνι Β'. Τῷ  
 δ' αὐτῷ ἔτει ρόγας διδομένης τῷ λαῷ ἐν τῷ Στρομῶνι ἐπιπεσόντες οἱ Βούλγαροι ταύτην ἀφείλαντο  
 χρυσίου ἑξήκοντα χιλίας καὶ ἑκατὸν, καὶ πολὺν λαὸν κατέσφαξαν σὺν τῷ στρατηγῷ καὶ τοῖς ἄρχου-  
 σιν· ἦσαν γὰρ καὶ τῶν λοιπῶν θεμάτων ταξάτοι ἄρχοντες οὐκ ὀλίγοι, καὶ πάντες ἀπώλοντο.  
 Ἐλαβον δὲ καὶ τὸ τοῦλδον ὅλον καὶ ὑπέστρεψαν.

From LEO'S *Tactica*. Διάταξ. 18, 72 Πλείονας δὲ ἐν τοῖς πλαγίοις ἀφορίσεις χρησίμους·  
 ἐν τῷ νώτῳ γὰρ αὐτῶν ἀρκοῦσιν οἱ λεγόμενοι διφένσορες καβαλλάριοι, ἧτοι οἱ ἔκδικοι. Τοὺς δὲ  
 κούρσωρας, ἧτοι προμάχους, μὴ πλέον τριῶν ἢ τεσσάρων σαγιττοβόλων τῆς παρατάξεως τῶν  
 διφενσώρων ἐν ταῖς διώξεσι χωρίζεσθαι μηδὲ κατατρέχειν αὐτῶν. Πάντως δὲ καὶ σπουδὴν ποιή-  
 σεται ἵνα ἐν γυμνῷ καὶ ἴσῳ τόπῳ κατὰ τὸ δυνατὸν αὐτῷ τὴν παράταξιν ἐκτάξῃ, ἔνθα μήτε ὕλαι  
 εἰσὶ δασεῖαι, μήτε πάλματα, μήτε δὲ κοιλάδες ἐνοχλοῦσιν διὰ τὰ παρὰ τῶν Τούρκων ἐπινοούμενα  
 ἐγκρύμματα. 73 Καὶ τὰς βίγλας δὲ ἐκ διαστήματος κατὰ τεσσάρων μερῶν τῆς παρατάξεως  
 ποιήσεις. . . . 81 Φράγγοι τοίνυν καὶ Λαγόβαρδοι λόγον ἐλευθερίας περὶ πολλοῦ ποιοῦνται.  
 Ἄλλ' οἱ μὲν Λαγόβαρδοι τὸ πλέον τῆς τοιαύτης ἀρετῆς νῦν ἀπώλεσαν. Πλὴν καὶ οὗτοι καὶ  
 Φράγγοι θρασεῖς ἦσαν καὶ ἀκατάπληκτοι ἐν τοῖς πολεμίοις, τολμηροὶ τε καὶ προπετεῖς, εἰς ὄνειδος  
 ἔχοντες τὴν δειλίαν, καὶ τὴν πρὸς μικρὸν ἀναχώρησιν, καὶ ταύτην οἰονεὶ φυγὴν ἡγούμενοι. Εὐκόλως  
 δὲ διὰ τοῦτο θανάτου καταφρονοῦσι τὴν κατὰ χεῖρα μάχην σφοδρῶς καὶ καβαλλάριοι καὶ πεζοὶ

μαχόμενοι. 82 "Όταν γάρ, ὡς εἰκὸς, ἐν ταῖς καβαλλαρικαῖς μάχαις στενωθῶσιν, ἐξ ἑνὸς συνθήματος ἀποκαταβαίνουνσι τῶν ἵππων αὐτῶν καὶ πεζοὶ παρατάσσονται ὀλίγοι τάχα καὶ πρὸς πλείονας καβαλλαρίους μὴ δειλῶντες, ἢ ἀπολήγονται τῆς μάχης. 83 'Οπλίζονται δὲ σκουταρίους καὶ κονταρίους καὶ σπαθίους κοντωτέρους, ἃ καὶ ἐπὶ τῶν ὤμων αὐτῶν διὰ λωρίων ἀναβαστάζουσιν, ἐνίοτε δέ τινες αὐτῶν καὶ διαζώννυνται αὐτά. . . . 90 'Υποφθείρονται δὲ διὰ χρημάτων εὐκόλως φιλοκερδεῖς ὄντες, ἐξ ὧν πείρα μαθόντες ἴσμεν ἀπὸ τῶν ἐξ Ἰταλίας ἐνταῦθα πολλάκις παραγενομένων ἐπὶ τῆς διοικήσεως, τῇ ἐκείνων ἐπιμιξία, οἶμαι, καὶ τούτων βαρβαρωθέντων τε καὶ συνεθισθέντων.

FROM CONSTANTINE PORPHYROGENITUS. Adm. p. 200 "Ότι πολλάκις ὁ κύρις Λέων ὁ βασιλεὺς καὶ ὁ κύρις Ρωμανὸς καὶ αὐτὴ ἡ βασιλεία ἡμῶν ἐπεζήτησε τὸ κάστρον τὸ Κετζέον τοῦ ἀναλαβέσθαι αὐτὸ καὶ εἰσαγαγεῖν ταξάτους, πρὸς τὸ μὴ ἐκείθεν σιταρχεῖσθαι τὴν Θεοδοσιούπολιν, ἐξασφαλιζόμενοι πρὸς τε τὸν κουροπαλάτην καὶ τοὺς ἀδελφούς αὐτοῦ τοῦ μετὰ τὸ παραληφθῆναι τὴν Θεοδοσιούπολιν ἀναλαβέσθαι αὐτοὺς τὸ τοιοῦτον κάστρον. Ἄλλ' οὐκ ἠνέσχοντο οἱ Ἰβηρες τοῦτο ποιῆσαι διὰ τὴν ἀγάπην τῶν Θεοδοσιουπολιτῶν καὶ διὰ τὸ μὴ πορθηθῆναι τὸ κάστρον Θεοδοσιούπολιν, ἀλλ' ἀντεδήλωσαν τὸν κύριον Ρωμανὸν καὶ τὴν βασιλείαν ἡμῶν λέγοντες ὅτι Εἰ τοῦτο ποιήσωμεν, ἂ μῖα ἔχομεν γενέσθαι εἰς τοὺς γείτονas ἡμῶν.

Id. Ceremon. 1, 87, p. 393 "Όσα δεῖ παραφυλάττειν, ἐὰν ὁ ἀναγορευθεὶς ἐν τοῖς ἄνω μέρεσιν βασιλεὺς ἀποστείλῃ πρέσβεις καὶ λαυρεάτα μηδέπω δεχθεὶς ὑπὸ τοῦ ἐνταῦθα βασιλέως εἰς τὴν βασιλείαν, καὶ πῶς βεβαιοῖ τὴν βασιλείαν αὐτοῦ καὶ τοὺς πρέσβεις ἀπολύει.

Χρῆ, πρεσβευτῶν ἐρχομένων, προμαθεῖν τὸν μάγιστρον καὶ ἐτοιμάσαι τὰ μητάτα αὐτῶν, καὶ πέμψαι καὶ εἰς ἀπάντησιν αὐτῶν καὶ εἰσαγαγεῖν ἕκαστον εἰς τὸ ἴδιον μητάτον. Προευτρεπίζονται δὲ καὶ στρώματα καὶ ἀναλώματα αὐτοῖς, καὶ καταλύουσιν ἐν τοῖς μητάτοις αὐτῶν, καὶ μετὰ μίαν ἢ δύο ἡμέρας ὀρώσι τὸν μάγιστρον. 'Ο δὲ δεχόμενος παρασκευάζει ἕκαστον αὐτῶν καθίσαι πρὸς τὰ ἀξιώματα αὐτῶν, καὶ διαλέγεται αὐτοῖς, ὅσα χρῆ, καὶ ἀπολύει αὐτούς. . . . Καὶ ὅτε κελεύσωσιν ἵπροελθεῖν, ἀπὸ ὧν δίδονται μανδάτα σιλέντιον, καὶ τοὺς πρέσβεις τοὺς ἀπὸ Ἰταλίας δέχεται. Καὶ ἐὰν ἑπαρχος ἢ ἑπαρχοὶ εἶεν οἱ πρέσβεις, ὁ πρῶξιμος τῶν ἀδμηνσιόνων ἀπέρχεται πρὸς αὐτοὺς καὶ μεταστέλλεται αὐτούς.

FROM LEO GRAMMATICUS, p. 275 'Εν τῇ προελεύσει δὲ τῆς Πεντηκοστῆς τοῦ βασιλέως Λέοντος ἀπελθόντος εἰς τὸν ἅγιον Μώκιον καὶ εἰσοδεύοντος, ὅτε ἦλθεν πλησίον τῆς σολεύας, ἐξελθὼν τις ἐκ τοῦ ἄμβωνος δέδωκεν αὐτὸν κατὰ κεφαλῆς μετὰ ράβδου ἰσχυρᾶς καὶ παχείας. Καὶ εἰ μὴ ἡ φορὰ τῆς ράβδου εἰς πολυκάνδηλον ἐμποδισθεῖσα διεχαννώθη, παρευθὺ ἂν τοῦτον ἀπήλλαξεν.

FROM SCRIPTOR INSCERTUS *de Leone Bardae Filio* (A. D. 1013±?), p. 352 Καὶ λοιπὸν ἕως τὸν δεκέμβριον μῆνα κρυπτὸν τὸν δόλόν εἶχον· ἐρωτώμενοι δὲ ἔλεγον ψευδόμενοι ὅτι 'Ο βασιλεὺς ἐπέτρεψεν ἡμᾶς ψηλαφῆσαι τὰ βιβλία, ὅτι λέγουσιν αὐτῷ τινὲς ὅτι 'Ολίγον χρόνον ἔχεις βασιλεῦσαι, καὶ ἔνεκεν τούτου ποιούμεθα τὴν ζήτησιν. Καὶ περὶ τὸν δεκέμβριον μῆνα δηλοῖ τὸν πατριάρχην ὁ Λέων ὅτι ὁ λαὸς σκανδαλίζεται διὰ τὰς εἰκόνας λέγοντες ὅτι Κακῶς αὐτὰς προσκυνούμεν, καὶ ὅτι Διὰ τοῦτο τὰ ἔθνη κυριεύουσιν ἡμῶν. Καὶ συγκατάβα, φησὶ, τὸ μικρὸν καὶ ποιήσουσιν οἰκονομίαν εἰς τὸν λαόν, καὶ τὰ χαμηλὰ περιέλωμεν. Εἰ δὲ μὴ βούλει, πείσουσιν ἡμᾶς δι' οὗ ἔνεκεν

προσκυνείτε, τῆς γραφῆς μὴ ἐχούσης ρητῶς πώποτε. Καὶ δηλοῖ αὐτῷ ὁ πατριάρχης ὅτι Ἡμεῖς τὰ καλῶς ἐξ ἀρχῆς καὶ ἄνωθεν ὀρισθέντα ὑπὸ τε τῶν ἀποστόλων καὶ τῶν πατέρων οὔτε παρασαλεύομεν οὔτε περισσώτερόν τι ἐν αὐτοῖς οἰκονομοῦμεν.

## § 19.

*Third Epoch. From A. D. 1099 to 1453.*

The West once more came in contact with the East. The Latin church sent large bodies of men to Syria to deliver Jerusalem from the hands of the unbaptized race. But experience taught the holy men that it was a less easy task to contend with the Arabs, than to punish the effeminate schismatics who most unaccountably refused to believe that the keys of paradise were in the possession of the bishop of Rome. They therefore very naturally preferred to plunder Constantinople, and to occupy Peloponnesus and other parts of Greece.

The ancient language was now an obsolete language; that is, it was no longer understood by the masses.<sup>62</sup> Those, however, who made any pretensions to education affected to write according to the grammatical rules of classical Greek; the spoken dialect being, in their judgment, unfit for elaborate composition. But they did not aim at anything higher than an imitation of the earlier imitators. They were enraptured with the turgid style of the rhetoricians of the first five or six centuries of our era, and with the verses of such poets as Oppian.<sup>63</sup> The language of the scholars of this epoch resembled the ancient Attic chiefly in its external form. We shall call it *scholastic Greek*.

The popular dialect was essentially the same as the Romaic or modern Greek of the present day, and may with propriety be called *the early modern Greek*. The learned gave it the name of *the vulgar dialect, the common dialect, the common language of the Romans*.<sup>64</sup> The last of these expressions owes its origin to the fact that, during the

<sup>62</sup> NIC. GREG. I, 163 Καὶ ἦν τηνικαῦτα ἀνὴρ ἐν λόγοις ἐπίσημος τῷ βασιλικῷ συγκατελεγμένος κλήρω Γεώργιος ὁ ἐκ Κύπρου, ὃς τὸν ἐν ταῖς γραφαῖς εὐγενῆ τῆς Ἑλλάδος ρυθμὸν καὶ τὴν Ἀττικίζουσαν γλῶσσαν ἐκείνην πάλαι πολλὴν ἡδὴ χρόνον λήθης κρυβέντα μυχοῖς, φύσεως δεξιότητι καὶ φιλοπονίᾳ τελωτέρα πρὸς φῶς ἤγαγε καὶ οἰοεῖ τινα ἐχαρίσατο ἀναβίωσιν. This means simply that George of Cyprus wrote what would be called good Attic.

<sup>63</sup> Compare PTOCH. I, 316 seq. Καλὸς ἐν Ὀλιβάνιος, ἀν' ἔχῃ καὶ χρυσάφιν. . . . Εἰπὼν με, Μάθε Ὀππιανόν, πείναν οὐδὲν φοβεῖσθαι. . . . \*Ἀν μ' ἔλειπεν ὁ Ὀππιανὸς κ' ἔπιανα φουρνητάρης, Πολὺν καλὸν μ' ἐξέβαυεν καὶ διαφορωτερίτζιν.

<sup>64</sup> COMN. I, 98 Ἀισμάτιον αὐτῷ ἀνεπλέξαντο ἐξ ἰδιώτιδος μὲν συγκείμενον γλώττης, κ. τ. λ. 395 Βλάχους τούτους ἡ κοινὴ καλεῖν οἶδε δι' ἀλεκτος. CONQUEST. 2805 Ρωμαῖκα τὸν ἀπεκρίθη, *He answered him in Romaic*. DUCAS, 138 Τὴν κοινὴν γλῶτταν Ρωμαίων.

The modern adjective Ρωμαῖκος (in three syllables), less correctly Ρωμαῖκος, is derived from Ρωμαῖος, after the analogy of Ἀχαικός from Ἀχαιός. Hence, ἡ Ρωμαῖκη γλῶσσα, or simply τὰ Ρωμαῖκα,

Byzantine period, the Greeks called themselves *Romans*, as has already been remarked.<sup>65</sup>

The authors of this epoch must be separated into *modern Greek*, and *scholastic Greek*. The former wrote in the language of the common people; the latter, in the artificial Attic of the schools. Here follows a list of them.

*Modern Greek.*

<i>Theodorus Ptochoprodromus</i> <sup>66</sup>	1150±	Βιβλίον τῆς Κονγκέστας τῆς Ῥωμανίας καὶ τοῦ	
Βέλανδρος καὶ Χρυσάντζα, the name of a		Μωραίως <sup>67</sup>	1350±
poem	?	<i>Joannes Cananus</i>	1422+

*Scholastic Greek.*

<i>Psellus</i>	1105+	<i>Germanus</i> of Constantinople	1254
<i>Theophylactus</i> , bishop of Bulgaria	1112	<i>Nicephorus Blemmides</i>	1255+
<i>Alexius Comnenus</i> , the emperor	1118	<i>Arsenius</i> of Corinth	1264+
<i>Michael Glycas</i>	1118	<i>Acropolites</i>	1282
<i>Joannes Cinnamus</i>	1118	<i>Gregorius Cyprius</i>	1289+
<i>Euthymius Zigabenus</i>	1118+	<i>Nicephorus Chumnus</i>	1300
<i>Joannes Zonaras</i>	1118+	<i>Ephraemius</i>	1300+
<i>Typicon Irenae Augustae</i>	1118+	<i>Pachymeres</i>	1310±
<i>Anna Comnena</i>	1137+	<i>Thomas Magister</i>	1310
<i>Bryennius</i>	1137+	<i>Aesopicae Fabulae</i>	?
<i>Joannes Antiochenus</i>	1150±?	<i>Maximus Planudes</i>	1327+
<i>Nomocanon Cotelierianus</i> (very barbarous)		<i>Nicephorus Callistus</i>	1327+
<i>Theodorus Ptochoprodromus</i>	1150±	<i>Matthaeus Blastaris</i>	1335
<i>Joannes Tzetzes</i>	1150±	<i>Armenopulus</i> , less correctly <i>Harmonopulus</i>	1350±
<i>Manasses</i>	1150±	<i>Gregorius Palamas</i>	1351+
<i>Aristenus</i>	1166	<i>Nicephorus Gregoras</i>	1359±
<i>Neophytus</i> , De calamitatibus Cypri	1190+	<i>Cantacuzenus</i>	1375
<i>Xiphilinus</i>	1199	<i>Curopolates</i>	?
<i>Eustathius</i> of Thessalonica	1200+	<i>Chrysoloras</i>	1415
<i>Joel</i>	1200+	<i>Concilium Florentinum</i>	1439
<i>Balsamon</i>	1204	<i>Gemistus</i>	1441+
<i>Nicetas (Choniates)</i>	1216		

*Romaic*, or *Modern Greek*, literally, *the Roman language*. In expressions like the following, Ρωμαίικα is an adverb: Ξέρεις Ρωμαίικα; *Do you know Romaic?* 'Ομιλάει Ρωμαίικα, *He speaks Romaic*.

<sup>65</sup> See above, § 14.

<sup>66</sup> Theodorus Ptochoprodromus is the earliest modern Greek writer of whom we have any definite accounts. His two modern Greek poems, entitled Στίχοι Θεοδώρου τοῦ Πτωχοπροδρόμου πρὸς τὸν βασιλέα κύριον Μανουὴλ τὸν Κομνηνόν, represent the popular dialect of the twelfth century. They are found in the first volume of Coray's *Atakta*.

<sup>67</sup> It is a translation from the original French. See Buchon's preface to the edition of 1845.

## § 20.

Specimens of the modern Greek of the twelfth, thirteenth, fourteenth, and fifteenth centuries.

From THEODORUS PTOCHOPRODROMUS (Στίχοι addressed to the emperor Manuel Comnenus).

- 1, 110 Τὴν κεφαλὴν σου, βασιλεῦ, εἰς τοῦτο τί με λέγεις ;  
 Ἄν ἔχω γείτονα τινὰ, κ' ἔχη παιδὶν ἀγόριν,  
 Νὰ τὸν εἰπῶ 'τι Μάθε το γραμματικὸν νὰ ζήσῃ ;  
 Παρὰ κρανιοκεφάλον πάντως νὰ μ' ὀνομάσουν,  
 Νὰ τὸν εἰπῶ 'τι Μάθε το τζαγγάρην τὸ παιδί σου.
- 115 Γείτονα ἔχω πετζωτὴν, τάχα ψευδοτζαγγάρην,  
 Πλὴν ἔνε καλοψουνιστῆς, ἔνε καὶ χαροκόπος.  
 "Οταν γὰρ ἴδῃ τὴν αὐγὴν περιχαρασσομένην,  
 Λέγει, Ἄς βράσῃ τὸ κρασὶν, καὶ βάλε καὶ πιπέριν.  
 Εὐθὺς τὸ βράσειν τὸ θερμὸν, λέγει πρὸς τὸ παιδί του ·
- 120 Νὰ τὸ, παιδί μου, ἀγόρασε χορδόκοιλα σταμένον ·  
 Φέρε καὶ Βλάχικον τυρὶν ἄλλην σταμεναρέαν,  
 Καὶ δός με νὰ προγεύσωμαι, καὶ τότε νὰ πετζόνω.  
 Ἀφ' οὗ δὲ φθάσῃ τὸ τυρὶν καὶ τὰ χορδοκοιλίτζια,  
 Κἂν τέσσερα τὸν δίδουσιν εἰς τὸ τρανὸν μουχρούτιν,
- 125 Καὶ πίνει τα καὶ ρεύγεται κερνοῦν τον ἄλλον ἕνα,  
 Καὶ παρευθὺς ὑπόδημαν ἐπαίρνει καὶ πετζώνει.  
 "Ονταν δὲ πάλιν, βασιλεῦ, γέματος ὥρα φθάσῃ,  
 Ρίπτει τὸ καλαπόδι του, ρίπτει καὶ τὸ σανίδιν,  
 Καὶ λέγει τὴν γυναῖκά του, Κυρὰ καὶ θὲς τραπέζιν ·
- 130 Καὶ πρῶτον μίσσον ἐκξεστὸν, δεύτερον τὸ σφουγγάτον,  
 Καὶ τρίτον τὸ ἀκριόπαστον ὀφθὸν ἀπὸ μερίου,  
 Καὶ τέταρτον μονόκυθρον, πλὴν βλέπε νὰ μὴ βράζῃ ·  
 Ἀφ' οὗ δὲ παραθεσουσιν καὶ νίψεται καὶ κάτzieh,  
 Ἀνάθεμά με, βασιλεῦ, καὶ τρισανάθεμά με,
- 135 "Ονταν στραφῶ καὶ ἴδω τον λοιπὸν τὸ πῶς καθίζει,  
 Τὸ πῶς ἀνακομπόνεται νὰ πιάσῃ τὸ κουτάλιν,  
 Καὶ οὐδὲν τρέχουν τὰ σάλια μου ὡς τρέχει τὸ ποτάμιν.  
 Καὶ γὰρ ὑπάγω κ' ἔρχομαι πόδας μετρῶν τῶν στίχων,  
 Εὐθὺς ζητῶ τὸν ἱαμβον, γυρεύω τὸν σπονδεῖον,
- 140 Γυρεύω τὸν πυρρίχιον καὶ τὰ λοιπὰ τὰ μέτρα.

- Ἄλλὰ τὰ μέτρα ποῦ φελούν ᾿ς τὴν ἄμετρόν μου πείναν ;  
 Πότε γὰρ ἐκ τὸν ἱαμβον νὰ φάγω, κοσμοκράτωρ ;  
 Ἡ πῶς ἐκ τὸν πυρρίχιον ποτέ μου νὰ χορτάσω ;  
 Ἐδε τεχνίτης σοφιστὴς ἐκεῖνος ὁ τζαγγάρης .  
 145 Εἶπε τὸ Κύριε ᾿λέησον, ἤρξατο ρουκανίζειν .
- 2, 564 Ἄν ἄρρωσθήσῃ ἡγούμενος, ἢ πόνος τὸν κρατήσῃ,  
 Κράζει γοργὸν τοὺς ἰατροὺς τὸν δεῖνα καὶ τὸν δεῖνα.  
 Ἐρχονται βλέπουσιν εὐθύς, κρατοῦσι τὸν σφυγμόν του,  
 Θωροῦσι καὶ τὰ σκύβαλα μετὰ τοῦ ὑελίου .  
 Λέγουσιν, Ποῖσε τὰ καὶ τὰ, καὶ ἅς γένῃ τόδε τόδε,  
 Καὶ ἅς φέρουσι συλίγουρδον καὶ ἅς βάλουσιν ἀπέσω,  
 570 Καὶ σύντομον ἅς γένεται τοιαύτη ἰατρεία.  
 Ὁ μὲν ὑπάγει ᾿ς ἀγορὰν ἱατρικῶν σπερμάτων,  
 Ἄλλος ὁρᾶται εἰς Πέραμαν, ἄλλος εἰς τὰ Βγενίου.  
 Σπουδάξουσιν νὰ εὗρωσι βατόπουλα, ψησσία,  
 Φιλομηλίτζας τρυφεράς, κωβίδια, γαλέας .  
 575 Γοργὸν τὰ μαγειρεύουσιν σὺν πάσαις ἀρτυσίαις.  
 Ὁ μὲν τὸ σαχαρόθερμον, ἄλλος δὲ τὸ δροσάτον,  
 Ἄλλος φροντίζει τὸ χυλὸν διὰ τὴν ἀθρεψίαν,  
 Καὶ πάλιν ἄλλος ἔτοιμος κνήθει τὴν κεφαλὴν του,  
 Ἐτεροὶ δὲ τοὺς πόδας του μεθ' ἡσυχίας τρίβουν .  
 580 Προστάσσει δὲ καὶ δίδουσιν τοὺς ἰατροὺς πλουσίως,  
 Διὰ νὰ τοὺς ἔχῃ πάντοτε ἀόκνως, ἂν νοσήσῃ.  
 Δότε τὸν ἰατρὸν κρασὶν καὶ δεκαπέντε ἀγγεῖα,  
 Τὸν δ' ἄλλον δὸς νομίσματα καὶ δέκα μανολάτα.  
 Καὶ καθεξῆς τοὺς ἅπαντας μετ' ἐξουσίας δίδει .  
 585 Εἰ δ' ἄρρωσθήσῃ μοναχὸς, ἢ πόνος τὸν κρατήσῃ,  
 Ἀτός του γίνεται ἰατρὸς καὶ τάδε παραγγέλλει .  
 Ἡμέρας τρεῖς ἀφήτέ τον καὶ νηστικὸς ἅς κῆται.  
 Μετὰ δὲ τὴν συμπλήρωσιν τῶν ἡμερῶν, ὧν εἶπον,  
 Ψιχίτζας ζεματίσετε μικρὰς εἰς τὸ πινάκιον,  
 590 Καὶ ψήσετε μικρούτζικον κεφάλιν κρομμυδίτζιν,  
 Καὶ βάλετε λιγούτζικον ἐλάδιον νὰ μυρίσῃ,  
 Καὶ φλησκουνίτζιν ὀλιγὸν διὰ τὴν εὐωδίαν.  
 Εἰ δὲ διψήσῃ, δότε τον νερούτζικον ὀλίγον,  
 Καὶ πάλιν ἔξαφήτέ τον ἄλλας καὶ τρεῖς ἡμέρας .

From the *Πρόλογος* of the *Βιβλίον τῆς Κουγκέστας τῆς Ρωμανίας καὶ τοῦ Μωραΐως* (*The Book of the Conquest of Romania and of the Morea*).

- Θέλω νὰ σὲ ἀφηγηθῶ ἀφήγησιν μεγάλην,  
 Καὶ ἂν θέλῃς νὰ μ' ἀκροασθῇς, ὀλπίζω νὰ σ' ἀρέσῃ,  
 "Ὅταν τὸ ἔτος ἦτονε ἀπὸ κτίσεως κόσμου  
 'Εξάκις χιλιάδες δὲ καὶ ἐξάκις ἑκατοντάδες,  
 5 Καὶ δώδεκα ἑνιαυτοὺς, τόσον καὶ οὐχὶ πλέον,  
 Διὰ συνεργειᾶς καὶ προθυμίας, μόχθου πολλοῦ καὶ κόπου  
 Τοῦ μακαρίου ἐκείνου Φρὲ Πιέρου ἐρημίτου,  
 "Ὅστις ἀπῆλθε 'ς τὴν Συριανὴν νὰ ἔχῃ προσκυνήσει  
 "Εἰς τὰ Ἱεροσόλυμα εἰς τοῦ Χριστοῦ τὸν τάφον.  
 10 Καὶ ὡς εὔρε τοὺς Χριστιανοὺς ὁμοίως τὸν πατριάρχην,  
 Οὔτινες ἐδουλεύασιν ἐκεῖ τὸν ἅγιον τάφον,  
 Τὸ πῶς τοὺς ἀτιμώσασι τὸ ἀβάπτιστον τὸ ἔθνος,  
 'Εκεῖνοι οἱ Σαρακηνοὶ ὅπου τὸν ἀφεντεῦν,  
 "Ὅταν λειτούργα κ' ὕψονε τὰ ἅγια ὁ πατριάρχης  
 15 Μὲ δυνάμεις τὰ ἄρπαζαν καὶ ἐρρήκτασί τα κάτω.  
 Καὶ ἂν ἦτον τόσ' ἀπότολμος νὰ τοὺς ἀντιμιλήσῃ,  
 Εὐθύς χάμο τὸν ἔρριπταν, πολλὰ τὸν τιμωροῦσαν.  
 'Ιδόντας τοῦτο ὁ ἅγιος ἐκεῖνος ὁ ἐρημίτης  
 Μεγάλως ἐβαρέθηκεν, ἔκλαυσεν, ἐλυπήθη,  
 20 Καὶ εἶπε πρὸς τοὺς Χριστιανοὺς καὶ πρὸς τὸν πατριάρχην ·  
 'Ὡς Χριστιανὸς ὀρθόδοξος ὁμνύω σας καὶ λέγω,  
 'Αν δώσῃ ὁ θεὸς καὶ ἡ δόξα του ν' ἀποστραφῶ 'ς τὴν Δύσιν,  
 'Σ τὸν πάπαν τὸν ἀγιώτατον καὶ εἰς ὅλους τοὺς ρηγάδες,  
 Βούλομ' ἀπελθεῖν σωματικῶς νὰ τοὺς εἰπῶ τὰ βλέπω.  
 25 Καὶ ὀλπίζω εἰς ἔλεος Χριστοῦ νὰ τοὺς παρακινήσω  
 Νὰ ἔλθουν μὲ τὰ φουσσάτα τοὺς ἐδῶ 'ς τὸ μέρος τοῦτο  
 Νὰ ἐβγάλουν τοὺς Σαρακηνοὺς ἐκ τοῦ Χριστοῦ τὸν τάφον.

From the *Egyptian Sultan's letter to the Byzantine emperor*. CANTACUZENUS, III, 94 (A. D. 1348) Πάντοτε ἡ βασιλεία σου τὸ θέλημα αὐτῆς νὰ τὸ ζητῇ ἀπὸ τὴν σουλτανικὴν ἐξουσίαν μου καὶ ἀπὸ τὸ ὁσπῆτίόν μας τὸ ἡγιασμένον καὶ πεφωτισμένον, καὶ ὡς ἔχομεν πᾶσαν δύναμιν νὰ πληρῶμεν τὴν ἀγάπην τῆς βασιλείας σου, καὶ καθὼς εὐρίσκετο τῶν προγόνων τῆς βασιλείας σου μετὰ τῶν προγόνων τῆς σουλτανικῆς ἐξουσίας μου, καὶ καθὼς ἐπληροῦτο ἡ ὄρεξις τῶν βασιλέων τῶν προγόνων τῆς βασιλείας σου ἀπὸ τῆς αὐθεντίας μας, καὶ ἡνυχάριστον μας πάντοτε ἐκεῖνοι καὶ ἔπεμπαν εἰς τὴν ἡγιασμένην αὐλήν μας καὶ συνετύγχαινάν μας, καὶ οὕτως πάλιν νὰ εὐεργετῇται ἡ

ἀγάπη τῆς βασιλείας σου καὶ νὰ πληροῦται ἡ ὀρεξις αὐτῆς ἀπὸ τῆς αὐθεντίας μας. Καὶ διότι ἀπεκόπη καὶ ἐμάκρυνεν ἡ συνήθεια ἐκείνη, ἀπεστάλη ἡ γραφὴ αὕτη ἀπ' ἐμᾶς νὰ ἀναγνωσθῇ ἔμπροσθεν εἰς τὸν μέγαν βασιλέα εἰς ἔπαινον τῆς προτέρας φιλίας καὶ εἰς παρακίνησιν τῶν ζητημάτων, ὅτι πάντοτε μετὰ χαρᾶς νὰ ἔναι πεπληρωμένα καὶ περισσότερα νὰ γίνωνται, καὶ τὸ ἦλθεν ἀπ' ἐσᾶς εἰς τὸν πλατυσμόν τῆς καλοσύνης μας τὸν γλυκύτατον, νὰ τὸ δεχόμεθα μὲ τὴν καλογνωμίαν καθὼς τὰ ἐδεξάμεθα, καὶ τῶρα καλὰ ἀπὸ τὰ χέρια τοῦ ἀποκρισιαρίου τῆς βασιλείας σου τοῦ ἄρχοντος τοῦ Μανουὴλ, καὶ παρελάβομεν αὐτὰ μετὰ εἰρήνης καὶ ἐγνωρίσαμεν τὸ ἔγραφεν ἀπέσω, κ. τ. λ.

FROM JOANNES CANANUS, p. 472 Αὐτὸς δὲ ὅταν πλησίον ἦλθε πρὸς τὰς συνάξεις τῶν Μουσουλμάνων ἀνεβόησε μέγα Ρασοῦλ Ρασοῦλ Μαχουμέτη! Καὶ γυμνώσας τὸ ξίφος καὶ ὠθήσας τὸν ἵππον καὶ κράξας πρὸς τὰς συντάξεις τὸ Ἀλὰχ ταγκρὺ ρασοῦλ Μαχουμέτη, συνανεβόησαν ἅμα καὶ τῶν Μουσουλμάνων τὰ πλήθη, καὶ μετὰ ὀρμῆς καὶ κραυγῆς καὶ κρότων καὶ ὀργάνων καὶ μυρίων ἄλλων ἀλαλαγμάτων καὶ σαλπίγγων ἔφθασαν εἰς τὰ τεῖχη τοῦ κάστρου ἀπὸ τῆς Ξυλοπόρτης ἕως καὶ τῆς Χρυσίας τὴν αὐτὴν λέγω καὶ μίαν ὥραν τῆς ἡμέρας ἐκείνης. Καὶ πᾶν πολεμικὸν ὄργανον ἔφερον ἀνὰ χεῖρας καὶ ἠκούμβησαν εἰς τὰ τεῖχη, ἔθηκαν σκάλας, ἀνέβησαν εἰς τὸ κάστρον, ἐτροπύσαν τοὺς πύργους. Καὶ οὐδεὶς εὐρέθην ὁ ἐμποδίσας ἐκείνους ἐκ τοῦ μεγίστου φόβου καὶ δειλίας ὁποίας ἔλαβον οἱ Ρωμαῖοι. . . . Ἄλλοι δὲ ἐτροπύσαν μὲ συστὰς τοὺς πύργους, ἄλλοι ἐχαλούσανε μὲ τζόκους τὸ κάστρον, ἄλλοι ἔκαψαν τὰς πόρτας τοῦ ἔξω κάστρου, καὶ πᾶν τολμηρὸν καὶ ἀνδρεῖον οἱ ἀσεβεῖς ἐποιοῦντο πρὸς κατάπληξιν τῶν ἡμετέρων.

#### TURKISH PERIOD.

#### § 21.

*From the Conquest of Constantinople by the Turks (A. D. 1453), to the First Year of the Greek Revolution (A. D. 1821).*

After the fall of Constantinople, learning among the Greeks was confined chiefly to the clergy. The language of this period was nothing more than a continuation of that of the last epoch of the Byzantine period.

The following list contains some of the authors of the Turkish period. It is unnecessary to inform the reader here that, with very few exceptions, they are beneath criticism.

#### Modern Greek.

Ἐμμανουὴλ Γεωργιλᾶς, versifier	1498	Ἰάκωβος Τριβώλης, versifier	1528+
Στέφανος Σαχλήκης		Δημήτριος Ζήνος, translator of the <i>Batrachomyomachia</i>	1529±
Κωνσταντῖνος, author of a metrical performance entitled <i>Διήγησις ὠραιστάτη</i>		Λεονάρδος Φόρτιος, versifier	1531
Ἀπολλωνίου τοῦ ἐν Τύρῳ	1500	<i>Turcograecia</i> , an historical work	1550±



Ἑμμανουὴλ Γλυζόνιος	1596	Ἡλίας Μηνιάτης, sermons	1714
Μάξιμος Μαργουίνος	1601±	Μελέτιος ὁ Ἀθηνῶν, geography and ecclesiastical history	1728
Νικόλαος Δημητρίου, author of a poem entitled Βοσκοπούλα ἡ εὐμορφή	1625	Βιζέντζος ὁ Κορνάρος, author of Ἐρωτόκριτος, a poem not entirely destitute of merit	1737+
Ἀγάπιος ὁ Κρής	1643+	Ρήγας ὁ Βελεστίνας (the ancient Pherae), versifier	1798
Ἀνδρέας Τρώϊλος, versifier	1647	Νικηφόρος ὁ Θεοτόκης	1800
Γεώργιος Χορτάτζης, author of an insipid tragedy entitled Ἐρωφίλη	1676	Εὐγένιος ὁ Βούλγαρις	1806
Μαρθαῖος ὁ Μυραίων (bishop of Myra in Lycia)	1683		
		<i>Scholastic Greek.</i>	
Georgius Codinus	?	Constantinus Lascaris	1494+
Georgius Scholarius	1459	Arsenius of Monembasia	1535
Michael Ducas Nepos	1462	Ἀλέξανδρος ὁ Μαυροκορδάτος, author of a work entitled Περὶ Καθηκόντων (De Officiis)	1719
Chalcocondyles or Chalcondyles	1463+	Θεόφιλος ὁ Κορναδαεύς	1744
Georgius Phrantzes	1477		
Theodorus Gazes	1478		
Georgius Trapezuntius	1486		

## § 22.

It is often asserted that modern Greek is identical with ancient Greek, *mutatis mutandis*.<sup>68</sup> This assertion is usually made by those who are acquainted with the spoken and written language of the present day, but are not deeply versed in ancient Greek. On the other hand, those who have read the earlier Greek authors, but are

<sup>68</sup> We may be allowed to state here that, in the latter part of the eighteenth century, Ilgen, of the University of Jena, in his preface to the Homeric Hymns, maintained that the popular modern Greek was the same as the language of the *rustics* of ancient Greece, and fortified his position by instancing such forms as δῶ, κρῖ, ἀλφι, τρόφι, κάρη, ἦλ; just as if these words belonged to the Romaic. Athanasios Khristópoulos, a modern Greek poet of considerable merit, confounding, it would seem, the Æolians and Dorians with Ilgen's rustics, asserted that the modern language was neither more nor less than a slight modification of the ancient Æolic and Doric. And in the early part of the present century he published a grammar entitled Γραμματικὴ τῆς Αἰολοδοωρικῆς, ἥτοι τῆς ὁμιλουμένης τωρινῆς τῶν Ἑλλήνων γλώσσας. Coray modified the German professor's assertion by asserting that the popular dialect of the first four centuries of the Christian era was essentially the same as that of the twelfth century, which was essentially modern Greek. (CORAY'S Atakta, Vol. II, i<sup>st</sup> seq.)

We have already given specimens of the popular dialect of the fourth, fifth, and sixth centuries (§ 16). As to Ilgen's rustics, Philostratus informs us that, in his time, that is, in the third century, the inhabitants of the interior of Attica spoke purer Greek than those who resided in the capital. PHILOSTR. Vit. Soph. 2, 1, 7 Ἡ μεσόγεια, ἔφη, τῆς Ἀττικῆς ἀγαθὸν διδασκαλεῖον ἀνδρὶ βουλομένῳ διαλέγεσθαι, κ. τ. λ. Ibid. 2, 31 Αἰλιανὸς δὲ Ρωμᾶϊος μὲν ἦν, ἡττίκιζε δὲ ὥσπερ οἱ ἐν τῇ μεσογείᾳ Ἀθηναῖοι.

ignorant of the language of the later periods, affirm unhesitatingly that what is commonly called modern Greek is a horrible jargon, differing from ancient Greek in every particular except orthography. This conflict of opinions naturally gives rise to the following question: What is the relation which modern Greek bears to ancient Greek?

If we would inquire into this relation, we must begin with observing that the identity of two languages necessarily implies identity of sound, of inflection, of meaning, of syntax, of phraseology, of accent, of rhythm, of history, and, lastly, of orthography. This being premised, we proceed to consider each one of these particulars with reference to ancient Greek and modern Greek.

1. *Sound or Pronunciation.* The modern pronunciation is in many respects different from the ancient. Thus,

(a) The vowels *H* and *T*, which originally represented two different sounds, are now each pronounced like *I*; as *κῆτος*, *τίθημι*, *ψυχή*, *κῦμα*, sounded *κίτος*, *τίθιμι*, *ψιχί*, *κίμα*.

(b) The classical diphthongs are now monophthongs; except *AT*, *ET*, *HT*, *OT*, in which the *T* has the power of *B* or *Φ*; as *αὔριον*, *εὐθύς*, *ἡύχόμην*, *ὠύτός*, pronounced *ἄβριον*, *ἐφθίς*, *ἰφχόμιν*, *ὀφτός*.

(c) All the modern vowel-sounds are isochronous; that is, no distinction is made between long and short.

(d) The rough breathing, in ancient Greek, was strong enough to cause the smooth mute that came immediately after it to be changed into its corresponding aspirate. In modern Greek it is equivalent to the smooth breathing; as *ὑπέρ*, *ἕξω*, pronounced *ιπέρ*, *ἕξω*. Here, however, the modern language may be said to coincide with the Asiatic Æolic.

(e) When a consonant was doubled in pronunciation, it was doubled also in writing. In modern Greek, when a consonant is doubled in writing, only the first one is sounded; as *σφάλλω*, *σύρροια*, pronounced *σφάλω*, *σίρια*.

Were the Greeks of the present day to adopt the practice of spelling their words in the simplest manner, as they pronounce them, there would be something like ocular demonstration of the departure of the modern pronunciation from the ancient standard. In order to enable the reader to see at a glance the difference between the two systems, we subjoin here the beginning of the Gospel of Mark written according to the modern system of pronunciation, side by side with the original.

<p>Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ τοῦ θεοῦ, ὡς γέγραπται ἐν τοῖς προφήταις, Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ</p>	<p>Ἀρχὴ τοῦ ἐβαγγελίου Ἰησοῦ Χριστοῦ ἱοῦ του θεοῦ, ὃς γέγραπτε ἐν τις προφίτες, Ἰδοὺ ἐγὼ ἀποστέλο τὸν ἄγγελόν μου πρὸ</p>
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προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου  
ἔμπροσθέν σου. Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε  
τὰς τρίβους αὐτοῦ. Ἐγένετο Ἰωάννης βαπτί-  
ζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα με-  
τανοίας.

προσώπου σου, ὃς κατασκεβάσι τὴν ὁδὸν σου  
ἔμπροσθέν σου. Φοιὶ βοῶντος ἐν τῇ ἐρίμο,  
ἐτιμάσατε τὴν ὁδὸν κυρίου, ἐφθίας πιίτε  
τὰς τρίβους αὐτοῦ. Ἐγένετο Ἰοάνης βαπτί-  
ζων ἐν τι ἐρίμο κε κηρίσον βάπτισμα με-  
τανίας.

2. *Inflection.* The modern case-endings and personal endings, as far as they go, are fundamentally the same as the ancient. Thus, λέγεται, pronounced λέγετε, differs from the later Boeotic λέγετη chiefly in the quantity of the last syllable. But in the inflection of nouns, adjectives, and verbs, the modern language has undergone the following changes:

(a) The *dual number* has disappeared; the plural supplying its place, as in Latin and in English.

(b) Masculines and feminines of the ancient *third declension* are generally inflected after the analogy of the first; as, ancient ὁ γέρον, τοῦ γέροντος, modern ὁ γέροντας, τοῦ γέροντα: ancient ἡ γυνή, τῆς γυναικός, modern ἡ γυναῖκα, τῆς γυναίκας.

(c) The modern language has no *common gender*. Further, all adjectives in *ΟΣ* have three endings; as ἡσυχος, ἡσυχῃ, ἡσυχον or ἡσυχῳ.

(d) The modern *possessive*, *reflexive*, and *relative pronouns* are periphrastic; as ἰδικός μου or ἑδικός μου, for ἐμός, *my, mine*; τοῦ ἑαυτοῦ μου, for ἐμαντοῦ, *of myself*; ὁ ὁποῖος, for ὅς, *who, which*.

(e) The modern *future*, *perfect*, and *pluperfect* are periphrastic; as θὰ γράψῃς, for γράψῃς; ἔχω γράψει, for γέγραφα; εἶχα γράψει, for ἔγεγραφειν.

(f) The modern *third person imperative* is periphrastic, as in English; thus, ἄς γράψῃ, for γραψάτω, *let him write*.

(g) The modern language has no *middle voice*; the passive supplying its place; as ἐνίφθην, ἐχρίσθην, for the ancient ἐνιφάμην, ἐχρισάμην: θὰ νιφθῶ, θὰ χρισθῶ, for νίφομαι, χρίσομαι.

(h) It has no *optative mood*; its place being supplied by the indicative and subjunctive; as Εἶπεν ὅτι ἤθελεν ἔλθει, or ὅτι θὰ ἔλθῃ, for the ancient Εἶπεν ὅτι ἐλεύσοιτο.

(i) It has no *infinitive mood*; its place being supplied by the subjunctive with νά (ῖνα), or by the indicative with ὅτι; as Θέλω νά μάθω, for Θέλω μαθεῖν, *I wish to learn*; Δέγω ὅτι ἔχω ἰδεῖ, for Φημὶ ἑωρακέσθαι, *I say that I have seen*.

Except the infinitive after the auxiliary verbs θέλω and ἔχω; as θέλω φάγει, εἶχα φάγει. Except also the infinitive with the article; as τὸ λέγειν, τὸ ἔχειν.

(j) Its *participle active* is indeclinable; as λέγοντας, γράφοντας, δίδοντας.

(k) Its *perfect participle passive* has no augment whatever; as ἀγαπημένος, γραμμένος, σκουριασμένος, καμωμένος.

(1) With the exception of εἶμαι (the middle of εἰμί), *to be*, it has no verbs in μι.

3. *Meaning.* As a general rule, the modern meanings do not belong to the ancient language, although they are for the most part regularly developed from it. Thus, the modern ἡ ἀγελάδα, *cow*, presupposes ἡ ἀγελάς, *belonging to a herd*, formed from ἀγέλη, *herd*, after the analogy of φορβάς from φορβή.

It may be observed here, that the ancient *diminutives* have, in modern Greek, taken the place of their primitives. Thus, the ancient παιδίον, *little child*, has become παιδίν or παιδί, *child, boy*, which in ancient Greek is παῖς.

4. *Syntax.* In general, the modern language, in its syntax, is analytic, not synthetic; of course, essentially different from the ancient. Thus, the relations, which in ancient Greek are denoted by the genitive and dative, are, in modern Greek, generally expressed by the accusative with prepositions. Further, all the modern prepositions take the accusative; as Ἀπὸ τὸν τόπον μας, *From our place or country*.

5. *Phraseology.* In this also the modern language is widely different from the ancient.

6. *Accent.* In general, the modern accent coincides with the ancient; as ἄνθρωπος, ἄξιος, ποτέ. But it must be observed here that, as quantity is not recognized in modern Greek, a *proparoxytone* may end in a syllable which in ancient Greek would be regarded as long; as ὁ Μπότσαρης, τοῦ Μπότσαρη: ἡ ἥσυχη, ἡ ἄξια, τοῦ ἄξιου.

Further, in modern Greek, the circumflex is not distinguished from the acute; as τὸ πρᾶγμα μου, pronounced τοπράγμα μου.

7. *Rhythm.* The modern rhythm depends not on quantity, as in ancient Greek, but on accent, as in English, and other modern languages. When therefore ancient Greek poetry is read after the modern method, it does not differ from prose, except when the word-accent comes at regular intervals, which is not often the case. The ancient rhythm, then, may be said to be entirely lost.

8. *History.* The reader of the preceding pages must have observed that, although the Greek language passed through a number of stages, it never lost its consciousness; that is, it was never disintegrated. Which being admitted, modern Greek may be regarded as a continuation of ancient Greek.

9. *Orthography.* In this respect, modern Greek may be said to be identical with ancient Greek. And we must add that this identity is the source to which many of the erroneous views relative to the modern language are to be traced.

## THE FOREIGN ELEMENT OF THE GREEK LANGUAGE.

## THE PERSIAN ELEMENT.

## § 23.

The Persian words occurring in ancient Greek<sup>69</sup> express things peculiar to the Persians. Such are ἄγγαρος, ἀναξυρίδες, ἀρτάβη, ἀστάνδης, γάζα, κίδαρις, κυρβασία, παρασάγγης, σαννάκρα, σαράβαρα, σατράπης, σχοῖνος, τιάρα. In Byzantine Greek we have ζαδόαρ, ζατρίκιον, καβάδιν, τζουκανιστήριον.

## THE SEMITIC ELEMENT.

## § 24.

The Jews after the dispersion generally adopted the languages of the gentiles among whom they resided.<sup>70</sup> A Jew whose native language was the Greek was called a *Hellenist*.<sup>71</sup> The Jews of Alexandria used the Macedonian-Attic of that city, that is, the Attic as modified by the Macedonians. And as the original Scriptures were no longer understood by the great mass, it became necessary to translate them into that language. This is the celebrated *Septuagint version* of the Old Testament. According to the received opinion, it was made in the reign of Ptolemy Philadelphus.<sup>72</sup> Philon however intimates that this applies only to the *Law*, that is, the *Pentateuch*.<sup>73</sup> If so, the other books must have been translated subsequently to the time of that king.<sup>74</sup> Of the dates of the Apocrypha of the Old Testament nothing positive can be affirmed, except that most of them, if not all, were written before the commencement of the Christian era,

<sup>69</sup> ATHEN. 3, 94 Καὶ γὰρ παρὰ τοῖς ἀρχαίοις ποιηταῖς καὶ συγγραφεύσι τοῖς σφόδρα ἐλληνίζουσιν ἔστιν εὑρεῖν καὶ Περσικὰ ὀνόματα κείμενα διὰ τὴν τῆς χρήσεως συνήθειαν, ὡς τοὺς παρασάγγας καὶ τοὺς ἀστάνδας καὶ τοὺς ἀγγάρους καὶ τὴν σχοῖνον ἢ τὸν σχοῖνον. 11, 98 Σαννάκρα . . . ἔκπωμά φησιν εἶναι οὕτως καλούμενον · ἔστι δὲ Περσικόν.

<sup>70</sup> Compare NT. Act. 2, 8 Καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν, Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται καὶ οἱ κατοικοῦντες Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι Ἰουδαῖοι τε καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ ;

<sup>71</sup> NT. Act. 6, 1 Ἐγένετο γογγυσμός τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους. 9, 29 Συνεζήτει πρὸς τοὺς Ἑλληνιστάς. CHRYS. IX, 111 D Ἑλληνιστὰς δὲ οἶμαι καλεῖν τοὺς ἐλληνιστὶ φθεγγομένους · οὗτοι γὰρ ἐλληνιστὶ διελέγοντο Ἑβραῖοι ὄντες.

<sup>72</sup> JOSEPH. Ant. Prooem. 3. Ibid. 12, 2, 2 seq. JUST. Cohort. 13. Tryph. 68. 124. IREN. 3, 21, 2. CLEM. ALEX. 409, 28.

<sup>73</sup> PHILON. II, 138.

<sup>74</sup> The Wisdom of Sirach was translated during the reign of Ptolemy Euergetes. SEPT. Sir. Prol.

but after the death of Alexander the Great. Their Hebrew phraseology proves them to have proceeded from Jewish Hellenists.

The disciples of the GREAT TEACHER propagated his religion in Greek, that is, in the Macedonian-Attic of Western Asia and of Egypt, as spoken by Jews of limited education. The Greek is the original of all the books of the *New Testament*, with the exception of the Gospel of Matthew. But as there was a great gulf between Christian ideas and the religion of the Greeks, the writers were not unfrequently obliged to give new meanings to old words and expressions. Further, their diction is, in a manner, based upon that of the Septuagint. It is hardly necessary to observe here that the style of the sacred books of the Christians was regarded as contemptible by mere verbal critics.<sup>75</sup>

The Hebraisms occurring in the Septuagint and New Testament, and in Byzantine Greek, may be divided into four classes.

First. Hebrew words in Greek letters without any further change; as ἴν, κορβάν, πάσχα, ραββί, φασέκ.

Second. Hebrew words with Greek endings and accents; as ἀββᾶς, ἄβρα, ἀμμᾶς, βάτος, βύσσος, γειώρας, κάβος, κορβανᾶς, κόρος, μαμωνᾶς.

Third. Hebrew words slightly modified; as κιβούριον, σίκλος, a coin.

Fourth. Hebrew idioms; as Ποιήσω σε εἰς ἔθνος μέγα. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ.

With regard to Hebrew proper names, in the Septuagint they are generally indeclinable; as Ἀδάμ, Κáιν, Ἀβελ, Σήθ, Νῶε. In the New Testament, they are commonly declined; as Ἰάκωβος, Βαρθολομαῖος, Ἰωάννης, Ἰησοῦς, Κηφᾶς, Χουζᾶς. In Josephus they are regularly declined; as Ἀδαμος, Κάϊς, Ἀβελος, Σήθος, Νώεος.

The following table contains the names of the Hebrew letters written in Greek characters. (See SEPT. Θρήνοι Ἱερεμίου, and ORIG. Hexapla.)

א, Ἀ λ ε φ. In power it corresponds to the Greek *smooth breathing*; as Ἀδάμ, Ἐφραίμ.

ב, Β η θ — Β, Βήτα.

ג, Γ ι μ ε λ, Γ ι μ λ — Γ, Γάμμα.

<sup>75</sup> ORIG. IV, 93 C Ὅσπρακίων δὲ σκευῶν τῆς εὐτελοῦς καὶ εὐκαταφρονήτου παρ' Ἑλληνσι λέξεως τῶν γραφῶν ἀληθῶς ὑπερβολῆς δυνάμεως τοῦ θεοῦ ἐμφανομένης, ὅτι ἴσχυσε τὰ τῆς ἀληθείας μυστήρια καὶ ἡ δύναμις τῶν λεγομένων οὐκ ἐμποδιζομένη ὑπὸ τῆς εὐτελοῦς φράσεως φθάσαι ἕως περάτων γῆς, κ. τ. λ. LACTANT. Instit. 6, 21 Inde homines litterati quum ad dei religionem accesserint, si non fuerint ob aliquo perito doctore fundati, minus credunt. Adsueta enim dulcibus et politis sive orationibus, sive carminibus, divinarum litterarum simplicem communemque sermonem pro sordido aspernantur.

Γ, Δ α λ ε θ, Δ ε λ θ — Δ, Δέλλα.

Η, 'H — E, Eî. In power it corresponds to the Greek *rough breathing*.

Υ, Ο υ α υ — F, Faû, Baû, Vaû, or Δίγαμμα. After A, E, Ω, it is changed into its corresponding vowel T; as 'Hσαû, Αὐνάν, Δευί, Νινευή, 'Ιωνάν. The proper name Δαυίδ, *David*, is written also with a B, thus Δαβίδ. The latter form, however, appears only in the New Testament, with Δαυίδ as a various reading (compare the Latin V below).

Ζ, Ζ α ι ν, Ζ α ι — Z, Ζήτα; as Ζαχαρίας, Ζοροβάβελ. The proper name 'Εζρας is written also 'Εσδρας, after the analogy of the Æolic dialect.

Η, Η θ — H, 'Ητα. It is represented by X, and sometimes by the *smooth breathing*; as Χαρράν, Χάμ, Ραχήλ, 'Αερμών, Χαβώρ or 'Αβώρ, Γεών.

Θ, Τ η θ — Θ, Θήτα. Regularly represented by T; as 'Αραράτ.

Ι, Ι ω δ, Ι ω θ — I, 'Ιώτα; as 'Ιούδας, 'Ιακώβ.

Κ, Χ α φ — K, X, Κάππα, Χι.

Λ, Δ α μ ε δ, Δ α β δ — Λ, Λάμβδα, Λάβδα.

Μ, Μ η μ — M, Mû.

Ν, Ν υ ν — N, Nû.

Ξ, Σ α μ ε χ, Σ α μ χ — S, Σίγμα.

Ο, Α ι ν — O, Oû. It is represented by the *smooth breathing*, and sometimes by Γ; as 'Αμμών, Γάζα, Γόμορρα, Γαιβάλ.

Π, Φ η — Π, Φ, Πι, Φι.

Σ, Τ σ α δ η, Σ α δ η — Σ; as Μελχισεδέκ, Σιών, Σαβαώθ. Its Semitic sound (TΣ) is inadmissible in Greek.

Q, Κ ω φ — Q, Qόππα or Κόππα. It is represented by K; as 'Ιακώβ, κάβος.

Ρ, Ρ η χ σ, ρ η σ — P, Pô.

Σ, Χ σ ε ν, Σ ε ν — Σ, Σάν. It is represented by Σίγμα; as Σαμουήλ, Σαμφών, 'Ισμαήλ.

Its Semitic sound (SH) cannot be expressed in Greek letters.

Τ, Τ α υ, Θ α υ — T, Θ, Ταû, Θήτα.

## § 25.

The language of the Arabs made no impression upon the Greek. The few Arabic words found in Byzantine writers express objects and titles peculiar to the Arabs. See ἀβδίων, ἄμερ, ἀμεραμνοννῆς, ἀμηράλης, ἀμηράς, καδῆς, καΐτης, καρβάνιον, καρτζιμάς, κουράν, μαγίσδιον, φάρας, φαρίον, χαλιφάς. See also ἀγγούριον, σάνδυξ, χάνδαξ.

## THE GALLIC OR KELTIC ELEMENT.

## § 26.

The *Kelts* (*Γαλάται*) under Brennus made an irruption into Greece in the year two hundred seventy-nine before Christ.<sup>76</sup> A portion of them crossed the Bosphorus and finally settled in a part of Phrygia, which from that circumstance received the appellation of *Galatia*. And because they were intermixed with Greeks, they were called also *Gallograeci*. The leading language of this country was the Greek, but its Keltic inhabitants retained their original language, at least as late as the time of Saint Jerome, who states that it was essentially the same as that of the Treviri.<sup>77</sup>

The few Keltic words which occur in later and Byzantine authors must be regarded as having been introduced chiefly through the medium of the Latin, inasmuch as the stay of the Kelts in Greece was too short to exert any influence upon its language. See *βράκαι*, *γαισός* or *γαῖσα*, *καβάλλης*, *καρτάλαμος*, *καρταμέρα*, *οὔερτραγος*, *σάπων*, in the Glossary.

## THE LATIN ELEMENT.

## § 27.

The Latin was the official language of the Roman empire. The judge must be addressed in Latin, and judgment must be pronounced in Latin, not only in Rome, but also in all the conquered countries. Greece, after it was reduced to a Roman province, formed no exception to this rule. A Greek could address a Roman magistrate only through an interpreter.<sup>78</sup> A public officer unacquainted with Latin, however well

<sup>76</sup> POLYB. 9, 35, 4. PAUS. 1, 3, 5 seq. 10, 19, 4 seq.

<sup>77</sup> HIERON. IV, 255 fin. Unum est quod inferimus, et promissum in exordio reddimus, Galatas, excepto sermone Græco, quo omnis Oriens loquitur, propriam linguam eandem pene habere quam Treviros, nec referre si aliqua exinde corruerint; quum et Aphri Phoenicum linguae nonnulla ex parte mutaverint, et ipsa Latinitas et regionibus quotidie mutetur et tempore.

<sup>78</sup> VALER. MAX. 2, 2, 2 Illud quoque magna cum perseverantia custodiebant [magistratus prisci] ne Graecis unquam, nisi Latine responsa darent. Quinetiam ipsa linguae volubilitate, qua plurimum valent, excussa, per interpretem loqui cogeant, non in urbe tantum nostra, sed etiam in Graecia et Asia: quo scilicet Latinae vocis honos per omnes gentes venerabilior diffunderetur. SÜETON. Tiber. 71 Sermone Graeco, quamquam alias promptus et facilis, non tamen usquequaque usus est. DION CASS. 860, 51 Καὶ ἑκατοντάρχου ἑλληνιστὶ ἐν τῷ συνεδρίῳ μαρτυρησαί τι ἐβελήσαντος, οὐκ ἠνέσχετο· καίπερ πολλὰς μὲν δίκας ἐν τῇ διαλέκτῳ ταύτῃ καὶ ἐκεῖ λεγομένας ἀκούων, πολλὰ δὲ καὶ αὐτὸς ἐπερωτῶν. LYD. 177 Ἐκεῖνος γὰρ [ὁ Φωντήσιος] στίχους δοθέντας τινὰς δῆθεν Ρωμύλῳ ποτὲ πατρίοις ῥήμασιν ἀναφέρει τοὺς ἀναφανδὸν προλέγοντας τότε Ρωμαίους τὴν τύχην ἀπολείψειν, ὅταν αὐτοὶ τῆς πατρίου φωνῆς



qualified he might be in other respects, was liable to be cashiered, and even disfranchised.<sup>79</sup>

The language of a conquered people is usually more or less affected by that of their masters. During the Roman period a number of Latin words and idioms crept into the language of Greece; but it must be remembered that the educated always regarded them as barbarisms.<sup>80</sup> As to the Greeks of Sicily and Italy, they in the course of time adopted the language of Rome.<sup>81</sup>

It may be stated here that it was not an uncommon thing for Greeks to assume Roman names; as, *Αἴλιος Ἀριστείδης*, *Aelius Aristides*; *Φλάβιος Φιλόστρατος*, *Flavius Philostratus*.<sup>82</sup>

## § 28.

Constantine's vernacular language was the Latin. The language of his attendants and military officers, and also of the Roman noble families who followed him to Byzantium, was the same.<sup>83</sup> In short, the Latin was the court language, which privilege it continued to enjoy some time after the death of that emperor. It was now taught publicly in the new capital, and it would seem that a Greek of liberal education was expected to be more or less acquainted with it.<sup>84</sup>

ἐπιλάθωνται. 261 Νόμος ἀρχαῖος ἦν πάντα μὲν τὰ ὅπως οὖν πραττόμενα παρὰ τοῖς ἐπάρχους, τάχα δὲ καὶ ταῖς ἄλλαις τῶν ἀρχῶν, τῆς Ἰταλῶν ἐκφωνῆσθαι ρήμασιν· οὐ παραβαθέντος, ὡς εἴρηται (οὐ γὰρ ἄλλως), τὰ τῆς ἐλαττώσεως προὔβαινε. 220 Πάντες μὲν ἀνέκαθεν οἱ παρὰ τῇ ποτὲ πρώτῃ τῶν ἀρχῶν βοηθοῦντες τοῖς τρέχουσι σκρινίοις . . . ἐξέλαμπον παιδείας, περὶ δὲ τὴν Ρωμαίων φωνὴν τὸ πλεόν ἔχειν ἐσπούδαζον· χρειώδης γὰρ ἦν αὐτοῖς κατὰ τὰναγκαῖον.

<sup>79</sup> SUTON. Claud. 16 Splendidum virum, Graeciaeque provinciae principem, verum Latini sermonis ignarum, non modo albo iudicium erasit, sed etiam in peregrinitatem redegit.

<sup>80</sup> TATIAN. Adv. Graec. 1 Βαρβαρικαῖς τε φωναῖς ἐσθ' ὅτε καταχρώμενοι συμφύρδην ὑμῶν πεποιήκατε τὴν διάλεκτον. LUCIAN. Quomod. Hist. Scrib. 15 Ὁ γὰρ αὐτὸς οὗτος συγγραφεὺς πολλὰ τῶν ὅπλων καὶ τῶν μηχανημάτων, ὡς Ρωμαῖοι αὐτὰ ὀνομάζουσιν, οὕτως ἀνέγραψε. ATHEN. 3, 94 Ἐπὶ τούτοις λεχθεῖσιν ὁ Κύνουκλος πιεῖν ἤτησε διέκκεταν. . . . Πρὸς ὃν ὁ Οὐλπιανὸς σχετλιάσας καὶ τύψας τῇ χειρὶ τὸ προσκεφάλαιον ἔφη· Μέχρι πότε βαρβαρίζοντες οὐ παύεσθε;

<sup>81</sup> LIV. 40, 42 Cumanis eo anno petentibus permissum ut publice Latine loquerentur, et praeconibus Latine vendendi jus esset. LYD. 262 Τὰ δὲ περὶ τὴν Εὐρώπην πραττόμενα πάντα τὴν ἀρχαιότητα διεφύλαξεν ἐξ ἀνάγκης διὰ τὸ τοὺς αὐτῆς οἰκήτορας, καὶ περ Ἑλλήνας ἐκ τοῦ πλείονος ὄντας, τῇ τῶν Ἰταλῶν φθέγγεσθαι φωνῇ, καὶ μάλιστα τοὺς δημοσιεύοντας. Here Εὐρώπη means *Sicily* and *Italy* (compare Id. 349).

<sup>82</sup> PHILOSTR. Apoll. Epist. p. 407.

<sup>83</sup> SOZ. 2, 3, p. 47 Ἐπεὶ δὲ τοὺς αὐτόχθονας οὐχ ἱκανοὺς ἐνόμισεν πολίτας τῷ μεγέθει τῆς πόλεως, μεγίστας οἰκίας ἀνὰ τὰς ἀγυῖας σποράδην οἰκοδομήσας ἄνδρας ἐν λόγῳ σὺν τοῖς οἰκείοις δεσπότης ποιήσας ἐν ταύταις κατέκτισε· τοὺς μὲν ἐκ τῆς πρεσβυτέρας Ρώμης, τοὺς δ' ἐξ ἐτέρων ἐθνῶν μετακαλεσάμενος. ZOS. 97 Κατασκευάσας δὲ οἰκίας τισὶ τῶν ἐκ τῆς γερουσίας ἀκολουθήσασιν αὐτῷ διετέλεσε πόλεμον οὐδένα κατωρθώκως. THEOPH. 34 Ἦν καὶ φιλοτίμως δειμάμενος οἴκοις περιφανέσι τοὺς ἀπὸ Ρώμης ἀξιολόγους μετῴκησε, κ. τ. λ. CODIN. 20 Θέλων δὲ ὁ μέγας Κωνσταντῖνος οἰκῆσαι τὴν πόλιν αὐτοῦ, μάλιστα δὲ τοὺς Ρωμαίους εἰς τὸ Βυζάντιον, κ. τ. λ.

<sup>84</sup> Compare SOCR. 5, 25 Γραμματικὸς τις ὀνόματι Εὐγένιος Ρωμαῖκούς παιδεύων λόγους. APOPHTH. Arsen. 6

In the reign of Justinian<sup>85</sup> the Latin began to disappear from the East, and consequently it was found necessary to translate the laws of the empire into Greek.<sup>86</sup> After the close of the sixth century it retreated from Greek ground. Even the descendants of the Romans who had settled within the Byzantine emperor's domain adopted the Greek.<sup>87</sup> The knowledge of it was now confined to a few scholars.<sup>88</sup> And in the tenth century the only remnants of the language of Rome were certain sentences chanted on stated occasions.<sup>89</sup> If, therefore, a word of Latin origin is found for the first time in a Greek author who wrote during or after the second epoch of the Byzantine period, we may safely assume that it was introduced before the commencement of that epoch; unless the contrary is satisfactorily shown. The same remark applies to words of this description occurring only in modern Greek; as *κούνια*, *λουκάνικον*.

Ἀββᾶ Ἀρσένιε, πῶς τοσαύτην παιδεύσιν Ῥωμαϊκὴν καὶ Ἑλληνικὴν ἐπιστάμενος τοῦτον τὸν ἀγροῖκον περὶ τῶν σῶν λογισμῶν ἐρωτᾷς;

<sup>85</sup> This emperor regarded the Latin as his mother-tongue. NOVELL. 13 Prooem. Ἡ μὲν γὰρ πάτριος ἡμῶν φωνὴ praefectos vigilum αὐτοὺς ἐκάλεσε. 146, 1 Διὰ τῆς Ἑλληνίδος φωνῆς τὰς ἱερὰς βίβλους ἀναγινώσκειν τοῖς συνιοῦσιν, ἡ καὶ τῆς πατρίου τυχὸν (τῆς Ἰταλῆς ταύτης φαρμέν).

<sup>86</sup> BLASTAR. Praef. fin. Οὐ μὴν ἀλλὰ καὶ Λατινικὴ λέξις καὶ φράσις εἰσέτι τοὺς νόμους κρύπτουσα . . . Ὁ δὲ περιώνυμος ἐν βασιλεῦσιν Ἰουστινιανὸς . . . πρὸς τὴν Ἑλληνικὴν τὰ τε τῶν κωδίκων καὶ τῶν διγέστων μεταβέβληκε φράσιν.

<sup>87</sup> PORPH. Them. 13 Τὴν πάτριον καὶ Ῥωμαϊκὴν γλῶτταν ἀποβαλόντες. LUITPRAND. p. 365 Constantinum Romanum imperatorem cum Romana militia huc venisse ac civitatem istam suo ex nomine condidisse certo scimus; sed quia linguam, mores, vestesque mutâstis, putavit sanctissimus papa ita vobis displicere Romanorum nomen sicut vestem.

<sup>88</sup> Compare CONST. III, 1017 A Γραμματικὸς Ῥωμαϊκός, the patriarch's Latin secretary. 1017 D Οὓς καὶ μετέφρασα Ῥωμαῖστὶ ἐκ τοῦ αὐτοῦ εἰληταρίου.

When Petrus was bishop of Antioch (in the eleventh century), no person could be found in that city capable of translating Latin into Greek. PETR. ANT. 161 C Ἀπέστειλα καὶ τὸ ἴσον τῆς πρὸς ἐμὲ σταλείσης ἀντιγραφῆς τοῦ μακαρίτου πάπα Ῥωμαϊκοῖς ἐνσεσημασμένον γράμμασιν· οὐ γὰρ ἡδυνήθημεν τινὰ εὐρεῖν δυνάμενον πρὸς ἀκρίβειαν εἰς τὴν Ἑλλάδα ταύτην μεταθεῖναι φωνήν: addressed to Michael Cerularius, bishop of Constantinople.

<sup>89</sup> PORPH. Cer. 369 seq. Εἰς τὰ Χριστοῦ γέννα. Δε. Μαρίε. Βέργηγε. Νάτους. ἐτ. Μάγια. δωριεντεκοῦμ μούνερα. ἀδοράντες.

Κρίστους. Δέους. Νόστερ. κοῦμ. σέρβετ. ἡμπέριουμ. Βέστρουμ. πὲρ μουλτουσάννος. ἐτ. Βόνος.

Εἰς τὰ Φῶτα. Ἰωάννες ἐν Ἰορδάνε. Βαπτίζατ. Δόμνηνουμ. σεκούνδουμ. Ἰλλουμ. βόκατ δὲ τὲ βόλο [βαπτιζάρι].

Τῇ ἀγία καὶ μεγάλη κυριακῇ τῆς Ἀναστάσεως. Κοῦμ κρουκηφίξους ἐστ ἐτ σεπούλτους ἐτ τέρξια διερρε. σουρρέξιτ.

Εἰς τὴν ἀγίαν Πεντηκοστήν. Κουμμανδαβιτ. σπηρίτουμ. σάκτουμ. σούπερ τοὺς ἀπόστολος.

Εἰς τὴν Μεταμόρφωσιν. Κούν τρανεφιγγουράτους ἐστ ἰν μώντεμ.

We have given these sentences as they appear in the Bonn edition of Porphyrogenitus. In the orthography of the Roman period they would have been written thus (the accents are ours):

## § 29.

The Latinisms of the Greek language may be divided into four classes :

First. Latin words with Greek terminations and accents ; as ἀδιούτωρ, ἀδιτίων, ἄκκεπτον, βαρβάτος, βῆλον, βούλλα, γράδος, δικτάτωρ, δομέστικος, δούξ, ἡδικτον, ἰνδικτιών, κέλλα, κεντυρίων or κεντουρίων, κῆνσος, κουβικουλάριος, κουστωδία, ὀσπίτιον, πραιτώριον, πραίφεκτος.

Second. Latin words slightly modified ; as ἄγεστα or ἀγέστα or ἄκεσσα, ἀκκιπήσιος, ἀντικῆνσωρ or ἀντεκῆνσωρ, βέργα, κερβικάριον, λέντιον, σημικίνθιον. It must be observed here that the Greeks not unfrequently modified the pronunciation, and consequently the spelling, of Latin proper names ; as Λεύκιος, Λεύκολλος, Πόπλιος, for *Lucius* (Λούκιος), *Lucullus* (Λούκουλλος), *Publius* (Πούβλιος).

Third. Latin formative endings appended to Greek roots ; as ἀναγλυφάριος, ἀποθηκάριος, ἀποστασιάριος, ἀρχιεβδομαδάριος, βασταγάριος, δευτεράριος, δοχειάριος, ἐντολικάριος : ἀλλαγάτωρ, βυγλάτωρ, ὀψικάτωρ : ἀρχοντόπουλος, αὐθεντόπουλος, Γαβριηλόπουλος, κομητόπουλος : βοηθοῦρα, κλεισοῦρα : πετρούλα, πορτούλα : ἀμυγδαλάτος, γεμάτος, μουστακάτος : κεφαλητιών.

Fourth. Latin idioms ; as Τὸ ἱκανὸν λαβεῖν, *Satis accipere*. Τὸ ἱκανὸν ποιῆσαι, *Satis facere*, or *satisfacere*.

## § 30.

*Greek Mode of writing Latin Words.*

## Vowels.

A is represented by Α ; *Agrippa*, Ἀγρίππας.

E short — Ε ; *Decius*, Δέκιος, *acceptum*, ἄκκεπτον.

Εἰς τὰ Χριστοῦ γέννα. Δῆ Μαρία οὐίργινε (or βίργινε) νᾶτους, ἐτ μάγι ἄβ ὀριέντε κοῦμ μουνέριμβους ἀδῶραντ (*De Maria Virgine nātus, et magi ab oriente cum muneribus adorant*).

Χρίστους δέους νῶστερ (νόστερ?) κωνσέρουετ (or κωνσέρβετ) ἱμπίριουμ οὔεστρουμ (or βέστρουμ) πέρ μούλτωσ ἄννωσ ἐτ βόνωσ (*Christus deus noster conservet imperium vestrum per multos annos et bonos*).

Εἰς τὰ Φῶτα. Ἰωάννης ἰν Ἰορδάνε βαπτίζατ δόμινουμ, σεκούνδουμ Ἰλλουμ οὐόκατ (or βόκατ), Δῆ τῇ οὐόλω (or βόλω) βαπτιζάρι (*Joannes in Jordane baptizat dominum, secundum illum vocat, De te volo baptizari*).

Τῇ ἀγία καὶ μεγάλη κυριακῇ τῆς Ἀναστάσεως. Κοῦμ κρουκιφίξους ἔστ ἐτ σεπούλτους ἐτ τέρτια διέ ρεσουρρέξιτ (*Cum crucifixus est et sepultus et tertia die resurrexit*).

Εἰς τὴν ἀγίαν Πεντηκοστήν. Κοῦμ μανδᾶουιτ (or μανδᾶβιτ) σπίριτουμ σάνκτουμ (or σάγκτουμ) σούπερ τούως ἀπόστολως (*Cum mandavit spiritum sanctum super tuos apostolos*).

Εἰς τὴν Μεταμόρφωσιν. Κοῦμ τρανσφιγουρᾶτους ἔστ ἰν μόντε (*Cum transfiguratus est in monte*).

E long — H; *Aurelius*, Αὐρήλιος, *secretum*, σήκρητον, *edictum*, ἡδικτον. After the disappearance of quantity, E long was represented by E; λεγάτος, σέκρετον, ἔδικτον.

I — I; *Priscus*, Πρίσκος, *Julius*, Ἰούλιος, *piscina*, πισκινή.

O short — O; *Commodus*, Κόμμοδος, *comes*, κόμης.

O long — Ω; *Antonius*, Ἀντώνιος, *Constantinus*, Κωνσταντῖνος, *custodia*, κουστωδία. After the disappearance of quantity, O long was represented by O; *religiosus*, ρελεγίοςος.

V was both a vowel and a consonant. As a vowel it is represented by Υ or ΟΥ; *Lusitania*, Λυσιτανία, *Sulla*, Σύλλας, *Tullius*, Τύλλιος, *Lucius*, Λούκιος, *ususfructus*, οὐ-σούφρουκτος.

As a consonant it is represented by ΟΥ, or Β; *Valerius*, Οὐαλέριος or Βαλέριος, *Fulvius*, Φουλούιος, *Nerva*, Νερούας or Νέρβας. The combinations AV, EV, OV are represented also by ΑΥ, ΕΥ, ΟΥ; as *Flavius*, Φλαούιος, Φλαύιος, or Φλάβιος; *Severus*, Σεουήρος, Σενήρος, or Σεβήρος; *novembris*, νουεμβρίων. We must add here, that it was not till after the time of Dionysius of Halicarnassus that B began to be employed as the representative of V. (See also Q, below.)

#### Diphthongs.

AE is represented by AI; *Caesar*, Καῖσαρ. In Theophilus Antecessor, by AI or AE; as *aedilis*, αἰδίλεις, *tutela*, τουτέλαε. After the disappearance of quantity, it was represented also by E; *praecocia*, πρεκόκκια.

AU — ΑΥ; *Augustus*, Αὐγουστος.

OE — OI; *Cloelia*, Κλοιλία.

#### Consonants.

B is represented by Β; *Balbus*, Βάλβος.

C — Κ; *Cicero*, Κικέρων, *Cato*, Κάτων. It retained its ancient pronunciation at least as late as the time of Justinian. See ἀγκίλα, ἀγκίλιον, ἀντικλήνωρ, κεντουρίων, κηνσουάλιος, κιστέρνα, μάγκιψ, παρρικίδας, φακίης, in the Glossary.

The sounds now given to C by the Italians and Germans, in the combinations CE, CI, are recognized by Porphyrogenitus and Cedrenus. See Τζιβιτά, Τζαῖσαρ, in the Glossary.

CH — Χ; *Gracchus*, Γράκχος.

D — Δ; *Decius*, Δέκιος.

F — Φ; *Felix*, Φήλιξ, *Festus*, Φήστος.

G — Γ; *Granianus*, Γρανιανός.

H — the rough breathing; *Horatius*, Ὅρατιος.

K — K; *Kalendae*, Καλανδαί.

L — Λ; *Lucius*, Λούκιος.

M — Μ; *Marcus*, Μάρκος.

N — Ν; *Nero*, Νέρων, *Numa*, Νουμάς.

N palatal — Γ or Ν; *Cincius*, Κίγκιος, *Ingauni*, Ἰγγαυνοί, *emancipatio*, ἐμανκιπατίων.

P — Π; *Pompeius*, Πομπήϊος.

Q — Κ. The combination *QV* is represented by *KOT*, *KY*, or *KO*; *Quirinus*, Κουίρῖνος, *Quintius*, Κύντιος, *Quintus*, Κύντος. Frequently *QVI* became *KY*; as *Quirinus*, Κυρῖνος, *Aquila*, Ἀκύλας.

R — Ρ; *Roma*, Ρώμη.

S — Σ; *Sergius*, Σέργιος.

T — Τ; *Titus*, Τίτος. The combination *TI* before a vowel, in the sixth century, was pronounced like the Byzantine *TZI*.<sup>90</sup> See *Βαλέντζια*, *Βενετζία*, *Δομεντζία*, *Δομεντζίολος*, in the Glossary.

#### Accent.

With regard to the accentuation of Græcized Latin words, it followed the analogy of the Greek language; that is, the Greeks accented such words as if they were of Greek origin; thus, *Traianus*, Τραιάνος, *Augustus*, Αὔγουστος, *Cicero*, Κικέρων, *sēcrētum*, σήκρητον, after the analogy of such words as *Σαρδιανός*, *ἐξάκουστος*, *Ἀχέρων*, ἄρρητον.

#### § 31.

We must not omit to mention that during the Roman period the Latin adopted from the Greek a large number of words and idioms. But here we must distinguish between words originally common to both these languages (as *ego*, ἐγώ, *tu*, σύ, *pater*, πατήρ, *mater*, μήτηρ, *ovum*, ὠόν, *ovis*, ὄvis, *vinum*, φοῖνος), and such as were introduced into Latin by scholars, after they had assumed a definite form on Greek ground (as *angelus*, ἄγγελος, *prothymia*, προθυμία).

Further, the educated Romans, affecting to be fascinated with the pretty sounds of *Y* and *Z*, adopted these letters into the Latin alphabet.<sup>91</sup> They even introduced the fashion of pronouncing Greek proper names with their *Greek accents*. From the

<sup>90</sup> ISID. HISPAL. 1, 26, 28 *Y* et *Z* literis sola Graeca nomina scribuntur. Nam cum *justitia* sonum *Z* literae exprimat, tamen quia Latinum est, per *T* scribendum est, sicut *militia*, *malitia*, *nequitia*, et caetera similia.

<sup>91</sup> CICER. Orator. 48. QUINTIL. 12, 10, 27. VELIUS LONGUS, p. 2215 seq. A. CORNUTUS, p. 2286. DIOMEDES, 2, p. 417 (*Z*). PRISCIAN. 1, 8. 9. 49.

examples employed by the Latin grammarians, however, it would seem that this practice was restricted to oxytones and perispomena; as *Thyás, Θυάς, Naís, Ναίς, Nereí, Νηρεί*. It appears also that a Greek oxytone with a long final syllable was changed into a perispomenon; as *Atreús, Themistó*, for *Ἀτρεύς, Θεμιστώ*.<sup>92</sup>

The Greeks, for some reason or other, sometimes prefixed an *E silent* to long *I*.<sup>93</sup> The Romans, in their eagerness to imitate them in everything relating to letters, did the same.<sup>94</sup> Thus, the former wrote *τειμή* for *τιμή*; the latter, *capteivei* for *captivi*. Again, the Bœotians, in order to denote the original sound of *τ*, prefixed an *O* to it; as *τούχα, ἄσουλία*, for *τύχα, ἀσυλία*; the Romans, without the least necessity, sometimes wrote *OU* for *U*; as *loumen, nountios*, for *lumen, nuntios*.<sup>95</sup>

But nothing proves more clearly the great influence of the Greek upon the Latin, than the fact that Latinized Greek nouns often retained their Greek inflection; as *ἡ epitome, τῆς epitomes, ὁ Aenēas, τὸν Anchisen, τοῦ Androgeo, τοῦ Menandru, τὸν aëra, τὸν Orpheia, τῆς lampados, τῆς Argus, τῶν metamorphoseōn*.

#### THE TEUTONIC ELEMENT.

### § 32.

The Goths, Vandals, and Gepidæ were different tribes of the same race.<sup>96</sup> The *Goths* made their first appearance in Greece in the middle of the third century.<sup>97</sup> In the latter part of the fourth, they overran Thrace, Macedonia, and Thessaly; <sup>98</sup> and under Alaric they devastated Megaris and Peloponnesus.<sup>99</sup> In the latter half of the fifth, we find them in Illyria.<sup>100</sup>

The *Vandals* under Genseric plundered the greater part of Greece in the fifth

<sup>92</sup> QUINTIL. 1, 5, 22 seq. DONATUS, 1, 5, 2. MAXIMUS VICTORINUS, 17.

<sup>93</sup> NIGIDIUS apud A. GELL. 19, 14 Graecos non tantae inscitiae arcesso qui OY ex O et Y scripserunt, quantae qui EI ex E et I: illud tamen inopia fecerunt; hoc nulla re subacti. TERENCEIAN. MAUR. 165 Νείκος, iota solum sufficit. SEXT. Adv. Gram. 1, 9 Εὐχάλινον καὶ εὐώδινας τῶ I μόνον γραπτέον, ἢ τῇ EI.

<sup>94</sup> QUINTIL. 1, 7, 15. PRISCIAN. 1, 50.

<sup>95</sup> MARIUS VICTORINUS, p. 2459.

<sup>96</sup> PROC. I, 312. DEXIPPUS and EUNAPIUS apply to them the generic term *Scythians*, which means little else than *Northern Barbarians*.

<sup>97</sup> ZOS. 28 (A. D. 253).

<sup>98</sup> EUNAP. 51 (A. D. 376). Id. 77 (A. D. 378). Id. 79 (A. D. 380).

<sup>99</sup> ZOS. 252. 253 (A. D. 396).

<sup>100</sup> PRISC. 160 (A. D. 467).

century.<sup>101</sup> The *Gepidæ* are mentioned in connection with the Avars, who made an attempt upon Constantinople in the early part of the seventh century.<sup>102</sup>

The *Franks* were a branch of the Germanic family.<sup>103</sup> After they conquered the country now called *France*,<sup>104</sup> the Byzantines confounded them with the Kelts and Keltiberians.<sup>105</sup>

In the middle of the eleventh century the *English* appeared at Constantinople as mercenaries.<sup>106</sup>

The Goths, Vandals, and Gepidæ made no permanent settlement in Greece, and therefore their language had no effect upon the Greek. As to the small number of words of Teutonic origin occurring in later and Byzantine writers, it may be a question whether they were not taken directly from the Latin. Those found in modern Greek most probably came from the German. See *ἀράδα*, *βάνδον*, *βέρεδος* or *βέραιδος*, *βούκλα*, *βόρδων* or *βούρδων*, *βούττις*, *γεράνεος*, *γούλα*, *γούνα*, *δρούγγος*, *ἴσακα*, *ἴσκα*, *κούρκουμον*, *κουκουρόν*, *μουντός*, *μούντζα* or *μούζα*, *νάκκα*, *πουνγγίν*, *ρούχον*, *σκούφια*, *τζαγγίον*, *φαρδύς*, in the Glossary.

#### THE HUNNIC OR TATAR ELEMENT.

#### § 33.

The Huns, Avars, Turks, and Bulgarians belonged to the same family. The first three of these appellations are sometimes confounded by the Byzantines.

The *Hunns* appeared in Europe in the latter part of the fourth century.<sup>107</sup> In the middle of the fifth, they overran Thrace.<sup>108</sup> About a hundred years later they proceeded as far as Greece.<sup>109</sup> In the early part of the seventh century we find them before the walls of Constantinople, in conjunction with the *Avars*.<sup>110</sup>

<sup>101</sup> PROC. I, 335 (A. D. 429 – 477).

<sup>102</sup> THEOPH. 485 (A. D. 617, true date 625).

<sup>103</sup> PROC. I, 319.

<sup>104</sup> *Φραγγική*, *Φραγγία*. THEOPH. 618. PORPH. Adm. 115.

<sup>105</sup> SIMOC. 245. PORPH. Them. 28, 12.

<sup>106</sup> See *Βάραγγοι*, *Ἰγγλῳία*, *Ἰγγλῳνοί*, *Ἰγκλικός*, *Ἰγκλινιστί*, *Ἰγκλῳνος*, *Ἰγκλίτερ*, *Ἰγκλιτέρρα*, in the Glossary.

<sup>107</sup> EUNAP. 75 (A. D. 374). PRISC. 141. SIMOC. 38 seq. PORPH. Adm. 123.

<sup>108</sup> THEOPH. 186 (A. D. 466).

<sup>109</sup> AGATH. 301 (A. D. 558).

<sup>110</sup> THEOPH. 485 (A. D. 617). According to Theophylactus Simocates, the name *Ἀβαροι* was given also to the inhabitants of Pannonia. SIMOC. 283. 284. NIC. CONST. 38, 19. Porphyrogenitus speaks of certain Slavic tribes that were called *Ἀβαροι*. PORPH. Adm. 126. 141.

The *Turks* sent ambassadors to Constantinople in the latter half of the sixth century.<sup>111</sup> In the time of Porphyrogenitus, the country now called Hungary was called *Turkey*, because it was inhabited by *Turks*.<sup>112</sup>

The *Bulgarians* first became known to the Byzantines in the latter part of the fifth century.<sup>113</sup> Conjointly with the Avars they attacked Constantinople in the reign of Heraclius.<sup>114</sup> And one or two generations later they crossed the Danube and invaded Thrace.<sup>115</sup> In the eighth century they were converted to Christianity.<sup>116</sup> The Bulgarians of the present day speak a Slavic dialect, which circumstance is the origin of the current opinion that they are of Sclavonic descent.

The Byzantine authors have preserved a few Hunnic words (see *δόχια*, *μέδος*, *πέχ*, *σούπασις*, *τζαούσιος*, in the Glossary). As to the Turkish words belonging to the popular Romaic, they were introduced after the fall of Constantinople.

#### THE SLAVIC ELEMENT.

#### § 34.

In the reign of Justinian, the Slavs crossed the Danube and overran Illyria.<sup>117</sup> In the latter part of the sixth century they devastated Thrace and Greece.<sup>118</sup> A century later they appear as soldiers in the army of Justinian the Second.<sup>119</sup>

In the eighth century great numbers of Slavs migrated to continental and peninsular Greece.<sup>120</sup> In the course of time their descendants lost their nationality, religion, and language. They spoke Greek, were members of the Greek church, and, strange as it

<sup>111</sup> MENAND. 295 (A. D. 568). THEOPH. 378 (A. D. 564). Compare Id. 485 (A. D. 617).

<sup>112</sup> PORPH. Adm. 81. 141. 168. 177. ZONAR. 16, 12 (A. D. 886 – 911).

<sup>113</sup> THEOPH. 222 (A. D. 494). ZONAR. 14, 3. Compare GENES. 85, 22.

<sup>114</sup> PISID. Bell. Avar. 197. 409.

<sup>115</sup> THEOPH. 544 (A. D. 671). PORPH. Them. 46 (A. D. 668 – 685).

<sup>116</sup> THEOPH. CONT. 342.

<sup>117</sup> PROC. II, 397.

<sup>118</sup> MENAND. 327 (A. D. 577). Id. 404. THEOPH. 360 (A. D. 551).

<sup>119</sup> THEOPH. 559 (A. D. 683).

<sup>120</sup> THEOPH. 707 (A. D. 775). PORPHYR. Them. 53 (A. D. 741 – 775) Ἐσθλαβώθη δὲ πᾶσα ἡ χώρα καὶ γέγονε βάρβαρος, ὅτε ὁ λοιμικὸς θάνατος πᾶσαν ἐβόσκετο τὴν οἰκουμένην, ὅπηνίκα Κωνσταντῖνος ὁ τῆς κοπρίας ἐπώνυμος τὰ σκῆπτρα τῆς τῶν Ρωμαίων διεῖπεν ἀρχῆς, ὥστε τινὰ τῶν ἐκ Πελοποννήσου μέγα φρονούντα ἐπὶ τῇ αὐτοῦ εὐγενείᾳ, ἵνα μὴ λέγω δυσγενείᾳ, Εὐφῆμιον ἐκείνον τὸν περιβόητον γραμματικὸν ἀποσκῶψαι εἰς αὐτὸν τουτοὶ τὸ θρυλούμενον λαμβείον, Γαρασδοειδῆς ὄψις ἐσθλαβαμένη. Ἦν δὲ οὗτος Νικήτας ὁ κηδεύσας ἐπὶ θυγατρὶ Σοφίᾳ Χριστοφόρον τὸν υἱὸν τοῦ καλοῦ Ρωμανοῦ καὶ ἀγαθοῦ βασιλέως. Adm. 217 (A. D. 802 – 811). 220 (A. D. 829 – 867).



may appear, they regarded themselves as pure Greeks, in spite of their Slavic features.

The Slavic language before its disappearance from Greece bequeathed to the Greek a number of words (chiefly names of places), and some formative endings. See *βάλτα*, *βεδούριον*, *βοάνος* or *βοεάνος*, *βοέβοδος*, *βοιλάδες* or *βολιάδες*, *ζάκανον*, *ζούπανος*, in the Glossary.

For the formative endings, see DIMINUTIVES, below.

The *Russians*, a branch of the Slavic family, at the instigation of the Byzantine emperor, devastated Bulgaria in the early part of the ninth century.<sup>121</sup> In the reign of Basil the Macedonian, they, together with other Slavic tribes, adopted the ritual and the alphabet of Byzantium.<sup>122</sup> In the latter part of the twelfth century they assisted the emperor against the Comani and Blachi.<sup>123</sup>

#### RHYTHM.

#### § 35.

In ancient Greek the basis of rhythm is *quantity*; that is, the metrical ictus regularly falls upon a long syllable. The word-accent has no influence in versification; still the laws of the language require that it should be rendered perceptible to the ear.<sup>124</sup> But as we are accustomed from infancy to regard accent as the only source of rhythm, we find it difficult to preserve it in reading Greek verse metrically.

Sometimes the accentual rhythm of a Greek verse coincides with the quantitative; as,

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη. IL. 2, 188.

Τάων οὗτις ὁμοῖα νοήματα Πηνελοπέειη. OD. 2, 121.

Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἐταῖρος. OD. 2, 225.

<sup>121</sup> CEDR. II, 372 (A. D. 802 – 811).

<sup>122</sup> GLYC. 553. ANON. 362 seq. The Slavs adopted the common (or Ionic) alphabet, with the addition of the obsolete ς (Fav), which they confounded with Z. But as this alphabet was found inadequate to express all the sounds of the Slavic language, they added to it a number of new characters.

<sup>123</sup> NICET. 691 (A. D. 1195 – 1204).

<sup>124</sup> ARISTOTEL. Elench. 4, 8 Παρὰ δὲ τὴν προσφθίαν ἐν μὲν τοῖς ἄνευ γραφῆς διαλεκτικοῖς οὐ ράδιον ποιῆσαι λόγον, ἐν δὲ τοῖς γεγραμμένοις καὶ ποιήμασι μᾶλλον· οἶον καὶ τὸν Ὅμηρον ἔνιοι διορθοῦνται πρὸς τοὺς ἐλέγχοντας ὡς ἀτόπως εἰρηκότα “τὸ μὲν οὐ καταπύθεται ὄμβρῳ”· λύουσι γὰρ αὐτὸ τῇ προσφθίᾳ λέγοντες τὸ οὐ ὀξύτερον. Καὶ περὶ τὸ ἐνύπνιον τοῦ Ἀγαμέμνονος, ὅτι οὐκ αὐτὸς ὁ Ζεὺς εἶπεν “δίδομεν δέ οἱ εὖχος ἀρέσθαι,” ἀλλὰ τῷ ἐνυπνίῳ ἐνετελλετο δίδόναι. From this passage we learn that οὐ was readily distinguished from οὗ (even when the latter was pronounced without the rough breathing), and the first person δίδομεν from the Epic infinitive διδόμεν.

## Trochaic.

- \* *Ἄνδρα Τιθωνὸν σπαράττων καὶ ταραάττων καὶ κυκῶν.* ARIST. Ach. 682.  
*Τοῖς ἀγροίκουσιν πανούργως ὥστε φαίνεσθαι παχύ.* Eq. 317.  
*Τάξεων ἀπαλλαγέντες καὶ κακῶν φοινικικῶν.* Pac. 303.  
*Ἄλλ' ἀκούσαντες τοιούτου χαίρομεν κηρύγματος.* Ibid. 311.  
*Ἐξεφύσησεν τοσοῦτον πόλεμον, ὥστε τῷ καπνῷ.* Ibid. 611.  
*Ταῦτα τοῖνυν, μὰ τὸν Ἀπόλλω, ἔγω πεπύσμην οὐδενός.* Ibid. 616.  
*Τήνδε μὲν δικροῖς ἐώθουν τὴν θεὸν κηρύγμασιν.* Ibid. 638.

## Iambic.

- \* *Ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πάποτ' εἶδες ἤδη;* Nub. 1061.  
*Σοφώτατον. Σοφώτατον γ' ἐκείνον; ὥ τί σ' εἴπω;* Ibid. 1378.  
*Πῶς γὰρ τὸ μὲν σὸν σῶμα χρὴ πληγῶν ἀθῶον εἶναι;* Ibid. 1413.  
*Ἄλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν.* Ibid. 1420.  
*Τοὺς εὐρυπρώκτους · τουτονί* Ibid. 1099.  
*γούν οἶδ' ἐγὼ, κάκεινονί,*  
*Καὶ τὸν κομήτην τουτονί.*  
*Τί δῆτ' ἐρεῖς;*  
*Ἡττήμεθ', ὃ κινούμενοι.*  
*Φρουροῦντ' ἐγὼ τε καὶ σὺ · κᾶτα περιπατοῦντε νύκτωρ* Vesp. 237.  
*Τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον.*  
*Μήπω λαθὼν τις ἐμποδὼν ἡμᾶς κακόν τι δράσῃ.* Ibid. 247.  
*Κὰν μὴ καλούντων τοὺς μοχλοὺς χαλῶσιν αἱ γυναῖκες.* Lys. 310.  
*Ἐν τῇ σορῷ νυνὶ λαχὼν τὸ γράμμα σου δικάζειν.* Plut. 277.  
*Ὡς ἥδομαι καὶ τέρπομαι καὶ βούλομαι χορεῦσαι.* Ibid. 288.  
*Μιμούμενος καὶ τὴν ποδοῖν ὡδὶ παρενσαλεύων.* Ibid. 291.  
*Βληχόμενοι σὲ τουτονὶ πινῶντα καταλαβόντες.* Ibid. 297.

On the other hand, the accentual rhythm is sometimes the reverse of the quantitative; that is, the word-accent coincides with the thesis of the foot. We give the following examples :

## Quantitative Trochaics, but Accentual Iambics.

- \* *Ὡ βαθυζώνων ἄνασσα Περσίδων ὑπερτάτη,* AESCH. Pers. 157.  
*Μήτηρ ἢ Ξέρξου γεραιὰ, χαῖρε Δαρείου γύναι.*  
*Θεοῦ μὲν εὐνάτειρα Περσῶν, θεοῦ δὲ καὶ μήτηρ ἔφυς.*

Οἱ γέροντες οἱ παλαιοὶ μεμφόμεσθα τῇ πόλει. ARIST. Ach. 676.  
 Οἷς Ποσειδῶν Ἀσφάλειος ἐστὶν ἡ βακτηρία. Ibid. 688.  
 Τῷ γὰρ εἰκὸς ἄνδρα κυφὸν ἡλίκον Θουκυδίκην ; Ibid. 702.  
 Τοῖς νέοις δ' εὐρύπρωκτος καὶ λάλος χῶ Κλεινίου. Ibid. 712.  
 Τὸν γέροντα τῷ γέροντι τὸν νέον δὲ τῷ νέῳ. Ibid. 718.  
 Ἦδικημέναι γὰρ ἡμῖν μεμφόμεσθ' ἐναντίον. Nub. 576.  
 Τὴν θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνελκύσας Ibid. 585.  
 Οὐ φανεῖν ἔφασκεν ὑμῖν, ἣν στρατηγήσῃ Κλέων.  
 Μανθάνοντας τοὺς Ἰβηρας τοὺς Ἀριστάρχου πάλαι. Triphal.  
 Τοὺς Ἰβηρας οὓς χορηγεῖς μοι βοηθῆσαι δρόμῳ. Ibid.

Quantitative Iambics, but Accentual Trochaics.

Καί τοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λουτρά ; ARIST. Nub. 1045.  
 Σίμβλον δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν. Vesp. 241.  
 Ἐπ' αὐτὸν ὡς κολουμένους ὧν ἡδίκησεν, ἀλλά. Ibid. 244.  
 Ἀφαντες· εἴτ' εἰς τὴν θύραν κριθδὸν ἐμπέσωμεν. Lys. 307.  
 Τίς ξυλλάβοιτ' ἂν τοῦ ξύλου τῶν ἐν Σάμῳ στρατηγῶν ; Ibid. 313.  
 Ἀπτοῦ μόνον Στρατυλλίδος τῷ δακτύλῳ προσελθών. Ibid. 365.  
 Στείχουσιν ἀστοῖς ἀντὶ τῆς σωτηρίας. SOPH. Ant. 186.  
 Θάψας βέβηκε, κατὰ χρωτὶ διψίαν. Ibid. 246.  
 Τέλος δ' ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον. Ibid. 268.  
 Παῦσαι πρὶν ὀργῆς καμὲ μεστῶσαι λέγων. Ibid. 280.

#### ACCENTUAL RHYTHM.

#### § 36.

In accentual rhythm the metrical ictus regularly coincides with an accented syllable irrespectively of the quantity of that syllable.

The following are the most usual accentual feet :

*Trochee*, an accented and an unaccented syllable ; as λέγω, λέγε, πῖνε.

*Iambus*, an unaccented and an accented ; as καλός, πιστῶς.

*Pyrrhic*, two unaccented syllables ; as in λεγόμενος, ἐρημικός.

*Dactyle*, an accented and two unaccented ; as λέγομεν, ἀνθρωπος.

*Anapæst*, two unaccented and an accented ; as πονηρός, τυραννεῖς.

*Tribrach*, three unaccented ; as in περιπατοῦντες, δοξαζόμενον.

*Creticus*, an accented, an unaccented, and an accented ; as ἄρα ποῦ.

The accentual *Spondee* consists of two accented syllables; as ποῦ εἶ, πῶς εἰ-πες, τί λέ-γεις. It is of rare occurrence.

In accentual rhythm the number of syllables is fixed. Thus, a trochaic trimeter must have twelve syllables; an iambic dimeter, eight; and so forth. If therefore a well-constructed line contains more than the requisite number of syllables, a contraction in utterance (*synæresis*, *synizesis*) must take place.

It is to be further observed that all the forms of the article, the prepositions, and the conjunctions, are to be read as proclitics; that is, as if they had no accent whatever.

### § 37.

#### *Accentual Trochaic Verse.*

The fundamental foot of a trochaic verse is the trochee. One of the feet of a dipody, however, may be a pyrrhic or a spondee. Further, if an iambus is used in the first place of a dipody, the trochaic movement of the verse is not seriously impeded. But an arrhythmym ensues if the iambus follows the trochee, or its equivalent, in the same dipody. Trochaic lines in which both the feet of a dipody are pyrrhics are not very common.

1. The *trochaic tripody* acatalectic consists of three feet. The trochaic tripody catalectic is the same as the acatalectic without the last syllable. They are usually found in connection with other rhythms; as,

Θέλων ἑσταυρώθης, | ὦ λυτρωτά.

Τοὺς τετειχισμένους | τῷ σῷ σταυρῷ.

᾽Ω τῶν ὑπὲρ ἔννοι- | αν δωρεῶν.

Κῆπε καὶ παράδει- | σε λογικέ.

Τῆς θεολογίας | τὸν ἀρχηγόν.

᾽Ινα σοι πιστοὶ | τὸ χαῖρε κραυγάζομεν.

᾽Ωφθης φωτισμὸς | ἡμῶν καὶ βεβαίωσις.

Στῶμεν εὐλαβῶς | ἐν οἴκῳ θεοῦ ἡμῶν.

2. The *trochaic dimeter* acatalectic consists of four feet. The trochaic dimeter catalectic is the same as the acatalectic without the last syllable.

Τὸ μὲν ἀκατέργαστόν μου

᾽Εγνώσαν οἱ ὀφθαλμοί σου.

Ἐπὶ τὸ βιβλίον δέ σου

Καὶ τὰ μήπω πεπραγμένα

Γεγραμμένα σοι τυγχάνει.

᾽Ιδε τὴν ταπείνωσίν μου,

᾽Ιδε μου τὸν κόπον ὅσος,

Καὶ τὰς ἀμαρτίας πάσας

Ἄφες μοι, θεὲ τῶν ὅλων.

Πνεῦμα τὸ πανάγιον

Τὰς αὐγούστας σκέπασον.

Κύριε, ζωὴν αὐτῶν

Διὰ τὴν ζωὴν ἡμῶν.

Βασιλεῦ νεόνυμφε,

Θεὸς διαφυλάξει σε!

᾽Εντιμε ἐνάρετε.

## § 38.

*Accentual Dactylic Verse.*

The fundamental foot of a dactylic verse is the dactyle. But the trochee, tribrach, spondee, or pyrrhic may be used for the dactyle within certain limits. As a general rule, lines consisting wholly of dactyles are not common.

Ὁ πρὸ αἰώνων θεός.

Τὸν ὑπερούσιον τίκτει.

Τῷ ἀπροσίτῳ προσάγει.

Χαῖρε Ἀδὰμ ἢ ἀνάκλησις.

Ἐν ἐπιγνώσει ὑμνοῦντάς σε.

Ἦλθες ἐφάνης τὸ φῶς τὸ ἀπρόσιτον.

Εἰ καὶ ἐν τάφῳ κατῆλθες ἀθάνατε,

Ἀλλὰ τοῦ Ἄιδου καθεῖλες τὴν δύναμιν.

Ἄγγελοι μετὰ ποιμένων δοξολογοῦσι,

Μάγοι δὲ μετὰ ἀστέρος ὁδοιποροῦσι.

Χαῖρε, βουλῆς ἀπορρήτου μύστις,

Χαῖρε, σιγῆς δεομένων πίστις.

Χαῖρε σοφῶν ὑπερβαίνουσα γνῶσιν,

Χαῖρε πιστῶν καταυγάζουσα φρένας.

## § 39.

*Accentual Iambic Verse.*

The fundamental foot of an iambic verse is the iambus. One of the feet of a dipody, however, may be a pyrrhic or a spondee. Further, if a trochee is used in the first place of a dipody, the iambic movement of the verse is not seriously impeded. But an arrhythmy ensues if the trochee follows the iambus or its equivalent in the same dipody. Iambic lines in which both the feet of a dipody are pyrrhics are not uncommon.

1. The *iambic tripod* consists of three feet. It is usually found in connection with other short verses.

Ὡς ἄγγελε θεοῦ.

Ὡς ἔλαβες ἰσχύν.

Ἀξίωσον καμέ.

Οἶκος τοῦ Ἐφραθᾶ.

2. The *iambic dimeter* acatalectic consists of four feet. The iambic dimeter catalectic is the same as the acatalectic without the last syllable.

Ἐξ ὕψους ὁ σωτὴρ ἡμῶν.

Ἀνατολὴ ἀνατολῶν,

Καὶ οἱ ἐν σκότει καὶ σκιᾷ

Εὕρομεν τὴν ἀλήθειαν,

Καὶ γὰρ ἐκ τῆς παρθένου.

Φυλάττειν τὴν ψυχὴν μου.

Παρὰ θεοῦ, μὴ παύσῃ

Σκέπη τῶν σῶν πτερύγων.

3. The *iambic tetrameter* catalectic is simply the iambic dimeter acatalectic followed by the iambic dimeter catalectic.

Ἀσπόρου γὰρ συλλήψεως | τὴν κήσιν πῶς λέγεις ;  
 Μαθὼν δέ σου τὴν κήσιν | ἐκ πνεύματος ἁγίου.  
 Διόπερ ἐξεπλάγη σου | τὴν ἄρρητον σοφίαν.  
 Καὶ σχίσας τὸ χειρόγραφον | ἀκούει παρὰ πάντων.  
 Μελέτω σοι γραμματικῆς | καὶ τῆς ὀρθογραφίας.

## § 40.

*Accentual Anapæstic Verse.*

The fundamental foot of an anapæstic verse is the anapæst. But the tribrach, creticus, spondee, or pyrrhic may be used for the anapæst within certain limits. As a general rule, lines consisting wholly of anapæsts are not common.

Γυναιξὶ μυροφόροις φθεγξάμενος χαίρετε,	Καὶ ἡ γλῶσσα δεινῶς τότε φλέγεται ·
Καὶ τοῖς σοῖς ἀποστόλοις εἰρήνην δωρούμενος.	Τί ταράττη ἀκαίρως, ὦ ἄνθρωπε ;
Ἡ νεότης καὶ κάλλος τοῦ σώματος,	Μία ὥρα καὶ πάντα παρέρχεται ·
Τῷ καιρῷ τοῦ θανάτου μαραίνεται,	Οὐ γὰρ ἔστι εἰς ἄδην μετάνοια.

## THE TROPARIA OF THE GREEK RITUAL.

## § 41.

The distinctive portions of the Greek Ritual are its τροπάρια, *hymns*, commonly short hymns. They are either in prose or in verse. A *prose troparion* is simply a *chant*; as,

Ὁ βάθει σοφίας φιланθρώπως πάντα οἰκονομῶν, καὶ τὸ συμφέρον πᾶσιν ἀπονέμων, μόνε δημιουργε, ἀνάπαυσον, κύριε, τὰς ψυχὰς τῶν δούλων σου · ἐν σοὶ γὰρ τὴν ἐλπίδα ἀνέθεντο τῷ ποιητῇ καὶ πλάστῃ καὶ θεῷ ἡμῶν.

Ποία τοῦ βίου τρυφὴ διαμένει λύπης ἀμέτοχος ; ποία δόξα ἔστηκεν ἐπὶ γῆς ἀμετάθετος ; Πάντα σκιᾶς ἀσθενέστερα, πάντα ὀνείρων ἀπατηλότερα. Μία ροπή, καὶ ταῦτα πάντα θάνατος διαδέχεται. Ἀλλ' ἐν τῷ φωτὶ, Χριστέ, τοῦ προσώπου σου, καὶ τῷ γλυκασμῷ τῆς σῆς ὠραιότητος, ὃν ἐξελέξω, ἀνάπαυσον ὡς φιλάνθρωπος.

Θρηνῶ καὶ ὀδύρομαι, ὅταν ἐννοήσω τὸν θάνατον καὶ ἴδω ἐν τοῖς τάφοις κειμένην τὴν κατ' ἐκὼνα θεοῦ πλασθεῖσαν ἡμῖν ὠραιότητα, ἄμορφον, ἄδοξον, μὴ ἔχουσαν εἶδος. Ὡ τοῦ θαύματος ! Τί τὸ περὶ ἡμᾶς τοῦτο γέγονε μυστήριον ; Πῶς παρεδόθημεν τῇ φθορᾷ καὶ συνεξέχθημεν τῷ θανάτῳ ; Ὅντως θεοῦ προστάζει, ὡς γέγραπται, τοῦ παρέχοντος τῷ μεταστάντι τὴν ἀνάπαυσιν.

A *metrical troparion* consists of a number of lines the rhythm of which is *accentual* ; as,

Ἐπεσκέψατο ἡμᾶς  
 Ἐξ ὕψους ὁ σωτὴρ ἡμῶν,  
 Ἀνατολὴ ἀνατολῶν,  
 Καὶ οἱ ἐν σκότει καὶ σκιᾷ  
 Εὐρομεν τὴν ἀλήθειαν·  
 Καὶ γὰρ ἐκ τῆς παρθένου  
 Ἐτέχθη ὁ κύριος.  
 Ἐν τῷ σταυρῷ παρεστῶσα  
 Ἡ σὲ ἀσπύτως τεκοῦσα,  
 Καὶ θρηνῶδουσα ἑβόα,  
 Οἶμοι γλυκύτατον τέκνον!  
 Πῶς ἔδυσ ἐξ ὀφθαλμῶν μου;  
 Πῶς ἐν νεκροῖς ἐλογίσθης;

Ἄρτι ἡ τοῦ βίου πονηρά  
 Λύεται πανήγυρις πᾶσα  
 Τῆς ματαιότητος·  
 Πνεῦμα γὰρ ἐξέλιπεν  
 Ἀπὸ σκηνώματος,  
 Ὁ πηλὸς μεμελάνωται,  
 Τὸ σκεῦος ἐρράγη,  
 Ἄφωνον ἀνείσθητον  
 Νεκρὸν ἀκίνητον.  
 Ὅνπερ παραπέμποντες τάφῳ  
 Κύριον εὐξόμεθα δοῦναι  
 Εἰς αἰῶνας τούτῳ τὴν ἀνάπαυσιν.

We must state here, that in the printed editions of the Ritual, as also in manuscripts, the lines or members (κῶλα) are, for economical reasons, separated from each other only by commas and colons, without reference to the sense.

#### § 42.

This kind of composition first made its appearance in the fifth century. Theodorus Lector calls Anthimus and Timocles *the authors of the τροπάρια*.<sup>125</sup> But it cannot be supposed that this expression applies to all the troparia used in the Greek church; for by far the greater part of them were written after the close of the sixth century. It must then refer to some particular class of troparia. Now, in the Greek Ritual, τροπάριον, when unaccompanied by a qualifying word or expression, means *the proper troparion*, that is, the troparion appropriate to some particular feast; in which acceptation it is called also ἀπολυτίκιον, or τροπάριον τῆς ἡμέρας.<sup>126</sup> We are authorized, therefore, in assuming that *the proper troparia* for the church feasts celebrated in the fifth century were written by Anthimus and Timocles.

Saint Romanus is, according to his anonymous biographer, the author of the κοντάκια; which can refer only to the kontakia for the church feasts kept when Romanus flourished; that is, about the close of the fifth century.<sup>127</sup>

<sup>125</sup> THEOD. LECTOR. 1, 19 Ἀνθίμος καὶ Τιμοκλῆς οἱ τῶν τροπαρίων ποιηταὶ κατὰ πατριὰς διηρέθησαν. THEOPH. 177 (A. D. 457) τῷ δ' αὐτῷ ἔτει Ἀνθίμος καὶ Τιμοκλῆς οἱ τῶν τροπαρίων ποιηταὶ ἐγνωρίζοντο.

<sup>126</sup> In his edition of the Horologion, Bartholomæus Kutlumusianós has substituted ἀπολυτίκιον in the place of τροπάριον.

<sup>127</sup> SYNAX. oct. 1 Τῇ αὐτῇ ἡμέρᾳ μνήμη τοῦ ὁσίου πατρὸς ἡμῶν Ῥωμανοῦ τοῦ ποιητοῦ τῶν κοντακίων. . . . Ὡς

## Specimens of the hymns of Anthimus and Timocles, and of Romanus.

For Christmas.

Τροπάριον.

Ἡ γέννησίς σου, Χριστέ ὁ θεὸς ἡμῶν,  
 Ἀνέτειλε τῷ κόσμῳ τὸ φῶς τὸ τῆς γνώσεως.  
 Ἐν αὐτῇ γὰρ οἱ τοῖς ἄστροις λατρεύοντες  
 Ὑπὸ ἀστέρος ἐδιδάσκοντο  
 Σὲ προσκυνεῖν τὸν ἥλιον τῆς δικαιοσύνης,  
 Καὶ σὲ γινώσκειν ἐξ ὕψους ἀνατολήν.  
 Κύριε, δόξα σοι.

Κοντάκιον.

Ἡ παρθένος σήμερον  
 Τὸν ὑπερούσιον τίκτει,  
 Καὶ ἡ γῆ τὸ σπήλαιον  
 Τῷ ἀπροσίτῳ προσάγει.  
 Ἀγγελοι μετὰ ποιμένων δοξολογοῦσι,  
 Μάγοι δὲ μετὰ ἀστέρος ὁδοιποροῦσι.  
 Δι' ἡμᾶς γὰρ ἐγεννήθη  
 Παιδίον νέον  
 Ὁ πρὸ αἰώνων θεός.

For the Epiphany.

Τροπάριον.

Ἐν Ἰορδάνῃ βαπτιζομένου σου, κύριε,  
 Ἡ τῆς τριάδος ἐφανερώθη προσκύνησις.  
 Τοῦ γὰρ γεννήτορος ἡ φωνὴ προσεμαρτύρει σοι  
 Ἀγαπητόν σε υἱὸν ὀνομάζουσα.

Καὶ τὸ πνεῦμα ἐν εἵδει περιστερᾶς  
 Ἐβεβαίου τοῦ λόγου τὸ ἀσφαλές.  
 Ὁ ἐπιφανεὶς Χριστὲ ὁ θεός  
 Καὶ τὸν κόσμον φωτίσας, δόξα σοι.

Κοντάκιον.

Ἐπεφάνης σήμερον  
 Τῇ οἰκουμένῃ  
 Καὶ τὸ φῶς σου, κύριε,  
 Ἐσημειώθη ἐφ' ἡμᾶς  
 Ἐν ἐπιγνώσει ὑμνοῦντάς σε.  
 Ἡλθες ἐφάνης τὸ φῶς τὸ ἀπρόσιτον.

For Easter.

Τροπάριον.

Χριστὸς ἀνέστη ἐκ νεκρῶν  
 Θανάτῳ θάνατον πατήσας,  
 Καὶ τοῖς ἐν τοῖς μνήμασι  
 Ζωὴν χαρισάμενος.

Κοντάκιον.

Εἰ καὶ ἐν τάφῳ κατήλθες, ἀθάνατε,  
 Ἀλλὰ τοῦ Ἰαίδου καθεῖλες τὴν δύναμιν,  
 Καὶ ἀνέστης ὡς νικητῆς, Χριστὲ ὁ θεός,  
 Γυναξὶ μυροφόροις φθελγόμενος, Χαίρετε,  
 Καὶ τοῖς σοῖς ἀποστόλοις εἰρήνην δωρούμενος,  
 Ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

If we understand Theophanes rightly, the following hymn was composed by the emperor Justinian, in the first half of the sixth century.<sup>123</sup>

Ὁ μονογενὴς υἱὸς καὶ λόγος τοῦ θεοῦ ἀθάνατος ὑπάρχων, καὶ καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθῆναι ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀτρέπτως ἐνανθρωπήσας, σαρκωθείς τε Χριστὲ ὁ θεός, θανάτῳ θάνατον πατήσας, εἰς ὧν τῆς ἁγίας τριάδος συνδοξαζόμενος τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι, σῶσον ἡμᾶς.

εἶναι τὸ πλῆθος τῶν ὑπ' αὐτοῦ γενομένων κοντακίων ὑπὲρ τὰ χίλια. HOROL. OCT. 1 Τοῦ ὁσίου Ρωμανοῦ τοῦ μελωδοῦ.  
 See also above, § 16 (A. D. 496 – 518).

<sup>123</sup> THEOPH. 337 (A. D. 528) Τῷ δ' αὐτῷ ἔτει παρέδωκεν Ἰουστινιανὸς τοῦ ψάλλεσθαι ἐν ταῖς ἐκκλησίαις τὸ  
 Ὁ μονογενὴς υἱὸς καὶ λόγος τοῦ θεοῦ.



The following troparia are referred to the reign of Justinus Thrax, that is, to the latter part of the sixth century.<sup>129</sup>

Τοῦ δείπνου σου τοῦ μυστικοῦ	Καθάπερ ὁ Ἰούδας,
Σήμερον, υἱὲ θεοῦ,	Ἄλλ' ὡς ὁ ληστής ὁμολογῶ σοι,
Κοινωνόν με παράλαβε ·	Μνήσθητί μου, κύριε,
Οὐ μὴ γὰρ τοῖς ἐχθροῖς σου	10 Ὅταν ἔλθῃς
5 Τὸ μυστήριον εἶπω ·	Ἐν τῇ βασιλείᾳ σου.
Οὐ φίλημά σοι δώσω,	

Οἱ τὰ Χερουβὶμ μυστικῶς εἰκονίζοντες,  
 Καὶ τῇ ζωποικῇ τριάδι τὸν τρισάγιον ὕμνον προσάδοντες  
 Πᾶσαν τὴν βιωτικὴν ἀποθώμεθα μέριμναν,  
 Ὡς τὸν βασιλέα τῶν ὅλων ὑποδεξόμενοι  
 Ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσιν.  
 Ἀλληλούϊα, ἀλληλούϊα, ἀλληλούϊα.

In the time of Basil, bishop of Cæsarea, the ἐπιλύχνιος εὐχαριστία was ascribed by some to Saint Athenagoras, who suffered martyrdom in the reign of Diocletian.<sup>130</sup> In the earlier editions of the Horologion, however, it is preceded by the words Ποίημα Σωφρονίου πατριάρχου Ἱεροσολύμων, from which it may be inferred that Sophronius, bishop of Jerusalem, gave it its present form.

Ἐπιλύχνιος Εὐχαριστία.

Φῶς ἱλαρὸν ἀγίας δόξης ἀθανάτου πατρὸς οὐρανοῦ ἁγίου μάκαρος.

Ἰησοῦ Χριστὲ ἐλθόντες

Ἐπὶ τὴν ἡλίου δύσιν

Ἰδόντες φῶς ἐσπερινὸν

Ἦμνοῦμεν πατέρα υἱόν

Καὶ ἅγιον πνεῦμα θεόν.

Ἀξιὸν σε ἐν πᾶσι καιροῖς ὑμνεῖσθαι φωναῖς αἰσίαις, υἱὲ θεοῦ, ζωὴν ὁ διδούς · διὸ ὁ κόσμος σε δοξάζει.

<sup>129</sup> CEDR. I, 684 (A. D. 575) Ἐπὶ τούτου ἐτυπώθη ψάλλεσθαι τῇ μεγάλῃ Ε' Τοῦ δείπνου σου τοῦ μυστικοῦ . . . ἐτυπώθη δὲ ψάλλεσθαι καὶ ὁ Χερουβικὸς ὕμνος. At present, the modulus Τοῦ δείπνου σου τοῦ μυστικοῦ forms part of the communion-office (ἀκολουθία τῆς μεταλήψεως).

<sup>130</sup> BASIL. III, 62 B Ἐδοξε τοῖς πατράσιν ἡμῶν μὴ σιωπῇ τὴν χάριν τοῦ ἐσπερινοῦ φωτὸς δέχεσθαι, ἀλλ' εὐθὺς φανεῖντος εὐχαριστεῖν. Καὶ ὅστις μὲν ὁ πατὴρ τῶν ρημάτων τῆς ἐπιλυχνίου εὐχαριστίας εἰπεῖν οὐκ ἔχομεν. Ὁ μέντοι λαὸς ἀρχαίαν ἀφίησι φωνὴν καὶ οὐδενὶ πώποτε ἀσεβεῖν ἐνομίσθησαν οἱ λέγοντες Αἰνοῦμεν πατέρα, υἱόν, καὶ ἅγιον πνεῦμα θεοῦ. Εἰ δέ τις καὶ ὕμνον Ἀθηνογένους ἔγνω, κ. τ. λ.

The following prose troparion began to form part of the evening communion-service about the middle of the seventh century.<sup>181</sup>

Νῦν αἱ δυνάμεις τῶν οὐρανῶν σὺν ἡμῖν ἀοράτως λατρεύουσιν. Ἴδου γὰρ εἰσπορεύεται ὁ βασιλεὺς τῆς δόξης· ἰδὸν θυσία μυστικὴ τετελειωμένη δορυφορεῖται. Πίστει καὶ πόθῳ προσέλθωμεν, ἵνα μέτοχοι ζωῆς αἰωνίου γενώμεθα. Ἀλληλούϊα, ἀλληλούϊα, ἀλληλούϊα.

The ἀκάθιστος ὕμνος is the office of the Virgin, partly read and partly sung on the Saturday of the fifth week in Lent, in commemoration of the repulse of the Avars and other barbarians from the walls of Constantinople in the early part of the seventh century.<sup>182</sup> The received account is, that, on the evening succeeding the destruction of the hostile fleets by a hurricane, the people met in the church of the Deipara at Blachernæ, and, *all standing* (or rather *standing up all night*), rendered thanks to their patroness for their unexpected deliverance.<sup>183</sup> But it is to be remarked that the distinctive portions of this office, namely, its twenty-four *houses* or *stations* (οἴκοι), so called, do not contain the slightest allusion to that event, and therefore it is not easy to believe that they had originally any reference to it. It is possible they may be identical with the ἐγκώμια, the praises of the Virgin, which, according to Theophanes, were used in the time of the emperor Maurice, but of which we have no further notice.<sup>184</sup> As to the κανὼν attached to the ἀκάθιστος ὕμνος, it was composed by Joseph the Hymnographer, who lived in the ninth century.

Κοντάκιον of the Ἀκάθιστος ὕμνος.<sup>185</sup>

Τῇ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια,  
Ὡς λυτρωθεῖσα τῶν δεινῶν εὐχαριστήρια,

<sup>181</sup> CHRON. 705 (A. D. 645) Τούτῳ τῷ ἔτει ἐπὶ Σεργίου πατριάρχου Κωνσταντινουπόλεως ἀπὸ τῆς Α' ἐβδομάδος τῶν νηστεϊῶν ἰνδικτικῶνς Δ' ἡρᾶτο ψάλλεσθαι μετὰ τὸ Κατευθυνθῆτω ἐν τῷ καιρῷ τοῦ εἰσάγεσθαι τὰ προηγιασμένα δῶρα εἰς τὸ θυσιαστήριον ἀπὸ τοῦ σκευοφυλακίου μετὰ τὸ εἰπεῖν τὸν ἱερέα Κατὰ τὴν δωρεὰν τοῦ Χριστοῦ σου, εὐθέως ἄρχεται ὁ λαὸς Νῦν αἱ δυνάμεις τῶν οὐρανῶν, κ. τ. λ.

<sup>182</sup> See above, §§ 32. 33.

<sup>183</sup> The Byzantines assert that Constantinople was dedicated by its founder to the Virgin. CEDR. I, 495, 22. HOROL. mai. 11. (Compare CHRON. 725, 9. THEOPH. 487, 7. 611, 14. PORPH. Adm. 102, 12.)

<sup>184</sup> THEOPH. 409 (A. D. 580) Τῇ δ' αὐτῷ ἔτει κατέδειξεν ὁ βασιλεὺς Μαυρίκιος γενέσθαι εἰς τὴν μνήμην τῆς ἁγίας θεοτόκου τὴν λιτὴν ἐν Βλαχέρναις καὶ ἐγκώμια λέγειν τῆς δεσποίνης ὀνομάσας αὐτὴν πανήγυριν.

It may be observed here that the οἶκοι of the ἀκάθιστος ὕμνος are now called by the uneducated Greeks Οἱ χαιρετισμοὶ τῆς παναγίας; the word χαιρετισμοί being suggested by χαίρει, which stands at the beginning of nearly all the verses in the longer οἶκοι.

<sup>185</sup> This κοντάκιον is mentioned by Constantine Porphyrogenitus. PORPH. Cer. 609 Οἱ δὲ ψάλλται ἄνωθεν ἐν τῷ ἄμβωνι ψάλλουσι θεοτόκια πρόσφορα καὶ τῇ ὑποθέσει τῶν ἐπινικίων ἀρμόζοντα, οἷον τὸ Προστασία φοβερὰ, καὶ τὸ Ἐπὶ σοὶ χαίρει, καὶ τὸ Τείχος ἀκαταμάχητον, καὶ τὸ Τῇ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια, καὶ τὰ τοῦτοις ὅμοια.

Ἀναγράφω σοι ἡ πόλις σου, θεοτόκε.

Ἀλλ' ὡς ἔχουσα τὸ κράτος ἀπροσμάχητον,

Ἐκ παντοίων με κινδύνων ἐλευθέρωσον,

Ἵνα κράζω σοι, χαίρε νύμφη ἀνύμφευτε.

The first four *Οἱκοι* of the Ἀκάθιστος ὕμνος.

Ἄγγελος πρωτοστάτης

Οὐρανόθεν ἐπέμφθη

Εἰπεῖν τῇ θεοτόκῃ τὸ Χαίρε.

Καὶ σὺν τῇ ἀσωμάτῳ φωνῇ

Σωματούμενόν σε θεωρῶν, κύριε,

Ἐξίστατο, καὶ ἴστατο κραυγάζων πρὸς αὐτὴν  
τοιαῦτα·

Χαίρε, δι' ἧς ἡ χαρὰ ἐκλάμψει,

Χαίρε, δι' ἧς ἡ ἀρὰ ἐκλείψει.

Χαίρε, τοῦ πεσόντος Ἀδὰμ ἡ ἀνάκλησις

Χαίρε, τῶν δακρύων τῆς Εὐας ἡ λύτρωσις.

Χαίρε, ὕψος δυσανάβατον ἀνθρωπίνους λο-  
γισμοῖς,

Χαίρε, βάθος δυσθεώρητον καὶ ἀγγέλων ὀφθαλ-  
μοῖς.

Χαίρε, ὅτι ὑπάρχεις βασιλέως καθέδρα,

Χαίρε, ὅτι βαστάξεις τὸν βαστάζοντα πάντα.

Χαίρε, ἀστὴρ ἐμφαίνων τὸν ἥλιον,

Χαίρε, γαστήρ ἐνθέου σαρκώσεως.

Χαίρε, δι' ἧς νεουργεῖται ἡ κτίσις,

Χαίρε, δι' ἧς βρεφουργεῖται ὁ κτίστης.

Χαίρε, νύμφη ἀνύμφευτε.

Βλέπουσα ἡ ἀγία

Ἐαυτὴν ἐν ἀγνείᾳ

Φησὶ τῷ Γαβριὲλ θαρσαλέως·

Τὸ παράδοξόν σου τῆς φωνῆς

Δυσπαράδεκτόν μου τῇ ψυχῇ φαίνεται·

Ἀσπόρου γὰρ συλλήψεως τὴν κήσιν πῶς λέ-  
γεις·

Κράζων Ἀλληλούϊα.

Γνώσιν ἄγνωστον γνῶναι

Ἡ παρθένος ζητοῦσα

Ἐβόησε πρὸς τὸν λειτουργοῦντα·

Ἐκ λαγόνων ἀγνῶν υἱόν

Πῶς ἐστι τεχθῆναι δυνατόν; λέξον μοι.

Πρὸς ἣν ἐκεῖνος ἔφησεν ἐν φόβῳ, πλὴν κραυγάζων  
οὕτω·

Χαίρε, βουλῆς ἀπορρήτου μύστις,

Χαίρε, σιγῆς δεομένων πίστις.

Χαίρε, τῶν θαυμάτων Χριστοῦ τὸ προοίμιον,

Χαίρε, τῶν δογμάτων αὐτοῦ τὸ κεφάλαιον.

Χαίρε, κλίμαξ ἐπουράνιε δι' ἧς κατέβη ὁ  
θεός,

Χαίρε, γέφυρα μετάγουσα τοὺς ἐκ γῆς πρὸς  
οὐρανόν.

Χαίρε, τὸ τῶν ἀγγέλων πολυθρύλλητον θαῦμα,

Χαίρε, τὸ τῶν δαιμόνων πολυθρήνητον τραῦμα.

Χαίρε, τὸ φῶς ἀρρήτως γενήσασα,

Χαίρε, τὸ πῶς μηδένα διδάξασα.

Χαίρε, σοφῶν ὑπερβαίνουσα γνῶσιν,

Χαίρε, πιστῶν καταυγάζουσα φρένας.

Χαίρε, νύμφη ἀνύμφευτε.

Δύναμις τοῦ ὑψίστου

Ἐπεσκίασε τότε

Πρὸς σύλληψιν τῇ ἀπειρογάμῳ.

Καὶ τὴν εὐκαρπον ταύτης νηδύν

Ὡς ἀγρὸν ὑπέδειξεν ἡδὺν ἅπασιν

Τοῖς θέλουσι θερίζειν σωτηρίαν ἐν τῷ ψάλ-  
λειν

Οὕτως, Ἀλληλούϊα.

## § 43.

In the Greek Ritual, an *ode* (ὁδὴ) is a system of metrical troparia. Theoretically, every one of the troparia of an ode should have the same rhythm as the first troparion of that ode; that is, every troparion should have the same number of lines, and each line should have the same number of syllables and accents, as the first troparion (εἰρμός). This rule, however, is not unfrequently violated (within certain limits), even by the best hymnographers.

A *canon* (κανών) is a system of odes. A complete canon contains nine odes. But in most of the canons of the Ritual the *second ode* is wanting; still the odes are numbered as if the second ode occupied its proper place. Thus, the last ode is called *the ninth ode*, the last but one, *the eighth*, and so on.

A canon having only three odes is called *τριώδιον*. A canon having only four odes is called *τετραώδιον*.

The most prominent writers of odes and canons are Andreas of Crete, Cosmas of Jerusalem, Joannes of Damascus,<sup>136</sup> Theodorus and Joseph the Studitæ, and Theophanes of Palestine, surnamed ὁ Γραπτός.

The *great canon* (ὁ μέγας κανών) of Andreas of Crete is the longest in the Ritual. It is chanted on the Thursday next after the fourth Sunday in Lent at matins.

Specimens from the third ode of the Great Canon of Andreas of Crete.

Στερέωσον, κύριε	Πηγὴν ζωῆς κέκτημαι
Ἐπὶ τὴν πέτραν τῶν ἐντολῶν σου	Σὲ τοῦ θανάτου τὸν καθαιρέτην
Σαλευθεύσαν τὴν καρδίαν μου,	Καὶ βοῶ σοι ἐκ καρδίας μου
Ὅτι μόνος ἅγιος	Ἡμαρτον
Ἐπάρχεις καὶ κύριος.	Ἰλάσθητι σῶσόν με.

From the first ode of the canon chanted on the evening of the Saturday immediately preceding Palm-Sunday. Attributed to the same author.

Ἦιδὴν ἐπινίκιον	Φωνήσας τὸν Λάζαρον
Ἄισωμεν πάντες	Ἐκ τοῦ μνημείου
Θεῷ τῷ ποιήσαντι	Εὐθὺς ἐξανέστησας,
Θαυμαστὰ τέρατα	Ἄλλ' ὁ Ἄιδης κάτωθεν
Βραχίονι ὑψηλῷ καὶ σώσαντι	Πικρῶς ὠδύρετο, καὶ στένων
Τὸν Ἰσραὴλ, ὅτι δεδόξασται.	Ἐτρεμε, σῶτερ, τὴν ἐξουσίαν σου.

<sup>136</sup> SUID. Ἰωάννης ὁ Δαμασκηνός. . . . Συνήμαξε δ' αὐτῷ καὶ Κοσμάς ὁ ἐξ Ἱεροσολύμων. . . . Οἱ γοῦν ἁσματικοὶ κανόνες Ἰωάννου τε καὶ Κοσμᾶ σύγκρισιν οὐκ ἐδέξαντο, οὐδὲ δέξαντο, μέχρις ἂν ὁ καθ' ἡμᾶς βίος περαιωθήσεται.

From the fifth ode of the Christmas canon of Cosmas of Jerusalem.

Θεὸς ὦν εἰρήνης πατὴρ οἰκτιρμῶν  
 Τῆς μεγάλης βουλῆς σου τὸν ἄγγελον  
 Εἰρήνην παρεχόμενον ἐπέστειλας ἡμῖν.  
 Ὅθεν θεογνωσίας  
 Πρὸς φῶς ὁδηγηθέντες  
 Ἐκ νυκτὸς ὀρθρίζοντες  
 Δοξολογοῦμέν σε φιλάνθρωπε.

Ἐν δούλοις τῷ καίσαρος δόγματι  
 Ἀπεγράφης πιθήσας καὶ δούλους ἡμᾶς  
 Ἐχθροῦ καὶ ἀμαρτίας ἠλευθέρωσας Χριστέ.  
 Ὅλον τὸ καθ' ἡμᾶς δέ  
 Πτωχεύσας καὶ χοϊκόν  
 Ἐξ αὐτῆς ἐνώσεως  
 Καὶ θεουργίας ἐκαινούργησας.

From the fifth ode of the Easter canon of Joannes of Damascus

Ὅρθρίσωμεν ὄρθρου βαθέος  
 Καὶ ἀντὶ μύρου τὸν ὕμνον  
 Προσοίσωμεν τῷ δεσπότην,  
 Καὶ Χριστὸν ὀψώμεθα  
 Δικαιοσύνης ἡλίου  
 Πᾶσι ζῶν ἀνατέλλοντα.

Τὴν ἄμετρόν σου εὐσπλαγχνίαν  
 Οἱ ταῖς τοῦ Ἰδαίου σειραῖς  
 Συνεχόμενοι δεδορκότες  
 Πρὸς τὸ φῶς ἠπείγοντο,  
 Χριστέ, ἀγαλλομένῳ ποδί  
 Πάσχα κροτοῦντες αἰώνιον.

From the sixth ode of the same canon.

Κατῆλθες ἐν τοῖς κατωτάτοις τῆς γῆς  
 Καὶ συνέτριψας μοχλοὺς αἰωνίους κατόχους  
 Πεπεδημένους, Χριστέ,  
 Καὶ τριήμερος  
 Ὡς ἐκ κήτους Ἰωνᾶς  
 Ἐξανέστης τοῦ τάφου.

Σῶτέρ μου τὸ ζῶν τε καὶ ἄθνητον  
 Ἱερεῖον, ὡς θεὸς ἑαυτὸν ἐκουσίως  
 Προσαγαγὼν τῷ πατρί  
 Συνανέστησας  
 Παγγενῇ τὸν Ἀδάμ  
 Ἀναστὰς ἐκ τοῦ τάφου.

In the *iambic canons* of Joannes of Damascus two kinds of rhythm are discernible; the quantitative and the accentual. At present, however, these canons are sung according to the latter rhythm alone. We subjoin the first two troparia of the first ode of his Christmas canon.

Ἔσωσε λαὸν θαυματουργὸν δεσπότης  
 Τγρὸν θαλάσσης κύμα χερσώσας πάλαι.  
 Ἐκὼν δὲ τεχθεὶς ἐκ κόρης τρίβον βατὴν  
 Πόλου τίθησιν ἡμῖν. Ὅν κατ' οὐσίαν  
 Ἴσον τε πατρὶ καὶ βροτοῖς δοξάζομεν.

Ἦνεγκε γαστήρ ἡγιασμένη λόγον  
 Σαφῶς ἀφλέκτω ζωγραφουμένη βάτῳ  
 Μιγέντα μορφῇ τῇ βροτησίᾳ θεόν  
 Εὖας τάλαιναν νηδὺν ἀρᾶς τῆς πάλαι  
 Λύοντα πικρᾶς. Ὅν βροτοὶ δοξάζομεν.

The reader will observe here that the accentual rhythm of the first line in each troparion is *trochaic*; that is, the reverse of the quantitative (§ 35).

## RHYME.

## § 44.

Rhyme is recognized by the ancient poets, although they never seem to go after it. They only use it when it comes to them. Thus,

*Ἔγνωνκα γὰρ δὴ φωτὸς ἡπατημένη, SOPH. Aj. 765*

*Καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.*

*Καὶ τὰς πλευρὰς δαρδάπτουσιν, ARIST. Nub. 711*

*Καὶ τὴν ψυχὴν ἐκπίνουσιν,*

*Καὶ τοὺς ὄρχεις ἐξέλκουσιν,*

*Καὶ τὸν πρωκτὸν διορύττουσιν.*

*Πρῶτα μὲν ἔξεις χοιρὰν ὠχράν, Ibid. 1016*

*Ὡμους μικροὺς, στῆθος λεπτόν,*

*Γλῶτταν μεγάλην, πυγὴν μικράν*

*Κωλὴν μεγάλην, ψήφισμα μακρόν.*

*Τοὺς εὐρυπρώκτους· τουτονί Ibid. 1099*

*Γοῦν οἶδ' ἐγὼ, κάκεινονί*

*Καὶ τὸν κομήτην τουτονί.*

In the following dactylic verses, the rhyme, or rather assonance, comes at the end of the fourth foot.

*Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱόν IL. 5, 59*

*Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα*

*Τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη.*

*Ὅς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας ἔϊσας.*

*Χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα OD. 1, 123*

*Δείπνου πασσάμενος μυθήσεται, ὅττεό σε χρή.*

Gorgias introduced rhyme into prose.<sup>137</sup> Isocrates also seems to have overestimated the value of this kind of ornament.

Rhyme began to be employed systematically in long poems about the latter part of

<sup>137</sup> DIOD. 12, 53 Πρῶτος γὰρ ἐχρήσατο τοῖς τῆς λέξεως σχηματισμοῖς περιττοτέροις καὶ τῇ φιλοτεχνίᾳ διαφέρουσιν ἀντιθέτοις καὶ ἰσοκώλοις καὶ παρίσοις καὶ ὁμοιοτελετέοις, καὶ τισιν ἐτέροις τοιούτοις.

the fifteenth century. The earliest production in rhyme is the *Description of the Plague of Rhodes* (τὸ θανατικὸν τῆς Ρόδου), published in the year 1498, by Emmanuel Georgilás, a native of that place. In modern Greek, rhyme, although not an indispensable element of rhythm, is generally employed by verse-makers. In popular poetry it occurs but seldom.

*Rule for Rhyme.* The accented vowel-sounds in the clausulas, together with the sound or sounds *following* (if there be any), should correspond exactly; as, καλός κακός πονηρός: τόμος λιθοτόμος: λεγόμενος γραφόμενος, ἐμαράνθησαν ἐψυχράνθησαν, καλά κακά, ζωή φυλακή, προτοῦ μοναχοῦ.

#### ANTIQUITY OF ACCENTUAL RHYTHM.

##### § 45.

Joannes Lydus, who flourished in the sixth century of the Christian era, recognizes the distinction between *long* and *short*.<sup>138</sup> The hymns (κοντάκια) of Saint Romanus, however, show that accent began to encroach upon quantity at least as early as the close of the fifth century.<sup>139</sup>

The following accentual dimeters are referred by the Byzantine chronographers to the time of Phocas the Rebel (ὁ τύραννος), who reigned in the early part of the seventh century.<sup>140</sup>

Πάλιν εἰς τὸν καῦκον ἔπιες,  
Πάλιν τὸν νοῦν ἀπέλεκες.

<sup>138</sup> LYD. 141 Παρρικίδας δὲ Ῥωμαῖοι ὁμωνύμως τοὺς τε γονέων, τοὺς τε πολιτῶν φονέας ἀποκαλοῦσι, παρέντηs ἐκατέρους προσαγορεύοντες. Διαφορὰν δὲ ἐπὶ τῆς ἐπωνυμίας ταύτην παρέχουσί τινα· συστέλλοντες γὰρ τὴν πρώτην συλλαβὴν καὶ βραχεῖαν ποιοῦντες τοὺς γονέας, ἐκτείνοντες δὲ τοὺς ὑπηκόους σημαίνουσιν. That is, pǎrentes, the plural of pǎrens, with a short *A*, means *parents*, γονεῖs, but pārentes, from pārens, pāreo, with a long *A*, means *subjects*, ὑπήκοοι. Here συστέλλοντες, *shortening*, and ἐκτείνοντες, *lengthening*, refer to pronunciation. Further, in παρέντηs, this author represents the Latin case-ending *ES* (long *E*) by ΗΣ, and not by ΕΣ; which shows that he did not regard E and H as isochronous.

<sup>139</sup> See above, § 42.

<sup>140</sup> THEOPH. 457 Ὁ δὲ Φωκάs ἐποίησεν ἱππικὸν, καὶ οἱ Πράσινοι ὕβρισαν αὐτὸν λέγοντες, Πάλιν εἰς τὸν καῦκον ἔπιες, Πάλιν τὸν νοῦν ἀπέλεκες (v. l. ἀπόλεσε). CEDR. I, 709 Πάλιν τὸν οἶνον ἔπιες, Πάλιν τὸν νοῦν ἀπόλεσας. GLYC. 511 Πάλιν εἰς τὸν καῦκον ἔπιες, Πάλιν τὸν νοῦν ἀπόλεσας.

The first line of this distich, as Theophanes gives it, is an accentual trochaic dimeter, ἔπιες being pronounced as a dissyllable. But as the second line is a decided iambic dimeter acatalectic, the first line may be read Πάλι 's τὸν καῦκον ἔπιες, or Πάλ' εἰς τὸν καῦκον ἔπιες.

The following troparion consists of four accentual iambic tetrameters catalectic.<sup>141</sup> It is found in the *Τριώδιον* (the book containing the troparia appropriate to Lent), the greater part of which was composed in the eighth century.

Τῆς μετανοίας ἄνοιξόν μοι πύλας, ζωοδότα ·  
 Ὅρθρίζει γὰρ τὸ πνεῦμά μου πρὸς ναὸν τὸν ἁγίόν σου,  
 Ναὸν φέρων τοῦ σώματος ὅλον ἐσπιλωμένον.  
 Ἄλλ' ὡς οἰκτίρμων κάθαρον εὐσπλαγγνῶ σου ἐλέει.

In the second line *ναὸν* is to be read as a monosyllable; that is, *AO* must be pronounced as a diphthong.

The eleven *ἐξαποστειλάρια* of the Ritual are each composed of six accentual iambic tetrameters catalectic. They are ascribed to the emperor Constantine Porphyrogenitus.<sup>142</sup> We give here the first three.

Τοῖς μαθηταῖς συνέλθωμεν ἐν ὄρει Γαλιλαίας  
 Πίστει Χριστὸν θεάσασθαι λέγοντα ἔξουσίαν  
 Λαβεῖν τῶν ἄνω καὶ κάτω, μάθωμεν πῶς διδάσκει  
 Βαπτίζειν εἰς τὸ ὄνομα τοῦ πατρὸς ἔθνη πάντα  
 Καὶ τοῦ υἱοῦ καὶ ἁγίου πνεύματος καὶ συνεῖναι  
 Τοῖς μύσταις, ὡς ὑπέσχετο, ἕως τῆς συντελείας.

Τὸν λίθον θεωρήσασαι ἀποκεκυλισμένον  
 Αἱ υυροφόροι ἔχαιρον, εἶδον γὰρ νεανίσκον  
 Καθήμενον ἐν τῷ τάφῳ, καὶ αὐτὸς ταύταις ἔφη ·  
 Ἴδου Χριστὸς ἐγγήγερται, εἶπατε σὺν τῷ Πέτρῳ  
 Τοῖς μαθηταῖς, ἐν τῷ ὄρει φθάσατε Γαλιλαίας ·  
 Ἐκεῖ ὑμῖν ὁφθήσεται, ὡς προεῖπε τοῖς φίλοις.

<sup>141</sup> The Byzantines apply the name *στίχος πολιτικός*, *popular verse*, to the accentual iambic tetrameter catalectic. The modern Greeks use it with reference to all kinds of accentual verse.

Eustathius seems to have been totally ignorant of the fact that the rhythm of the accentual iambic tetrameter catalectic is regulated by the word-accent; and most strangely he identifies it with the ancient trochaic tetrameter catalectic. EUST. 11, 35 Οἱ δημοτικοὶ στίχοι οἱ τὸ παλαιὸν μὲν τροχαϊκῶς ποδιζόμενοι, καθὰ καὶ Αἰσχύλος ἐν Πέρσαις δηλοῖ, ἄρτι δὲ πολιτικοὶ ὀνομαζόμενοι. Μέτρον μὲν γὰρ αὐτοῖς πεντεκαίδεκα συλλαβαί, οἱ δὲ πολλοὶ καὶ εἰς ἑπτακαίδεκα ἢ καὶ πλείονας αὐτοὺς ποτε παρεκτείνουσι συλλαβάς, αἵτινες, αἱ πλείονες δηλαδὴ τῶν πεντεκαίδεκα, εἰ μὲν μετὰ συμφώνων λαλοῦνται, γελῶνται ὡς ἄρρυθμοι καὶ σκώπτονται ὡς πολύποδες · εἰ δὲ μόνοις ἐκφωνοῦνται καθαροῖς φωνήσιν, λανθάνον τὸ πολὺ πονεῖν ἔχουσι τῇ ταχείᾳ συνεκφωνήσῃ τῶν φωνηέντων, καὶ σώζεται ὁ τροχαϊκὸς ρυθμός. For the verses of Æschylus alluded to, see above, § 35.

<sup>142</sup> PARAKLET. (Notice prefixed to the *ἐξαποστειλάρια καὶ ἐωθινά*) Εἰσὶ δὲ τὰ μὲν ἐωθινὰ Λέοντος τοῦ σοφωτάτου βασιλέως, τὰ δὲ ἐξαποστειλάρια τοῦ υἱοῦ αὐτοῦ Κωνσταντίνου βασιλέως.



"Οτι Χριστὸς ἐγήγερται μὴ τις διαπιστεῖται ·  
 Ἐφάνη τῇ Μαρίᾳ γὰρ, ἔπειτα καθωράθη  
 Τοῖς εἰς ἀγρὸν ἀπιούσι, μύσταις δὲ πάλιν ὥφθη  
 Ἀνακειμένους ἑνδεκα, οὓς βαπτίζειν ἐκπέμφας  
 Εἰς οὐρανοῦς, ὅθεν καταβέβηκεν, ἀνελήφθη  
 Ἐπικυρῶν τὸ κήρυγμα πλήθεσι τῶν σημείων.

The arrhythmia in the third and fifth lines arises from the trochees κάτω, ἀ-γίου: τάφω, ὅρει: ἀπι-ούσι, ὅθεν. (See above, § 39.)

In the work *De Ceremoniis*, the authorship of which is attributed to the same emperor, we find the following accentual trochaic and iambic dimeters and tetrameters:

- |                          |                  |                          |
|--------------------------|------------------|--------------------------|
| Πνεῦμα τὸ πανάγιον,      | PORPH. Cer. 197. | Ὡς μόνος ὑπεράγαθος !    |
| Τὰς αὐγούστας σκέπασον · |                  | Ὅς ἐν Κανᾷ τὸ πρότερον   |
| Κύριε, ζωὴν αὐτῶν        |                  | Τῷ γάμῳ παρεγένετο,      |
| Διὰ τὴν ζωὴν ἡμῶν.       |                  | 15 Καὶ ἐν αὐτῷ εὐλόγησε  |
| 5 Βασιλεῦ νεόνυμφε,      |                  | Τὸ ὕδωρ ὡς φιλάνθρωπος,  |
| Θεὸς διαφυλάξει σε !     |                  | Καὶ οἶνον ἀπετέλεσεν     |
| Ἐντιμε ἐνάρετε,          |                  | Ἀνθρώποις εἰς ἀπόλαυσιν. |
| Τριάς κατακοσμήσει σε,   |                  | Οὗτος εὐλογήσει σε       |
| Καὶ χαρὰν παρέξει σοι    |                  | 20 Μετὰ τῆς συζύγου σου, |
| 10 Θεὸς ὁ ἐπουράνιος     |                  | Καὶ τέκνα σοι δωρήσεται  |
| Εὐλογῶν τὸν γάμον σου,   |                  | Θεὸς πορφυρογέννητα !    |
| Ἀξίως σοι εὐχόμεθα       | Ibid. 377.       | Ἀξίως σε εὐχόμεθα        |
| Βένετοι, παγκόσμιε,      |                  | Ἴνα ἀδιάδοχος            |
| Ὅτι ὑπερβάλλουσιν        |                  | 10 Μείνης διοικῶν ἡμᾶς.  |
| Ἐχεις καλοθέλειαν,       |                  | Ἐς !                     |
| 5 Καὶ εὐχὰς κομίζεσαι    |                  | Ὁ ἀναστὰς θεὸς ἡμῶν,     |
| Ἐκ τῶν ἀγαπῶντων σε.     |                  | Φύλαττε τὸν δήμαρχον.    |
| Ὡς γὰρ ἀγαπῶμέν σοι      |                  |                          |

Ἴδε τὸ ἔαρ τὸ καλὸν πάλιν ἐπανατέλλει Ibid. 366.

Φέρον ὑγίειαν καὶ χαρὰν καὶ τὴν εὐημερίαν.

Ἴδε τὸ ἔαρ τὸ γλυκὺ πάλιν ἐπανατέλλει Ibid. 367.

Φέρον ὑγίειαν καὶ ζωὴν καὶ τὴν εὐημερίαν,

Ἀνδραγαθίαν ἐκ θεοῦ τοῖς βασιλεῦσι Ρωμαίων,

Καὶ νίκην θεοδωρητὸν κατὰ τῶν πολεμίων.

*Δι' ἡμᾶς ἐμετρίασας ἐν Κανᾷ τῆς Γαλιλαίας* Ibid. 380.  
*Τὴν ἔννομον συνάφειαν ὡς θεὸς ἐπισφραγίζων.*  
*Ἐκ μητρικῆς γὰρ παστάδος ὡς ἄνθρωπος προεκλίθης,*  
*Καὶ ὡς ἡυλόγησας τοὺς ἐκεῖ νυμφευομένους, (defective)*  
*Οὕτως καὶ νῦν εὐλόγησον δυάδα στεφανουμένην,*  
*Κατακοσμῶν εὐτεκνία καὶ εἰρηναία βιώσει.*

Michael Psellus, the younger, who flourished in the eleventh century, wrote several poems in accentual iambic tetrameters. We subjoin the following specimen.

*Μελέτω σοι γραμματικῆς καὶ τῆς ὀρθογραφίας,* PSELL. 1 seq.  
*Πρῶτος αὕτη θεμέλιος καὶ βάσις μαθημάτων.*  
*Οὐκ ἔστι δὲ μονότροπος, οὐδὲ κοινὴ καὶ μία,*  
*Ἄλλ' ἔχει γλώσσας καὶ φωνὰς καὶ πέντε διαλέκτους,*  
*5 Αἰολικὴν, Ἰωνικὴν, Ἀτθίδα, καὶ Δωρίδα,*  
*Καὶ τὴν συνήθη καὶ κοινὴν καὶ κατμαξευμένην.*  
*Ἐκάστη δὲ διάλεκτος ἔχει φωνὰς ἰδίας,*  
*Ἡ δὲ κοινὴ κἂν πέφυκε ἄθροισμα τῶν τεσσάρων.*  
*Ἄλλ' ἔστι καὶ μονότροπος, ἄλλη παρὰ τὰς ἄλλας.*

The following tetrastich in accentual iambic dimeters, relating to Alexius Comnenus, has been preserved by Anna Comnena.<sup>148</sup>

<i>Τὸ σάββατον τῆς Τυρινῆς</i>	<i>Καὶ τὴν δευτέραν τὸ πρῶτ'</i>
<i>Χαρεῖς, Ἀλέξιε, ἐνόησές το.</i>	<i>Εἶπα, Καλῶς, γεράκιν μου.</i>

#### GRAMMATICAL REMARKS.

##### ORTHOGRAPHY AND ORTHOEPY.

### § 46.

As the literature of ancient Greece was not derived from that of any other country,

<sup>148</sup> COMN. I, 98 Ἐνθεν τοι καὶ τὸ πλῆθος ἀποδεξάμενον τῆς ὁρμῆς τὸν Ἀλέξιον καὶ τῆς ἀγχινοίας, ἐξ αὐτῶν τῶν πραγμάτων ἁσμάτων αὐτῷ ἀνεπλέξαντο ἐξ ιδιώτιδος μὲν συγκείμενον γλώττης, αὐτὴν δὲ τὴν τοῦ πράγματος ἐπίνοιαν ἐμμελέστατα ἀνακρουόμενον καὶ παρεμφαῖνον τὴν τε προαίσθησιν τῆς κατ' ἐκείνου ἐπιβουλῆς, καὶ τὰ παρ' αὐτοῦ μεμηχανημένα. Τὸ δὲ ἁσμάτιον αὐταῖς λέξεσιν εἶχεν οὕτως. Τὸ σάββατον τῆς Τυρινῆς χαρεῖς, Ἀλέξιε, ἐνόησές το καὶ τὴν δευτέραν τὸ πρῶτ' εἶπα, Καλῶς, γεράκιν μου. Εἶχε δὲ ὁδὸ πῶς ἐννοίας τὸ διαφημιζόμενον ἐκείνο ἁσμάτιον, ὡς ἄρα, Κατὰ μὲν τὸ τυρώ-νυμον σάββατον ὑπέρευγέ σοι τῆς ἀγχινοίας, Ἀλέξιε! τὴν δὲ μετὰ τὴν κυριακὴν δευτέραν ἡμέραν καθάπερ τις ὑψιπέτης ἰέραξ ἀφίπτασο τῶν ἐπιβουλευόντων βαρβάρων.

the presumption is that the Greeks spelled their words as they pronounced them.<sup>144</sup> Consequently, for every change in pronunciation they made a corresponding change in spelling. Had it not been for this natural mode of representing sounds, the very existence of euphonic and of dialectic changes, as also of barbarisms, would now be a mere matter of speculation.

It must be observed, however, that before the introduction of the vowels *H* and *Ω*, the characters *E* and *O* were either long or short. Further, *E* and *O* represented also the diphthongs *EI* and *OT*, respectively, when the *I* and *T* were neither radical nor characteristic letters.<sup>145</sup> And as the sound *NG* (in *hang*) had no appropriate character, the Greeks expressed it by *N* or *Γ*; as *ἀνάγκη* or *ἀνάγκη*, *ἄγγελος* or *ἄγγελος*, *ἔγχος* or *ἔγχος*.

In the seventh century the pronunciation of the vowels and diphthongs had departed considerably from the ancient standard. Thus, all the vowels were *isochronous*. Further, *H* was pronounced like *I*. As to the diphthongs, *AI* (short *A*) was equivalent to *E*; *AI* (long *A*), to *A*; *EI*, to *I*; *HI*, to *I*; *OI*, to *T*; and *ΩI*, to *Ω*. The mediæval Greeks, however, had too much veneration for the classical language to lay hands upon its orthography. They spelled their words, not as they pronounced them, but as they found them written in the earlier manuscripts.

Now when from any cause the same sound has more symbols than one, uneducated persons are apt to employ those symbols indiscriminately. And this is precisely what the mediæval Greek copyists did. Thus, they would write *ἔλαιος* for *ἔλεος*, *ἔρω* for *αἶρω*, *χρήσεις* for *χρίσεις*, *ἴδιον* for *ἡδιον*, *δυσχερῆ* for *δυσχερεῖ*, *εἴτις* for *ἦτις*, *καθίσει* for *καθίσει*, *ὥσί* for *ὡσεῖ*, *ἀνύξει* for *ἀνοίξει*.

Inaccuracies of this sort must be carefully distinguished from those occurring in inscriptions written when words were spelled as they were pronounced; for the former are *orthographical mistakes*; the latter are *barbarisms*, that is, violations of the rules of orthoepy. Thus, when, in a mediæval manuscript, *ἔλαιος* is found for *ἔλεος*, we infer that the transcriber followed his ear rather than his copy; that is, his pronunciation was good (for that time), but his spelling was bad. When, however, inscriptions of

<sup>144</sup> Compare QUINTIL. 1, 7, 30 Ego, nisi quod consuetudo obtinuerit, sic scribendum quidque judico, quomodo sonat. Hic enim usus literarum, ut custodiant voces, et velut depositum reddant legentibus. Itaque id exprimere debent, quod dicturi sumus.

Quintilian here is to be considered as expressing opinions common in his age, that is, in the latter part of the first century, and the beginning of the second.

<sup>145</sup> See HISTORY OF THE GREEK ALPHABET, §§ 5. 6. For the pseudo-diphthongs *EI* and *OY*, see Ibid. § 20, 5, c, and 4, f.

the Roman period give us *Ἡφεστος* for *Ἡφαιστος*, *δόξες* for *δόξαις*, *μυρίες* for *μυρίαις*, *κέκρυπτε* for *κέκρυπται*, *ἀνέρ* for *ἀνήρ*, *περίβωλον* for *περίβολον*, *ἑαυτῶ* for *ἑαυτῷ*, *πολλῆας* for *πολέας*, *Τυχέαν* for *Τυχαίαν*, *μετρός* for *μητρός*, *ρετορικός* for *ρητορικός*, *ἤθηκα* for *ἔθηκα*, *πλῦον* for *πλοῖον*, *ἀνυκοδόμησε* for *ἀνοικοδόμησε*, *κατεσκεύασεν* for *κατεσκεύασεν*, *Ζμάραγδος* for *Σμάραγδος*, *ἐπίησε* for *ἐποίησε*, *Διονοισίου* for *Διονυσίου*, *Ποιθίων* for *Πυθίων*, *ἄοτῶ* for *αὐτῷ*,<sup>146</sup> it is not difficult to perceive that the transcriber or stone-cutter spelled these words as *he* pronounced them; that is, his spelling was philosophical, but his pronunciation was bad, or provincial.

Of course, dialectic variations in pronunciation do not come under this head; thus, *εὐεργέτης* *ἄρχι*, *τῦς*, *φυκία*, are good Bæotic words, corresponding to the Attic *εὐεργέταις*, *ἄρχει*, *τοῖς*, *οἰκία*.

### § 47.

#### *The Vowels E, H.*

In the Phœnician alphabet *E* (*He*) is a consonant corresponding to the English *H*, or to the rough breathing of the Greeks. In the Greek alphabet it is a vowel; and there is no evidence that it was ever employed as the representative of the rough breathing. Its classical name is *Eʹ*.<sup>147</sup>

When the sound of the diphthong *AI* could no longer be distinguished from that of *E*, the schoolmasters found it necessary to designate the latter by the epithet *ψιλόν*, *simple*; thus, *E ψιλόν*.<sup>148</sup> (Compare *τ*, below.)

<sup>146</sup> INSCR. 628 ΗΦΕΣΤΟΣ. 1066 ΔΟΞΕΣ, ΜΥΡΙΕΣ. 1067 ΚΕΚΡΥΠΤΕ. 4716, c ANEP, ΠΕΡΙΒΩΛΟΝ. 2439, c (Add.) ΗΑΥΤΩ, ΠΟΛΗΑΣ. 4556 ΤΥΧΕΑΝ. 4763 ΜΕΤΡΟΣ. 4788 ΡΕΤΟΡΙΚΟΣ. 5777 ΗΘΗΚΑ. 4712, b ΠΛΥΟΝ. 4714, c ΑΝΥΚΟΔΟΜΗΣΕ. 2015 ΚΑΤΕΣΚΕΒΑΣΕΝ. 6740 ΖΜΑΡΑΓΔΟΣ. 6481 ΕΠΗΗΣΕ. Vol. III, p. 1106 ΔΙΟΝΟΙΣΙΟΥ, ΠΟΙΘΙΩΝ. Ibid. p. 1120 ΑΟΤΩ.

<sup>147</sup> CALLIAS apud ATHEN. 10, 79 Θεοῦ γὰρ Εἴ γε. PLAT. Cratyl. 393 D τῶν στοιχείων οἶσθα ὅτι ὀνόματα λέγομεν, ἀλλ' οὐκ αὐτὰ τὰ στοιχεῖα, πλὴν τεττάρων, τοῦ Ε καὶ τοῦ Υ καὶ τοῦ Ο καὶ τοῦ Ω. In this passage *E* and *O* stand for *Eʹ* and *Oʹ* respectively. ARGUMENT. ad IL. 5 Εἴ βάλλει κυθήρειαν Ἀργή τε Τυδέος υἱός. PLUT. II, 384 Περὶ τοῦ Εἴ ἐν Δελφοῖς. AEL. HERODIAN. in BEKKER. 798. 800 Τοῦτο γὰρ [τὸ Ι] συγγένειάν τινα ἔχει πρὸς τὸ Ε, καὶ δείκνυσιν ἐκ τοῦ τὴν ἐκφώνησιν τοῦ Ι εἶναι ὄνομα τοῦ Ε γράμματος. In Herodian's time *Eʹ* was sounded like *ʹI* (see *EI*, below). ATHEN. 11, 30. EUST. 507. 1001.

<sup>148</sup> The name *E ψιλόν* is of frequent occurrence in the rules of CHOEROBOSCUS and of THEOGNOSTUS. It is found also in DRACO and MOERIS. But as the grammatical work of the former is full of interpolations, some of which cannot be traced further back than the thirteenth century, its authority in questions like this is of no weight. As to Moeris, we only know that he lived before the time of Photius; that is, before the close of the ninth century (PHOT. 157 Ἐτι δὲ καὶ Μοίριδος Ἀττικιστής). But if it can be shown that he wrote in the second or third century of our era, then the expression *E ψιλόν* occurring in his Ἀττικιστής must be regarded as an interpolation by a later hand.

The Phœnician *H* (*Hheth*) is a guttural rough breathing. In the early Greek alphabets it represented the common rough breathing (*H*). In the course of time it was changed into a vowel equivalent to *long E*.

With regard to its pronunciation, Plato, Dionysius of Halicarnassus, and Herodian represent it as *differing from I*.<sup>149</sup> Terentianus Maurus and Sextus distinctly state that *E and H differ from each other in time, but not in kind*.<sup>150</sup>

In the rules of Chæroboscus and of Theognostus *H* is treated as if it had the same sound with *I*. Thus, when the former tells us that, in *ἀλιτήριος*, *AI* is written with an *I*, and *TH* with an *H*, we are to infer that in his time there was no difference in pronunciation between *H* and *I*.<sup>151</sup>

In the lexicon of Suidas words beginning with *H* are placed immediately after *Θ*, simply because in the time of this author (eleventh century) *H* was pronounced like *I*.

In modern Greek *H* is pronounced like *I*.

## § 48.

### *The Vowels O, Ω.*

The Phœnician *O* (*Ayin*) is a consonant. The Greeks converted it into a vowel. The classical name of the Greek *O* is *Oʹ*.<sup>152</sup>

<sup>149</sup> PLAT. Cratyl. 418 C Οἱ παλαιοὶ οἱ ἡμέτεροι τῷ ἰῶτα καὶ τῷ δέλτα εὖ μάλα ἐχρῶντο, καὶ οὐχ ἥκιστα αἱ γυναῖκες, αἵπερ μάλιστα τὴν ἀρχαίαν φωνὴν σώζουσι. Νῦν δὲ ἀντὶ μὲν τοῦ ἰῶτα ἡ εἰ ἡ ἦτα μεταστρέφουσιν, ἀντὶ δὲ τοῦ δέλτα ζῆτα, ὥς δὴ μεγαλοπρεπέστερα ὄντα. EPM. Πῶς δὴ. ΣΩ. Οἶον οἱ μὲν ἀρχαιότατοι ἡμέραν τὴν ἡμέραν ἐκάλουν, οἱ δὲ ἡμέραν, οἱ δὲ νῦν ἡμέραν. 426 E Τῷ δ' αὖτ' I [φαίνεται μοι κατακεχρησθαι ὁ τὰ ὀνόματα τιθέμενος] πρὸς τὰ λεπτὰ πάντα, ἃ δὴ μάλιστα διὰ πάντων ἴσι ἄν. Διὰ ταῦτα τὸ ἵνα καὶ τὸ ἴσθαι διὰ τοῦ I ἀπομυμείται. 427 C Τὸ δ' αὖτ' A τῷ μεγάλῳ ἀπέδωκε, καὶ τὸ μήκει τὸ H, ὅτι μεγάλα τὰ γράμματα. In the first of these passages, φωνήν, *sound*, and ἐκάλουν, *they called*, relate to the pronunciation and not to the spelling of ἡμέρα; which shows that the first syllable of this word differed in sound from the corresponding syllable of ἡμέρα. DION. HAL. De Composit. 14 Δεύτερον δὲ τὸ H, ὅτι κάτω περὶ τὴν βάσιν τῆς γλώσσης ἐρείδει τὸν ἦχον ἀκόλουθον, ἀλλ' οὐκ ἄνω, καὶ μετρίως ἀνοιγομένου [τοῦ στόματος]. But I is described by this author as follows: Ἐσχάτον δὲ πάντων τὸ I· περὶ τοὺς ὁδόντας τε γὰρ ἡ κρότησις τοῦ πνεύματος γίνεται, μικρὸν ἀνοιγομένου τοῦ στόματος καὶ οὐκ ἐπιλαμπρυνόντων τῶν χειλέων τὸν ἦχον. AEL. HERODIAN. in CRAMER. Vol. 3, p. 248, 20 Ἐτι ἀμαρτάνουσιν οἱ λέγοντες νήστῃς εἰμί. Λέγειν οὖν δέον νήστῃς. Here λέγοντες, λέγειν, *saying, to say*, refer to pronunciation.

<sup>150</sup> TERTIAN. MAUR. 450 seq. Litteram nanque E [γράφει E] videmus esse ad Ἡτα proximam, sicut O [γράφει Oʹ] et Ω videntur esse vicinae sibi. Temporum momenta distant, non soni nativitas. SEXT. Adv. Gram. 5 Ἀκολουθήσει καὶ τὸ E καὶ τὸ H ἐν εἶναι στοιχείῳ κατὰ τὴν αὐτὴν δύναμιν κοινόν· ἡ γὰρ αὐτὴ δύναμις ἐπ' ἀμφοτέρων ἐστί. Καὶ συσταλὲν μὲν τὸ H γίνεται E, ἐκταθέν δὲ τὸ E γίνεται H.

<sup>151</sup> CRAMER. Vol. 2. 1, p. 169.

<sup>152</sup> CALLIAS apud ATHEN. 10, 79. PLAT. Cratyl. 393 D. ARGUMENT. ad IL. 15 Οὐ Κρονίδης κεχόλωτο Ποσειδάωνι καὶ Ἡρῇ. QUINTILIAN. 1, 7, 11. PLUT. II, 513 A. ATHEN. 10, 81, 11, 30. EUST. 507. 1001.

The character  $\Omega$  is a modification of  $O$ , and is the latest of all the new letters of the Greek alphabet. It must have been introduced before the age of Callias, the poet; for he mentions it in one of his plays.<sup>153</sup> Its ancient name is simply  $\textcircled{\Omega}$ .

The adjectives  $\muικρόν$  and  $μέγα$  were appended to  $O$  and  $\Omega$ , respectively, when the latter ceased to be distinguished in pronunciation from the former. These adjectives have reference not to the characters  $O$  and  $\Omega$ , but to  $o$ ,  $\omega$ .<sup>154</sup> The names  $O \muικρόν$  and  $\Omega μέγα$  often occur in the rules of Chæroboscus, and of other, succeeding grammarians.

It has been asserted that  $O$  and  $\Omega$  were once distinguished from each other by their size. But this is not confirmed by inscriptions, in which  $O$  stands for  $o$ ,  $\omega$ ,  $ou$ . The character  $O$ , indeed, was often made smaller than the other letters, but never with reference to quantity. And in inscriptions of the Alexandrian and Roman periods, all the round letters, namely,  $O$ ,  $\Omega$ ,  $\Theta$ , are often smaller than the other letters in the same line.<sup>155</sup>

It must be added here, that Suidas places words beginning with an  $\Omega$  between  $\Xi$  and  $O$ , evidently because in his time  $O$  and  $\Omega$  were confounded with each other.

In modern Greek no distinction is made between  $O$  and  $\Omega$ .

## § 49.

### *The Vowel $\tau$ .*

In the Phœnician alphabet  $V$  is one of the forms of *Waw*. The Greeks changed it into the vowel which has  $F$  (*Faû* or *Δίγαμμα*) for its corresponding consonant. Originally it was the same in form as the Latin  $V$ , but it was modified afterwards into  $Y$  and  $\tau$ , and finally into  $y$  and  $v$ . The ancients had no other name for it than  $\textcircled{\tau}$ .<sup>156</sup>

When the sound of the diphthong  $OI$  could no longer be distinguished from that of  $\tau$ , the schoolmasters found it necessary to designate the latter by the epithet  $\psiιλόν$ ,

<sup>153</sup> CALLIAS apud ATHEN. 10, 79. PLAT. Cratyl. 393 D. ARGUMENT. ad IL. 24  $\textcircled{\Omega}$  νέκυν Ἑκτορα πατρί λύτρων πόρεν ὥκυσ Ἀχιλλεύς.

<sup>154</sup> The character  $\omega$  was introduced about the middle of the third century before Christ. INSCR. 4694. BEKKER. 709 Τὸ γὰρ  $\omega$  τὸ μέγα συντεθειμένον ἐστὶν ἐκ δύο  $\nu\nu$ , ἢ ἐκ δύο  $oo$ . That is,  $\omega$  has the appearance of  $\nu\nu$  or  $oo$  united into one figure.

<sup>155</sup> FRANZ. pp. 149. 231.

<sup>156</sup> CALLIAS apud ATHEN. 10, 79  $\textcircled{\tau}$  παρὸν  $\Phi\iota$ ; that is,  $\textcircled{\tau}$  which stands near  $\Phi\iota$ . PLAT. Cratyl. 393 D. ARGUMENT. ad IL. 20  $\textcircled{\tau}$  μακάρων ἐνοπή καὶ φύλοπις οὐρανίωνων. ATHEN. 10, 81.

According to Eustathius,  $\tau$  was called  $\textcircled{\tau}\mu$  by the Æolians. But this must be an error, for no Greek word ends in  $M$ . EUST. 1192, 20 Ὅτι δὲ τὸ  $\textcircled{\tau}$  στοιχείον  $\textcircled{\tau}\mu$  λέγουσιν οἱ Αἰολεῖς μετὰ  $\psiιλῆς$  οἰκείῳ ἔθει ( $\psiιλωτικοὶ$  γὰρ εἰσιν ἐπὶ πᾶσιν) ὑπὸ τῶν εἰδότην πᾶσι παραδέδοται.

*simple*; thus,  $\Upsilon \psi \iota \lambda \acute{\omicron} \nu$ .<sup>157</sup> This name is of frequent occurrence in the rules of Chæroboscus, and of other, succeeding grammarians. (Compare *E*, above.)

In modern Greek  $\Upsilon$  is sounded like *I*.

## § 50.

### *Diphthongs.*

According to the ancient grammarians, a diphthong consists of two sounds, each component part retaining its proper sound.<sup>158</sup> The Greek has thirteen diphthongs, seven of which begin with a short vowel, and six with a long one. The latter differ from the former only in the prolongation of the first vowel.

*AI, AT, EI, ET, OI, OT, TI*, two short vowels.

*AI, AT, HI, HT, ΩI, ΩT*, a long and a short.

That the ancient Greeks pronounced both the vowels of a diphthong rests on the following considerations, in addition to the direct testimony of the grammarians.

(a) When a diphthong arose from *synæresis*, the presumption is that its elementary sounds remained unchanged in pronunciation. Thus, *AI* in the monosyllable *παῖς* differed from *AI* in the dissyllable *παῖς* only in the greater rapidity of utterance. The same remark applies to *Ἀίδης* *Ἀιδης*, *αἰκής* *αἰκής*, *αἶσσω* *αἶσσω*, *ἦξα* *ἦξα*, *αὔω* *αὔω*, *γραῖδιον* *γραῖδιον*, *δαῖος* *δαῖος*, *δήιος* *δήιος*, *δαῖς* *δαῖς*, *εὖ* *εὖ*, *Θρήξ* *Θρήξ*, *κληῖς* *κληῖς*, *οῖς* *οῖς*, *οἶομαι* *οἶομαι*, *ὠῖξα* *ὠῖξα*, *ραῖδιος* *ραῖδιος*. Also to such datives as *μούσαι* *μούσῃ*, *γῆραι* *γῆραι*, *λόγωι*, *ἡχοῖ*, *πόλει* *πόλει*, *ἰχθύι* *ἰχθυῖ*. Also to the endings *αιος* *αια* *αιον*, *ειος* *εια* *ειον*, *εινος* *εινη* *εινον*, *οιος* *οια* *οιον*, *ωιος* *ωια* *ωιον*, *ειδης*, *ειδιον*, of substantives and adjectives.

(b) In verbs beginning with a diphthong the *augment* affected only the first vowel; which shows that that vowel was distinctly heard; as *αἰτῶ* *ἤτουν*, *ἄισσω* *ἦξα*, *αὔξω* *ἠῦξον*, *εἰκάξω* *ἦκασμαι*, *εὔδω* *ἠῦδον*, *οἰκῶ* *ῶικουν*. So *εῴκειν* (*εῴκειν*) from *ἔοικα*.

(c) Contractions like the following necessarily imply that both vowels were audible:

<sup>157</sup> It has been asserted that  $\Upsilon$  was called  $\psi \iota \lambda \acute{\omicron} \nu$ , on the ground that anciently it represented also the sound of the now obsolete letter *F* (*F a ū* or *Δίγαμμα*). But there is no evidence that the Greeks ever represented the sound of the consonant *F* by the figure  $\Upsilon$ . It is true, however, that *F* was often *changed* into its kindred vowel-sound  $\Upsilon$ , as in *εϋαδε* (---), *καυάαῖς* (---), where *EY* and *AY* are genuine diphthongs. As to the Pindaric *ἀνδάταν* (---), the original reading was *ἀφάταν*, which, after *F* fell into disuse, became *ἀάταν*, now appearing as a various reading.

<sup>158</sup> PRISCIAN. 1, 50 Diphthongi autem dicuntur, quod binos phthongos, hoc est, voces comprehendunt. Nam singulae vocales suas voces habent, ut *AE* diphthongus, quando a poetis per diaeresin profertur, secundum Graecos per *A* et *I* scribitur, ut *aulai*, *pictai*, pro *aulae*, *pictae*.

$\alpha \epsilon \iota$  contracted into  $\bar{\alpha} \iota$  by dropping  $\epsilon$  and lengthening  $\alpha$ ; as  $\tauιμάεις \tauιμάις$  ( $\tauιμάς$ ). The

Dorians drop  $\alpha$  and lengthen  $\epsilon$ ; as  $\tauιμάεις \tauιμήις$  ( $\tauιμής$ ).

$\alpha \eta \iota$  —  $\bar{\alpha} \iota$  by dropping  $\eta$  and lengthening  $\alpha$ ; as  $\tauιμάηις \tauιμάις$  ( $\tauιμάς$ ).

$\alpha \omicron \iota$  —  $\omega \iota$  by dropping  $\alpha$  and lengthening  $\omicron$ ; as  $\tauιμάοιμεν \tauιμάωμεν$  ( $\tauιμῶμεν$ ).

$\alpha \omicron \upsilon$  —  $\omega$  by dropping  $\alpha$  and  $\upsilon$  and lengthening  $\omicron$ ; as  $\chiράοις \chiρῶ$ .

$\alpha \iota \epsilon$  —  $\bar{\alpha}$  by dropping  $\iota$  and  $\epsilon$  and lengthening  $\alpha$ ; as  $\kappaαὶ ἐγὼ κἀγῶ$ .

$\alpha \iota \epsilon \iota$  —  $\bar{\alpha} \iota$  by dropping  $\iota \epsilon$  and lengthening  $\alpha$ ; as  $\kappaαὶ εἶτα κᾶιτα$  ( $\kappaᾶτα$ ).

$\epsilon \alpha \iota$  —  $\eta \iota$  by dropping  $\alpha$  and lengthening  $\epsilon$ ; as  $\ἀπεχθάνεαι ἀπεχθάνηι$  ( $\ἀπεχθάνη$ ). It is

contracted also into  $\epsilon \iota$  by simply dropping the  $\alpha$ ; as  $\λέγειαι λέγηι$  ( $\λέγη$ ) or  $\λέγει$ .

$\eta \alpha \iota$  —  $\eta \iota$  by dropping  $\alpha$ ; as  $\ἀφίκηται ἀφίκηι$  ( $\ἀφίκη$ ).

$\omicron \alpha \upsilon$  —  $\omega \upsilon$  by dropping  $\alpha$  and lengthening  $\omicron$ ; as  $\delta \alphaὐτός \acute{\omega}ντός$ .

$\omicron \iota \alpha$  —  $\omega$  by dropping  $\iota \alpha$  and lengthening  $\omicron$ ; as  $\omicron \iota \acute{\alpha}λλοι \acute{\omega}λλοι$ .

$\omicron \iota \epsilon$  —  $\omicron \upsilon$  by dropping  $\iota \epsilon$  and lengthening  $\omicron$ ; as  $\omicron \iota \acute{\epsilon}μοι \acute{\omicron}μοι$ .

$\omicron \epsilon \iota$  —  $\omicron \iota$  by dropping  $\epsilon$ ; as  $\sigmaτεφανόει \sigmaτεφανοῖ$ . The Doric contracts it into  $\omega \iota$ ; as  $\sigmaτεφανῶι$  ( $\sigmaτεφανῶ$ ).

$\omicron \eta \iota$  —  $\omicron \iota$  by dropping  $\eta$ ; as  $\deltaηλόηις \deltaηλοῖς$ . Also into  $\omega \iota$ ; as  $\deltaόηις \acute{\omega}ις$  ( $\acute{\delta}\acute{\omega}ς$ ).

$\omega \omicron \iota$  —  $\omega \iota$  by dropping  $\omicron$ ; as  $\acute{\epsilon}γὼ οἶδα \acute{\epsilon}γῶιδα$  ( $\acute{\epsilon}γῶδα$ ).

$\omega \epsilon \upsilon$  —  $\omega \upsilon$  by dropping  $\epsilon$ ; thus  $\acute{\omega} \text{ Εὐριπίδῃ } \acute{\omega} \text{ ριπίδῃ}$ .

(d) The change of *EI*, *ET* into *OI*, *OT*, in forms like  $\lambdaέλοιπα$ ,  $\acute{\epsilon}οικα$ ,  $\acute{\delta}\acute{\epsilon}δοικα$ ,  $\epsilonἰλήλουθα$ ,  $\sigmaπουδή$ , from  $\lambdaείπω$ ,  $\acute{\epsilon}ϊκω$ ,  $\acute{\delta}\acute{\epsilon}ϊδω$ ,  $\text{ΕΛΕΤΘΩ}$ ,  $\sigmaπεύδω$ , shows that the *E* was not a silent letter.

## § 51.

### The Diphthong *AI*.

Plato jocosely derives  $\delta\acute{\iota}καιον$  from  $\delta\iota\alpha\acute{\iota}\omicron\nu$  (the neuter participle of  $\acute{\delta}\acute{\iota}ειμι$ ), by simply inserting a *K* between *AI* and *A*, for the sake of euphony.<sup>159</sup> From this it may be inferred that the last sounds of  $\delta\acute{\iota}καιον$  were *ION*; that is, the *I* of the diphthong *AI* was distinctly heard.

The Greek diphthong *AI* becomes *AE* in Latin; as  $\text{Αἰσχύλος}$ , *Aeschylus*. Sometimes the Romans changed the *I* into its corresponding consonant, and then doubled it in pronunciation, in order to preserve the original quantity of the syllable; thus,  $\text{Αἴας}$  *Aiax*,  $\text{Μαία}$  *Maia*, were pronounced *Aiax* (*A-yyax*), *Maiia* (*Ma-yya*).<sup>160</sup> Quintilian states

<sup>159</sup> PLAT. Cratyl. 412 D.

<sup>160</sup> PRISCIAN. 1, 50 In Graecis vero, quotiens hujusmodi fit apud nos diaeresis penultima syllabae, *I* pro duplici consonante accipitur, ut *Μαία*, *Μαία*, *Αἴας*, *Αἴας*. See also Id. De XII vers. Aen. 33.



that some of the early Romans pronounced the Latin diphthong *AE* like the Greek *AI*; <sup>161</sup> which shows that *AE* was not identical with *AI*. Further, the proper name *Caeso* was often written *Kaeso*. <sup>162</sup> Now, the Latin *K* was used only before the vowel *A*. <sup>163</sup> The orthography *Kaeso*, therefore, implies that the first element of *AE* was *A*. And as *A* corresponds to the first element of the Greek diphthong *AI*, the natural inference is that the first sound of the latter also was *A*.

Phrynichus objects to the pronunciation of *Ἀλκαϊκόν*, *τροχαϊκόν*, *ἀρχαϊκόν*, with one *I*, and recommends *Ἀλκαικόν*, *τροχαικόν*, *ἀρχαικόν*, with two *I*'s. <sup>164</sup> This implies that, in his time, the *I* of the diphthong *AI* was distinctly heard.

According to Sextus, *AI* was the representative of *a simple sound peculiar to itself*; that is, it was a monophthong resembling no other vowel-sound. <sup>165</sup>

In the sixth century after Christ the sound of *AI* was confounded with that of *E*, even by scholars. Thus, the ear could not distinguish between *κυέστωρ*, *questor*, and *κυαίστωρ*, *quaestor*. <sup>166</sup> And the rules of Chæroboscus and of Theognostus clearly show that, at least as early as the eighth century, the uneducated were apt to write *E* for *AI*, and *AI* for *E*. <sup>167</sup>

<sup>161</sup> QUINTIL. 1, 7, 18 *AI* syllabam, cujus secundam nunc *E* literam ponimus, varie per *A* et *I* efferebant, quidam semper ut Graeci: quidam singulariter tantum, cum in dativum vel genitivum casum incidissent, unde *pictai vestis*, et *aulai*, Virgilius, amantissimus vetustatis, carminibus inseruit.

<sup>162</sup> TERENTIAN. MAURUS, 799 Saepe *Kaesonēs* notabant hac vetusti littera.

<sup>163</sup> QUINTIL. 1, 7, 10. SCAURUS, p. 2252 seq. VELIUS LONGUS, p. 2218. TERENTIAN. MAURUS, 797. MAXIMUS VICTORIN. 18. ARUSIANUS MESSIUS (Lind.), p. 243 et seq. DONATUS, 1, 2, 3. PRISCIAN. 1, 14. 47.

<sup>164</sup> PHRYN. Ἀλκαϊκὸν ἔσμα, δι' ἐνὸς *I* οὐ χρὴ λέγειν, ἀλλ' ἐν τοῖν δυοῖν, Ἀλκαϊκόν, τροχαϊκόν, καὶ δρχαϊκόν. The reader will observe that λέγειν, *to say*, refers to sound, and not to spelling.

<sup>165</sup> SEXT. Adv. Gram. p. 241 Καὶ ἀναστροφῶς ἔσεσθαι τινα φασὶν ἔνιοι τῶν φιλοσόφων πλεονα στοιχεῖα διάφορον ἔχοντα δυνάμιν τῶν συνήθως παραδεδομένων, οἷον καὶ τὸ *AI* καὶ τὸ *OY* καὶ πᾶν ὃ τῆς ὁμοίας ἐστὶ φύσεως. Τὸ γὰρ στοιχεῖον κριτέον μάλιστα ὅτι στοιχεῖον ἐστὶν ἐκ τοῦ ἀσύνθετον καὶ μονοποιὸν ἔχειν φθόγγον, οἷός ἐστιν ὁ τοῦ *A* καὶ *E* καὶ *O* καὶ τῶν λοιπῶν. Ἐπεὶ οὖν ὁ τοῦ *AI* καὶ *EI* φθόγγος ἀπλοὺς ἐστὶ καὶ μονοειδής, ἔσται καὶ ταῦτα στοιχεῖα. . . . Ὡστε στοιχεῖον ἔσται τὸ *AI*. Τούτου δὲ οὕτως ἔχοντος, ἐπεὶ καὶ ὁ τοῦ *EI* φθόγγος καὶ ὁ τοῦ *OY* μονοειδής καὶ ἀσύνθετος καὶ ἀμετάβολος ἐξ ἀρχῆς ἄχρι τέλους λαμβάνεται, ἔσται καὶ οὗτος στοιχεῖον. The concluding period in this passage seems to restrict the term στοιχεῖον, *element*, to *AI*, *EI*, and *OY*.

<sup>166</sup> LYD. 140 Ζητῆσαι δὲ ἀξιόλογον εἶναι νομίζω τί μὲν ἐστὶ κυαίστωρ, τί δὲ κυαισίτωρ· καὶ τί μὲν σημαίνει διὰ τῆς διφθόγγου γραφόμενον, τί δὲ ψιλῆς. Κυαίστωρ τοῖνυν ὁ ζητητής ἀπὸ τοῦ *quaerere*, οἷον ἐρευνᾶν. . . . Ὅτε δὲ μὴ δίφθογγος ἐν προοιμίῳς ἢ λέξις, ἀλλὰ ψιλῇ γράφεται, οὐδέτερον μὲν τῶν εἰρημένων σημαίνει, τὸν δὲ μεμφίμορον καὶ βλάσφημον διὰ τῆς γραφῆς ἐπιδείξει, ὅτι *queror*, μέμφομαι. Here the word γράφεται has reference to the orthography of κυαίστωρ and κυέστωρ. As to ψιλῆ, it seems to agree with συλλαβῇ understood. Compare Ε ψιλόν, § 47.

<sup>167</sup> CHOEROBOSC. p. 177 Αἴγειρος, διὰ διφθόγγου τὰ δύο. 178 Ἀναιδής, τὸ *NAI* δίφθογγον. 179

We see now why, in the lexicon of Suidas, words beginning with an *AI* are put between *Δ* and *Ε*.

It must be added here, that, in modern Greek, *AI* has the sound of *E*.

### § 52.

#### *The Diphthongs AT, ET, HT, OT.*

With regard to the ancient pronunciation of the diphthongs *AT*, *ET*, it is to be remarked here that the Romans represented them by *AU*, *EU*, not by *AY*, *EY*; from which it is easy to see that *T*, in this case, was not sounded in the same manner as when it stood by itself.<sup>168</sup>

In modern Greek, the *T* in the diphthongs *AT*, *ET*, *HT*, *OT* has the sound of *B* or *Φ*. Before a vowel, or a semivowel (*B*, *Γ*, *Δ*, *Ζ*, *Α*, *Μ*, *Ν*, *Ρ*) it is equivalent to *B*; as *καῦω*, *εὐγενής*, *εὐζωΐα*, *καῦμα*, *εὐνή*, pronounced *κάβω*, *ἐβγενίς*, *ἐβζοΐα*, *κάβμα*, *ἐβνί*. In all other cases it has the force of *Φ*; as *εὔ*, *αὐτός*, *καῦκος*, *εὐξεινος*, *εὐποΐα*, *καῦσις*, *ἡνχόμεν*, *εὐψυχος*, pronounced *ἔφ*, *ἀφτός*, *κάφκος*, *ἔφξινος*, *ἐφπία*, *κάφσις*, *ἰφχόμεν*, *ἔφψυχος*. The reader will observe that the modern pronunciation of these diphthongs introduces combinations of consonantal sounds which are inadmissible in ancient Greek.

### § 53.

#### *The Diphthong EI.*

In the following epigram of Callimachus, *ἔχει* apparently rhymes with *ν-αίχι*.  
CALLIM. Epigr. 29

*Λυσανίη, σὺ δὲ ναίχι καλὸς καλὸς· ἀλλὰ πρὶν εἰπεῖν  
Τοῦτο σαφῶς, Ἥχῳ φησί τις, Ἄλλος ἔχει.*

Those who confound *assonance* with rhyme unhesitatingly assert that in the time of Callimachus, that is, in the third century before the Christian era, there was no difference between the pronunciation of *EI* and *I*. Now, if *ν-αίχι* was pronounced precisely like *ἔχει*, we must admit that *ἄλλος* was pronounced like *κ-αλός*; and that a trochee was the same as an iambus or a pyrrhic; which is untenable.

*Αἴσχος*, διὰ τῆς *AI* διφθόγγου. THEOGNOST. Can. Δ Ἡ *E* συλλαβὴ ἐν ἀπλῇ καὶ ἀκινήτῳ λέξει πρὸ διπλοῦ οὐκ ἀνέχεται τὴν διὰ τῆς *AI* διφθόγγου γραφὴν· οἷον *ἔξω*, ἀλέξω. . . . Σεσημειώται τὸ αἶψα ἐπίρρημα καὶ τὸ αἰζηὸς ὄνομα διὰ τῆς *AI* διφθόγγου γραφόμενον. Can. Η Ἡ *AI* δίφθογγος ἐν ἀρχῇ λέξεως σπανίως εὑρίσκεται, ὡς ἔχει τὸ αἰδῶ ρῆμα . . . τὰ δ' ἄλλα διὰ τοῦ *E* ψιλοῦ, ἔδω τὸ ἐσθίω, κ. τ. λ.

<sup>168</sup> TERENTIAN. MAURUS, 426 *AU* et *EU* cum copulamus, *U* secundum jungimus, In vicem Graecae: quod *Υ* subdita vocalis *U*. 481 *AU* tamen capere videtur saepe productum sonum, *Auspices* cum dico et *aurum*, sive Graecus *αὔριον*.

According to Herodian, the diphthong *EI* had the sound of long *I*.<sup>147</sup> Sextus informs us that *EI* was the symbol of *a simple sound peculiar to itself*;<sup>165</sup> that is, it was a monophthong resembling no other vowel-sound in the language. Marius Victorinus remarks, that, when *E* and *I* were united, the syllable sounded in a manner like long *I*.<sup>169</sup>

In the eighth century the pronunciation of *EI* was identical with that of *I*. This is clear from the orthographical rules of Chæroboscus and of Theognostus.<sup>170</sup> In the lexicon of Suidas words beginning with an *EI* are to be sought, not under *E*, but before *H*.

In modern Greek *EI* does not differ from *I*.

### § 54.

#### *The Diphthong OI.*

Thucydides, in his description of the plague of Athens, says:<sup>171</sup> “In their affliction they remembered this verse among other things, as was natural they should, — the most aged persons saying that it had been sung of old:

‘*ΗΞΕΙ ΔΩΡΙΑΚΟΣ ΠΟΛΕΜΟΣ ΚΑΙ ΛΟΙΜΟΣ ‘ΑΜ’ ‘ΑΤΤΩΙ,*

*A Dorian war shall come, and plague with it.*

Now there arose a dispute among men, some maintaining that the calamity mentioned in the verse had not been called *ΛΟΙΜΟΣ* (*plague*), but *ΛΙΜΟΣ* (*famine*). Naturally enough, however, the opinion prevailed at this time that the word said was *ΛΟΙΜΟΣ*; for men adapted their recollections to what they then were suffering. But should another Dorian war happen after this, and with it a famine (*ΛΙΜΟΣ*), they will, I think, as a matter of course, sing the verse accordingly.”

Those who are prepossessed with the idea that the modern Greek pronunciation is the same as the ancient, regard this passage as decisive. They argue as follows: “The

<sup>169</sup> MARIUS VICTORIN. p. 2458 I autem longum quodam modo sonat cum E et I junctum est.

<sup>170</sup> CHÆROBOSC. p. 168 ‘Αλφειός, τὸ ΦΕΙ δίφθογγον κατὰ τὴν παράδοσιν. 177 Ἀγχειρος, διὰ διφθόγγου τὰ δύο. 178 ‘Αλεξάνδρεια, ‘Αντιόχεια, διὰ τῆς ΕΙ διφθόγγου . . . χωρὶς τῶν διὰ τοῦ ΤΡΙΑ, οἶον ἀλέτρια, λεκάστρια . . . ταῦτα γὰρ διὰ τοῦ Ι γράφεται.

<sup>171</sup> THUC. 2, 54 Ἐν δὲ τῷ κακῷ, οἷα εἰκός, ἀνεμνήσθησαν καὶ τοῦδε τοῦ ἔπους φάσκοντες οἱ πρεσβύτεροι πάλαι ᾄδεσθαι,

‘*ΗΞΕΙ ΔΩΡΙΑΚΟΣ ΠΟΛΕΜΟΣ ΚΑΙ ΛΟΙΜΟΣ ‘ΑΜ’ ‘ΑΥΤΩΙ.*

Ἐγένετο μὲν οὖν ἔρις τοῖς ἀνθρώποις μὴ ΛΟΙΜΟΝ ὠνομάσθαι ἐν τῷ ἔπει ὑπὸ τῶν παλαιῶν, ἀλλὰ ΛΙΜΟΝ, ἐνίκησε δὲ ἐπὶ τοῦ παρόντος εἰκότως, ΛΟΙΜΟΝ εἶρησθαι· οἱ γὰρ ἄνθρωποι πρὸς ἃ ἔπασχον τὴν μνήμην ἐποιούντο. \*Ἦν δέ γε, οἶμαί, ποτε ἄλλος πόλεμος καταλάβῃ Δωρικὸς τοῦδε ὕστερος, καὶ ξυμβῇ γενέσθαι ΛΙΜΟΝ, κατὰ τὸ εἰκός οὕτως ᾄσονται.

priest or priestess said *AIMOΣ*. But as *I* and *OI* were merely different modes of expressing the sound *I*, some wrote *AIMOΣ*, and others *AOIMOΣ*." The careful reader, however, will observe that *ᾄδεσθαι*, *to be sung*, *ὠνομάσθαι*, *to have been called*, *εἰρησθαι*, *to have been said*, and *ᾄσονται*, *they will sing*, have reference to the *sound* of the word in question; which shows that *AOIMOΣ* was readily distinguished from *AIMOΣ* both in *saying* and in *singing*. Had the dispute been about its *orthography*, Thucydides would have given us *γεγράφθαι*, and *γράφουσιν*. The natural inference therefore is, that in the time of this author, that is, in the fifth century before Christ, *OI* was not identical with *I*.

The Greek *OI* becomes *OE* in Latin; as *Οἴτη*, *Oeta*. Sometimes the Romans changed the *I* into its corresponding consonant, and then doubled it in pronunciation; thus, *Τροία*, *Troia*, pronounced *Tro-ia* (*Tro-gya*).<sup>172</sup>

According to Trypho, Herodian, and others, the Æolians sometimes *resolved* this diphthong into its component parts, even when it did not arise from synæresis. Thus, *κόϊλος*, *Πρόϊτος*, *οἰωνός*, *οἶδα*.<sup>173</sup> Now, if *OI* has component parts, it cannot be a monophthong. It follows, therefore, that it was not pronounced like the simple, and consequently indivisible *I*.

Herodian maintains that, although the vowel *O* is longer (fuller) than the vowel *E*, the diphthong *EI* is longer than the diphthong *OI*, because *EI* is composed of two kindred sounds, whereas *O* and *I*, being dissimilar sounds, do not coalesce so easily, and consequently, in the diphthong *OI*, the vowel *O* does not show all its power.<sup>174</sup> From this statement we learn that in the time of this grammarian, that is, in the second century after Christ, the first element of the diphthong *OI* was a weak *O*.

Phrynichus condemns *ροτδιον*, in four syllables; which shows that, in his time, there was a tendency to pronounce *OI* so distinctly as to make two syllables of it.

The orthographical rules of Theognostus relative to *OI* conclusively show that in his time (eighth century) it was sounded exactly like *r*.<sup>175</sup>

<sup>172</sup> PRISCIAN. 1, 53 *OE* est quando per diaeresin profertur in Graecis nominibus et Graecam servat scripturam. Pro *O* enim et *I* ponitur, quae tamen, sicut supradictum est, locum obtinet duplicis consonantis, ut *Troia* pro *Τροία*. See also Id. De XII versibus Aen. 33.

<sup>173</sup> TRYPHO. § 15. AEL. HERODIAN. in CRAMER. Vol. 4, p. 416. Id. *Περὶ Μονήρ*. Λέξ. p. 24.

<sup>174</sup> AEL. HERODIAN. in BEKKER. 798.

<sup>175</sup> THEOGNOST. Can. P. Πᾶσα λέξις ἐκ τῆς BY συλλαβῆς ἀρχομένη διὰ τοῦ Υ ψιλοῦ γράφεται· βυθός, βυζός πυκνός συνετός, βύζανα. . . . Σησημείωται τὸ βοικία ἢ θεράπαινα, βοικεῖ γαμήσκει, βοίβη . . . διὰ τῆς OI διφθόγγου γραφόμενα, Every word beginning with the syllable BY is written with a Υ, as βυθός, βυζός . . . βύζανα . . . It is to be observed that βοικία, . . . βοικεῖ, . . . βοίβη . . . are written with the diphthong OI.

In the lexicon of Suidas this diphthong is placed between *T* and *T*; which shows that the modern Greek pronunciation of *T* and *OI* cannot be referred even to the tenth century of our era. Had *T* and *OI* been each sounded like *I* (as they are in modern Greek), this author would have put them in the immediate vicinity of *I*, just where we find *H* and *EI*.

### § 55.

#### *The Diphthong OT.*

The Romans represented the diphthong *OT* by long *U*; as *μούσα*, *mûsa*, *Ἐπίκουρος*, *Epicûrus*. Terentianus Maurus, however, intimates that *U* was not absolutely the same as *OT*.<sup>176</sup> On the other hand, the Greeks wrote *T* or *OT* for the Roman vowel *U*; as *Sulla*, *Σύλλας*, *Tullius*, *Τύλλιος*, *Lucius*, *Λούκιος*.

In the Greek alphabet the name of every letter begins with the sound of that letter.<sup>177</sup> If we apply this rule to *O* *z*, the name of *O*, we must admit that, in the diphthong *OT*, the first letter was distinctly heard.

Sextus says that *OT* represented a simple sound peculiar to itself; that is, it was a monophthong.<sup>165</sup>

### § 56.

#### *The Diphthong TI.*

The Romans represented *TI* by *YI*; as *Ἄρπυιαι*, *Harpyiae*; from which it is inferred that the *T* was audible.

Herodian's rule with regard to *TI* is that both its vowels should be uttered in such a manner as to form but one syllable;<sup>178</sup> which shows that it had two elementary sounds.

According to Terentianus Maurus *TI* was like the Latin *UI* in *cui*, the dative of *quis*, *qui*.<sup>179</sup>

The dialectic form *μ ο υ τ α ι* for *μ υ ι α ι*, from *μ υ ι α*, *fly*, shows that the *T* retained its own sound.<sup>180</sup>

<sup>176</sup> TERENTIAN. MAURUS, 428 seq. Graeca diphthongos sed *OT* litteris nostris vacat; Sola vocalis quod *U* complet hunc satis sonum. PRISCIAN. 1, 36.

<sup>177</sup> In the time of Herodian, *Ez*, the name of *E*, was sounded like *I*; an exception to the rule. AEL. HERODIAN. in BEKKER. 798.

<sup>178</sup> AEL. HERODIAN. in CRAMER. Vol. 3, p. 251 Πλημμελοῦσιν οἱ διαιροῦντες τὸ μύια, ἢ ἰός, τρισύλλαβον· δεῖ γὰρ ἀμφοτέρω συναιρεῖν λόγῳ τοιοῦτο ὅτι τὸ *I* μετὰ τοῦ *Y* ταπτόμενον οὐδέποτε διαιρεῖται οὐδὲ χωρίζεται κατ' αὐτὸ, ἀλλὰ τὸ *Y* συνεκφωνεῖται καὶ γίνεται μία δίφθογγος ἡ *YI*.

<sup>179</sup> TERENTIAN. MAURUS, 768 *Γ υ ι α* cum dicunt et *υ ι α s* tale quid *cui* sonet.

<sup>180</sup> HES. *Μ ο υ τ α ι*, σκώληκες οἱ γινόμενοι ἐν τοῖς κρέασιν.

Priscian seems to intimate that the *τ* of *τΙ* was a weak consonant, not unlike the Latin *V* in *svadeo*, *svavis*, *svesco*, *svetus*. This implies that, when this grammarian flourished, that is, about the beginning of the sixth century, *τΙ* consisted of two elementary sounds.<sup>181</sup>

In the time of Theognostus, *τΙ* was pronounced like *τ*. Thus, *γυῖα*, *νίός*, could not be distinguished in pronunciation from *γῦα*, *ύός*.<sup>182</sup>

## § 57.

### *The Diphthongs AI (long A), HI, ΩI.*

In the earlier inscriptions, the diphthongs *AI* (long *A*), *HI*, *ΩI* are written in full; that is, with an *I*; as *Ῥοπαί*, *Ῥπηί*, *δήμωι*.

The Æolians and Dorians began to write *H* for *HI* in the third person singular of the subjunctive, as early as the latter part of the fourth century before Christ; as *δοκῆ*, *πάσχη*, *ἐνδεύη*, *πάθη*, *αἰρεθῆ*, *ἀναγραφῆ*, *ἀνατεθῆ*.<sup>183</sup> And according to Gregorius Corinthius, the Æolians wrote also *Ω* for *ΩI* in the dative singular of the second declension.<sup>184</sup>

In inscriptions belonging to the first century before Christ, these diphthongs often appear without the *I*; thus, *A*, *H*, *Ω*. Dionysius of Halicarnassus, however, intimates that the *I* was distinctly heard.<sup>185</sup>

In inscriptions written after the commencement of the Christian era, this *I* is generally omitted; as *γερουσία*, *βουλῆ*, *δήμω*. The same is true of most of the manuscripts extant.

Strabo recognizes the omission of the *I* in the dative singular, and intimates that, in

<sup>181</sup> PRISCIAN. 1, 37 *S* quoque antecedente et sequente *A* vel *E*, hoc idem saepe fit, ut *svadeo*, *svavis*, *svesco*, *svetus*, quod apud Æoles quoque *τΙ* saepe patitur, et amittit vim literae in metro, ut Sappho, ἀλλὰ τ υ ι δ' . . . . Similiter π ῆ λ υ ι disyllabum invenitur apud eosdem, cum *τΙ* non est diphthongos.

<sup>182</sup> THEOGNOST. pp. 18, 30 *νίός*. 130 *γυῖον*.

<sup>183</sup> INSCR. Æolic 2166, 32, ΕΝΔΕΥΗ. 3640 ΑΝΑΓΡΑΦΗ, ΑΝΑΤΕΘΗ. Doric 1841 ΔΟΚΗ. 1843 ΔΟΚΗ. 1850 ΠΑΣΧΗ. 2448, II, 28 ΠΑΘΗ. VIII, 27 ΑΙΡΕΘΗ.

<sup>184</sup> GREG. CORINTH. p. 606 Οὔτοι ταῖς εἰς Ω ληγούσαις δοτικαῖς οὐ προσγράφουσι τὸ Ι, ὡς τῷ Ὁμήρῳ, τῷ σοφῷ. This must refer to the *later* Æolic dialect. Compare INSCR. 3640 ΤΩ ΔΑΜΩ, ΧΡΥΣΕΩ, ΣΤΕΦΑΝΩ, ΤΟΠΩ.

As to the earlier Æolic, it did not differ from the other dialects in the formation of the dative singular of the second declension. Compare INSCR. 11 (Elean) ΤΟΙ, ΟΛΥΝΘΙΟΙ, ΕΠΙΑΡΟΙ, ΕΡΠΑΜΕΝΟΙ, for ΤΩΙ, ΟΛΥΝΘΙΩΙ, ΕΠΙΑΡΩΙ, ΕΡΠΑΜΕΝΩΙ. 2166, 15 (Lesbian) ΤΩΙ, ΤΟΥΤΩΙ.

<sup>185</sup> DION. HAL. V, 161, 15 Παράκειται δὲ τῷ λ ο ι β ἄ ν εἰς τὸ Ν λήγοντι ἀπὸ τοῦ Δ ἀρχόμενον ἄφωνον τὸ διόθεν τ ῆ μ ε · καὶ τῷ σ ὀ ν ἄ γ λ α ῖ α εἰς τὸ Ι λήγοντι τὸ ἴδετε πορευθέντες ἀοιδαῖς ἀρχόμενον ἀπὸ τοῦ Ι.

his time, it was a silent letter.<sup>186</sup> Quintilian speaks of its being silent also in the middle of a word.<sup>187</sup> And in the time of Sextus it was a question whether datives ending in *A, H, Ω*, should be written with an *I*.<sup>188</sup> Theodosius calls the *I* of these diphthongs *I ἀνεκφώνητον*, *silent I*.<sup>189</sup>

After the twelfth century, the Greeks adopted the orthography *α, η, ω*, merely because they wished to show that they did not pronounce the *I*; a mode of writing which gave rise to the expression *ὑπογεγραμμένον ἰώτα, iota subscriptum*. In manuscripts written before the thirteenth century, this *I*, if expressed at all, is put after *A, H, Ω*; as *αἰδω, τῇ σοφίαι, τῷ ληιστῇ*.

We must state here, that the early grammarians, from Herodian downward, use the verb *προσγράφω*, *ad scribo*, with reference to the *I* of these diphthongs.<sup>190</sup>

#### CONSONANTS.

#### § 58.

1. In later Greek, the aspirates *Θ* and *Φ* were sometimes *doubled* in the middle of a word. INSCR. 2169 *Κάθθεσαν* for *κάτθεσαν*. 1927 *Σάφφου* for *Σάπφου*. See also *Ἀφφη*, *Ἀφφιανός*, *Ἀφφιον*, *Βάθθιν*, *Κλεοθθίς*, in the Glossary.

2. In later Greek, *Z* was sometimes *doubled* in the middle of a word.<sup>191</sup> INSCR. 2131 *Zαζζούς*. 6337. 6462 *ἔζζησε*.

<sup>186</sup> STRAB. 14, 1, 41 Πολλοὶ γὰρ χωρὶς τοῦ *I* γράφουσι τὰς δοτικὰς, καὶ ἐκβάλλουσι γε τὸ ἔθος φυσικὴν αἰτίαν οὐκ ἔχον.

<sup>187</sup> QUINTIL. 1, 7, 17 Sicut in Graecis accidit adjectione *I* literae, quam non solum dativis casibus in parte ultima adscribunt, sed, quibusdam etiam imponunt, ut in *ληιστῇ*, quia etymologia ex divisione in tris syllabas facta desideret eam literam.

<sup>188</sup> SEXT. ADV. GRAM. p. 252 Ὅταν ζητῶμεν εἰ ταῖς δοτικαῖς προσθετόν τὸ *I*.

<sup>189</sup> THEODOS. 978 Πᾶσα γενικὴ ἰσοσυλλαβοῦσα τῇ εὐθείᾳ τὴν δοτικὴν ἔχει εἰς *I* ἀνεκφώνητον λήγουσαν μετὰ τοῦ φωνήεντος τῆς εὐθείας, ἢ μετὰ μείζονος ἀντιστοίχου.

<sup>190</sup> CRAMER. Vol. 1. 1, p. 360 Παλάμηφιν προ[σ]γράφει τὸ *I*. Vol. 2. 1, p. 371 Ζῶιον γίνεται παρὰ τὸ ζῆν, προσγράφεται δὲ τὸ *I*. EUST. 174 Τὸ δὲ ἡθέμις ἐστὶ δίχα προσγραφῆς τοῦ *I* τιθέασιν. 1006, 15 Εἰπηισιν . . . οἷς ἐν τῇ παραληγοῦσῃ τὸ *I* προσγέγραπται. 1251, 24 Ἄλλη . . . προσγεγραμμένον ἔχει τὸ *I*. QUINTILIAN uses *ad scribo* (see note 187).

<sup>191</sup> VELIUS LONGUS, p. 2217 Denique, si quis secundum naturam vult excutere hanc literam, id est *Z*, inveniet duplicem non esse, si modo illam aure sinceriore exploraverit. Nam et simpliciter scripta aliter sonare potest, aliter geminata; quod omnino duplici literae non accidit, ne geminetur.

On the other hand, Scaurus denies that it is a simple consonant. SCAURUS, p. 2257 Nec minus falluntur qui *Mezentium* per duo *Z* scribunt, ignorantes duplicem literam non debere geminari: quamquam quidam colligant duplicem non esse.

3. In certain words, the later Greeks sounded  $\Sigma M$  like  $ZM$ ; and in the time of Herodian it was a question whether those words should be written with a  $\Sigma$  or with a  $Z$ . See *ζμάραγδος*, *ζβέννυμι*, *ζμιλίον*, *σμήρυα*, in the Glossary.<sup>192</sup>

4. The classical Greeks always avoided the combinations  $TZ$ ,  $T\Sigma$ . The later Greeks used them only in foreign words. SEPT. Thren. *Τσαδή*, *Tsade*, the eighteenth letter of the Hebrew alphabet. INSCR. 4945 *Τσενσμήτ*. 5127, B, 5 *Τζιαμώ*. CURT. Append. I *Τσενπαχνούμεως*.

The Byzantines express this sound by means of  $TZ$ . PALLAD. Vit. Chrys. 39 D *Τζάνοι*. PROC. I, 78 *Τζανοί*. 361 *Τζάζων*. The modern Greeks use  $T\Sigma$ ; as *κατσίκι*, *πετσί*, *τσακί*, *τσούζω*.

5. In modern Greek,  $M\Pi$  is employed to express approximately the sound of the English *B*; as *Ρόμπερτ*, *Robert*, *Μπάϊρων*, *Byron*, *Μπόστων*, *Boston*. The origin of this mode of representing *B* by  $M\Pi$  is the fact that, in modern Greek,  $\Pi$  after *M* is pronounced essentially like *B*.

In Byzantine Greek we have *Ρουμπέρτος*, *Robert* (SCYL. 720), and *Ρομπέρτος* (COMN. passim). See also *μπαίλος*, *μπανδιάτης*, in the Glossary.

## FIRST DECLENSION OF NOUNS.

## § 59.

1. In later and Byzantine Greek, masculines in  $A\Sigma$  (circumflexed) follow the analogy of the Doric declension in the singular. In the plural they end in  $A\Lambda E\Sigma$ . Thus,

Sing. N. $\acute{\alpha}\beta\beta\acute{\alpha}\varsigma$	Plur. N. V. $\acute{\alpha}\beta\beta\acute{\alpha}\delta\epsilon\varsigma$
G. $\acute{\alpha}\beta\beta\grave{\alpha}$	G. $\acute{\alpha}\beta\beta\acute{\alpha}\delta\omega\upsilon\upsilon$
D. $\acute{\alpha}\beta\beta\grave{\alpha}$	D. $(\acute{\alpha}\beta\beta\acute{\alpha}\sigma\iota)$
A. $\acute{\alpha}\beta\beta\hat{\alpha}\nu$	A. $\acute{\alpha}\beta\beta\acute{\alpha}\delta\alpha\varsigma$
V. $\acute{\alpha}\beta\beta\grave{\alpha}$	

So  $\acute{\alpha}\mu\eta\rho\acute{\alpha}\varsigma$ ,  $\acute{\alpha}\sigma\beta\epsilon\sigma\tau\acute{\alpha}\varsigma$ ,  $\acute{\alpha}\tau\zeta\upsilon\pi\acute{\alpha}\varsigma$ ,  $\beta\epsilon\lambda\omicron\nu\acute{\alpha}\varsigma$ ,  $\acute{\epsilon}\lambda\alpha\delta\acute{\alpha}\varsigma$ ,  $\kappa\alpha\tau\alpha\beta\lambda\alpha\tau\acute{\alpha}\varsigma$ ,  $\kappa\epsilon\rho\alpha\tau\acute{\alpha}\varsigma$ ,  $\kappa\epsilon\phi\alpha\lambda\acute{\alpha}\varsigma$ ,  $\kappa\omicron\chi\lambda\iota\acute{\alpha}\varsigma$ ,  $\kappa\rho\alpha\sigma\acute{\alpha}\varsigma$ ,  $\kappa\tau\epsilon\nu\acute{\alpha}\varsigma$ ,  $\acute{\omicron}\xi\upsilon\gamma\alpha\lambda\alpha\tau\acute{\alpha}\varsigma$ ,  $\sigma\tau\omicron\mu\alpha\tau\acute{\alpha}\varsigma$ . THEOPH. 689, 13  $\acute{\alpha}\beta\beta\acute{\alpha}\delta\omega\upsilon\upsilon$ . 698, 21  $\acute{\alpha}\mu\eta\rho\acute{\alpha}\delta\alpha\varsigma$ . 699  $\acute{\alpha}\mu\eta\rho\acute{\alpha}\delta\epsilon\varsigma$ . CONST. IV, 869 C  $\beta\epsilon\lambda\omicron\nu\acute{\alpha}\delta\epsilon\varsigma$ . PORPH. Cer. 674, 13  $\acute{\alpha}\beta\beta\acute{\alpha}\delta\alpha\varsigma$ . THEOPH. CONT. 145, 19  $\kappa\alpha\rho\tau\zeta\iota\mu\acute{\alpha}\delta\omega\upsilon\upsilon$ . NICET. 304, 25  $\sigma\tau\omicron\mu\alpha\tau\acute{\alpha}\delta\epsilon\varsigma$ . CODIN. 70  $\kappa\omicron\chi\lambda\iota\acute{\alpha}\delta\epsilon\varsigma$ .

<sup>192</sup> AEL. HERODIAN. Φιλ. p. 457 *Ζητείται πῶς γραπτέον τὸ Σμήρυα, ἐπειδὴ τινὲς μετὰ τοῦ Ζ γράφουσιν αὐτό*. LUCIAN. Jud. Vocal. 9 *Ὅτι δὲ ἀνεξίκακόν εἰμι γράμμα [says Σίγμα] μαρτυρεῖτέ μοι καὶ αὐτοὶ μηδέποτε ἐγκαλέσαντι τῷ Ζῇτα σμάραγδον ἀποσπᾶσιν καὶ πᾶσαν ἀφελομένην τὴν σμήρυναν*. SEXT. Adv. Gram. p. 253 *Ὅταν σκεπτώμεθα πότερον διὰ τοῦ Ζ γραπτέον ἐστὶ τὸ ζμιλίον καὶ τὴν ζμήρυναν, ἢ διὰ τοῦ Σ*. CRAMER. Vol. 3, p. 250.



The element *ΑΔ* sometimes occurs even in the singular of masculines of this class. INSCR. 3137. 3242 τοῦ Διονυτᾶ or Διονυτάδος. 3142, III, 9 Τοῦ Μηνάδος. 3253 τοῦ Ἀπολλάδος. 3392 τῷ Φιλωνάδι.

2. In later and Byzantine Greek, proper names in *ΗΞ* often form the genitive by simply dropping the *Ξ* of the nominative. In the other cases they follow the common declension.

Sing.	N. Μάνης	Μωῦσῆς
	G. Μάνη	Μωῦσῆ
	D. Μάνη	Μωῦσῇ
	A. Μάνην	Μωῦσῇν
	V. Μάνη	Μωῦσῇ

Paroxytones in *ΗΞ* are inflected like Μάνης; as Βουσεβούτζης, Θεοφιλίτζης, Καπάδης, Κουτζίνης, Κρασημέρης, Μακέλλης, Σαπώρης, Τερπημέρης, Φατέμης.

Perispomena in *ΗΞ* are declined like Μωῦσῆς; as ἀμερμουμνῆς, Ἀρπαδῆς, Ἰαννῆς, Ἰωσῆς, Οὐιττιγῆς, Φιλῆς. SEPT. EX. 17, 12. Num. 9, 23 Τοῦ Μωῦσῆ. EPIPH. I, 628 D τοῦ Μάνη. MALCH. 231 Λέοντος τοῦ Μακέλλη.

3. The *N* of the accusative singular of nouns of this declension began to be dropped about the ninth or tenth century. PORPH. Adm. 170 τὸν Ἀρπαδῆ, τὸν Σαλμούτζη. Them. 62 τὸν πάπα Ρώμης.

4. The accent of the genitive plural is sometimes found on the penult. Thus, in classical Greek we have ἀφύων, ἐτησίων, χρήστων. In Byzantine Greek, ATHAN. I, 325 D τῶν Γαλλίων, τῶν Σπανίων. LEIMON. 57 (83) ἐργάτων. MAL. 267. 285 κανδήλων. LEO GRAM. 305 Κατασύρτων. PORPH. Adm. 267, 24 παιδίσκων.

5. In modern Greek, the classical ending *ΑΙ* becomes *ΕΞ* (borrowed from the third declension); as οἱ κλέφτες, οἱ Ἀρβανίτες, ἡ θάλασσεσ, μούσεσ, τιμές.

In Byzantine Greek we have, PALLAD. Vit. Chrys. 33 C γεννάδες for γεννάδαι. MAL. 170 Αἰνειάδες. 331 Πέρσεσ as a various reading. LEO GRAM. 78 Σκύθεσ as a various reading. ATTAL. 254, 15 ἱππότες.

#### SECOND DECLENSION OF NOUNS.

#### § 60.

1. In later and Byzantine Greek, the endings *ΙΟΣ*, *ΙΟΝ* are sometimes changed into *ΙΣ*, *ΙΝ*, respectively. The genitive and vocative of masculines thus syncopated are each formed by dropping the *Σ* of the nominative. Thus,

	Masculine.		Neuter.	
Sing.	N. <i>Βεριγγέρις</i>	<i>Ἰούλις</i>	N. A V. <i>ἐνόρμιν</i>	
	G. <i>Βεριγγέρι</i>	<i>Ἰούλι</i>	G. <i>ἐνορμίου</i>	
	D. ( <i>Βεριγγέρι</i> )	( <i>Ἰούλι</i> )	D. <i>ἐνορμίῳ</i>	
	A. <i>Βεριγγέριν</i>	<i>Ἰούλιν</i>		
	V. <i>Βεριγγέρι</i>	<i>Ἰούλι</i>		

See *Ἀβλάβις*, *Ἀλύπις*, *Ἀντώνις*, *Ἀφροδείσις*, *Δημήτρις*, *Βεριγγέρις*, *Ἑλλάδις*, *Εὐγένις*, *Ἰούλις*, *καβαλλάρις*, *κύρις*, *Μάρις*, *Τρωίλις*, *χαρτάρις*, in the Glossary.

Neuters *ἀναβολίδιν*, *ἀρμάριν*, *ἀσήμεν*, *βαῖν*, *βαλπίδιν*, *βανιάριν*, *βλατίν*, *γογγύλιν*, *Ἐλευθέριν*, *ἐνόρμιν*, *θεμάτων*, *καστέλλιν*, *ὀψάριν*, *σπαθίν*, *Φιλημάτων*, and a multitude of others.

When *H* could no longer be distinguished in pronunciation from *I*, the endings *ΙΣ*, *ΙΝ* were written also *ΗΣ*, *ΗΝ* (§ 47). Thus, *Ἀρμένης*, *Ἀρτζιβούρης*, *καβαλλάρης*, *κελλάρης*, *μαγγανάρης*, *μακελλάρης*, *Ταργίτης*, *φακτωνάρης*; all inflected like *Μάνης* (§ 59, 2). Neuters *ἀμμήν*, *βεργῆν*, *βερονίκην*, *παρωνύμην*, *προαστίτην*, *σακκήν*.

The *accent* of a noun thus syncopated is the same as that of the full form. Thus, *Βεριγγέριος*, *καβαλλάριος*, *ὀψάριον*, become *Βεριγγέρις*, *καβαλλάρις*, *ὀψάριν*, respectively.<sup>193</sup>

2. In inscriptions referred to the first three centuries of our era, the ending *ΑΙΟΣ* is found shortened into *ΑΙΣ*. Thus, *Ἀθηναίς*, *Εἰρηναίς*, *Ἑστιαίς*, for *Ἀθήναιος*, *Εἰρηναῖος*, *Ἑστιαῖος*. If we follow the analogy of syncopated nouns in *ΙΟΣ*, we must accent *Ἀθήναις*, *Εἰρηναίς*, *Ἑστιαίς*. (See these words in the Glossary.)

3. In Byzantine Greek, verbal nouns in *ΙΜΟΝ* are often inflected after the analogy of neuters in *A* of the third declension. Thus,

Sing.	N. A. <i>ἀλλάξιμον</i>	Plur.	N. A. <i>ἀλλάξιμα</i> , <i>ἀλλαξίματα</i>
	G. <i>ἀλλαξίμου</i> , <i>ἀλλαξιμάτος</i>		G. <i>ἀλλαξίμων</i> , <i>ἀλλαξιμάτων</i>
	D. <i>ἀλλαξίμῳ</i> , <i>ἀλλαξιμάτι</i>		D. <i>ἀλλαξιμοῖς</i> , <i>ἀλλαξιμάσι</i>

See also *δέξιμον*, *μεταστάσιμον*, *σάξιμον*, *στέψιμον*, in the Glossary.

4. The *N* of the abridged ending *ΙΝ* began to be dropped as early as the tenth century. See *Ἀδρανούτζη*, *παιδί*, in the Glossary.

5. Foreign names in *ΟΤΣ* are inflected as follows: N. *Ἰησοῦς*, G. *Ἰησοῦ*, D. *Ἰησοῦ*, A. *Ἰησοῦν*, V. *Ἰησοῦ*, in the New Testament. So *Ζαζζοῦς*, *Κοσσοῦς*, *Χρηστοῦς*.

In the Septuagint the dative of *Ἰησοῦς*, *Joshua*, is *Ἰησοῖ*, not *Ἰησοῦ*.

6. In later Greek, the ending *Ω* of feminines like *λεχώ*, *ἡχώ*, *Σαπφώ*, was written also with the diphthong *ΩΙ*.<sup>194</sup> See *Ἀρτεμώι*, *Διονυσώι*, *Φιλῳτίωι*, in the Glossary.

<sup>193</sup> Compare the Doric *ἐδείραν*, *ἐκράξαν*, *ἐκοσμήθεν*, for *ἐδείρασαν*, *ἐκράξασαν*, *ἐκοσμήθησαν*. APOLLON. Synt. 3, p. 213. Compare also the Doric *αἴγες*, *παῖδες*, *γυναῖκες*, for the original *αἴγης*, *παίδης*, *γυναίκης*. BEKKER. 1236.

<sup>194</sup> BEKKER. 1204 *Τὰ ἀρχαία τῶν ἀντιγράφων ἐν ταῖς εἰς Ω ληγούσαις εὐθείαις εἶχον τὸ Ι προσγεγραμμένον, οἷον*,

## THIRD DECLENSION OF NOUNS.

## § 61.

1. In later and Byzantine Greek, nouns in *HΣ*, *IΣ*, and *TΣ* are sometimes inflected after the analogy of the first declension. Thus,

Sing.	N.	<i>Ἀρης</i>	<i>Ἀγαθοκλῆς</i>	<i>Δάναπρις</i>	<i>Ἄλυσ</i>	<i>Λαρδῦς</i>
	G.	<i>Ἀρη</i>		<i>Δάναπρι</i>	<i>Ἄλυ</i>	<i>Λαρδύ</i>
	D.			<i>Δάναπρι</i>		<i>Λαρδῦ</i>
	A.	<i>Ἀρην</i>	<i>Ἀγαθοκλῆν</i>	<i>Δάναπριν</i>	<i>Ἄλυν</i>	<i>Λαρδύν</i>
	V.	<i>Ἀρη</i>	<i>Ἀγαθοκλή</i>	<i>Δάναπρι</i>	<i>Ἄλυ</i>	<i>Λαρδύ</i>

See also *Γάργαρις*, *Δάναστρις*, *Ἀπφῦς*, *Διονῦς*, *Καμῦς*, *Καρδῦς*, *Κλαυσῦς*, in the Glossary. NT. Hebr. 6, 19 *τὸν ἀσφαλῆν*, as a various reading. Apoc. 1, 13 *τὸν ποδήρην*, as a various reading. APOCR. Nicod. Euangel. I, A, 5, 1 *ὁ εὐσεβή*. Thom. Euangel. A 3, 2 *ὁ ἀσεβή*. Act. Andr. 11 *ὁ Στρατόκλη*. INSCR. 1153 *ὁ Μενεκράτη*. CHAL. 913 D *ὁ Εὐτυχή*. APOPHTH. Apphys, *τοῦ Ἀπφύ*. ACROF. 27 *τῷ Δάσκαρι*.

In classical Greek, this rule applies chiefly to the accusative singular of proper names in *HΣ*; as *τὸν Ἀριστοφάνη* or *Ἀριστοφάνην*.

2. In later and Byzantine Greek the *accusative singular* of the third declension often ends in *AN*. Thus, NT. Matt. 9, 18 and Joan. 20, 25 *χεῖραν*, as a various reading. Apoc. 12, 13 *ἄρσεναν*, as a various reading. 13, 14 *εἰκόναν*, as a various reading, APOCR. Thom. Euangel. A, 3, 3 *νεότηταν*. 10, 2 *πόδαν*. 16, 1 *χεῖραν*. B, 3, 2 *άεραν*. 8, 2 *παῖδαν*. Nicod. Euangel. I, A, 9, 1 *φονέαν*. 12, 2 *κλείδαν*. Anaphor. Pilat. A, 3 *χεῖραν*. 10 *νύκταν*. HERM. 1, 1 *θυγατέραν*. Mandat. 4, 1 *γυναικαν*. INSCR. 1781 *ἄνδραν*. 2089 *γυναικαν*, *θυγατέραν*. 2347, l (Addend.) *εὐσχήμοναν*. 3293 *στυλλείδαν* for *στυλίδα*. 3827, x, Vol. III, p. 1055 *πατέραν*. 3952 *ἀνδριάνταν*. 5922 *πατρίδαν*. LYD. 74, 22 *γλαῦκαν* as a various reading.

This apparent barbarism (suggested by the corresponding ending of the first declension) coincides with the theoretical case-ending of the accusative of the third declension. (Compare the Latin case-ending *EM*, as in *patrem*, *hominem*, where *M* corresponds to the Greek *N*.)

3. The *dative plural*, in later and Byzantine writers, is sometimes formed by annex-

ἡ Δῆτωι, ἡ Σαπφώι. The word *προσγεγραμμένον* shows that this remark was written before the thirteenth century. See above, § 57.

ing *AIΣ* to the root. *ΑΠΟCR. Act. Andr.* 8 *φλογαῖς* for *φλοξί*. *MAL.* 223, 19 *πλάκαῖς*, for *πλαξί*. *THEOPH.* 624, 9 *μυριάδαις*, v. l. *μυριάσι*.

4. In modern Greek the *nominative* of masculines of the third declension is generally formed by annexing *ΑΣ* to the root; that of feminines, by annexing *Α*; as *ὁ ἄνδρας*, *ὁ γίγαντας*, *ἡ γυναῖκα*, *ἡ λαμπάδα*.

In Byzantine Greek we find *δούκας*, *ρήγας*, *ἀπλότητα*, *θυγατέρα*. (Compare such Latinized forms as *hebdomada*, *lampada*, for *hebdomas*, *lampas*.)

5. The *neuter* endings *AN*, *EN*, *ON*, *OTN*, in Byzantine Greek, are sometimes changed into *ANTA*, *ENTA*, *ONTA*, *OTNTA*. *VIT. EPIPH.* 352 B *ἅπαντα* for *ἅπαν*. *LEIMON.* 63 *ὁρμούντα* for *ὁρμοῦν*. *MAL.* 38, 11 *κατενεχθέντα* for *κατενεχθέν*. 60, 22 *οἰκούντα*. 211, 18 *πεσόντα*. 212 *ὄντα*. 217 *μέλλοντα*. 220, 15 *συμρνιασθέντα*. 235, 12 *παρέχοντα*. 264, 23 *ἔχοντα*. 464 *συλληφθέντα*.

## DERIVATION OF NOUNS.

## § 62.

- *ΑΒΟΣ*, a modification of - *ΟΒΟΣ*: *Κίσαβος*, *Τούρναβος*.

- *ΑΙΝΑ*, *G. as*: *λέαινα*, *λύκαινα*, classical. In modern Greek, it means *the wife of*; as *Κώσταινα*, *the wife of Κώστας*; *Πέτρανα*, *the wife of Πέτρος*. *CEDR. II*, 556 *Σκληραινα*, *a female of the family of Σκληρός* (*ἐξέφυ γὰρ τοῦ σπέρματος τῶν Σκληρῶν*).

- *ΑΡΙΑ*, in numeral substantives, in modern Greek, denotes a multiple of *five* or *ten*; as *δεκαριά*, *the number ten*, *δεκαπενταριά*, *the number fifteen*, *εἰκοσαριά*, *score*. Also *δωδεκαριά*, *a dozen*. It comes from the Latin -*ARIUS*, in such words as *binarius*, *denarius*, *vicenarius*.

- *ΑΡΙΟΣ*, from the Latin -*ARIUS*: *ἀποθηκάριος*, *ἀρχάριος*, *ἀποστασιάριος*, *βασταγάριος*, *δευτεράριος*, *δοχειάριος*, *κοιτωνάριος*, and many others. The corresponding feminine ending is -*ΑΡΙΑ*, Latin -*ARIA*; as *δοχειαρία*.

As to words like *ἀπλικτάριος*, *βαλιστάριος*, *καγκελλάριος*, they are simply Latin words written in Greek letters.

- *ΑΣ*, *G. â*, *dealer in*, *maker of*, *keeper of*: *ἄσβεστᾶς*, *βελονᾶς*, *ἐλαδᾶς*, *καταβλατᾶς*, *κερατᾶς*, *κρασᾶς*, *κτενᾶς*, *ὀξυγαλατᾶς*.

Sometimes it has an *augmentative* force; as *φαγᾶς*, *καταφαγᾶς*, *κατωφαγᾶς*, in classical Greek. See also *Βασιλᾶς*, *Γρηγορᾶς*, *κεφαλᾶς*, *Μιχαηλᾶς*, *στοματᾶς*, *τραχηλᾶς*, in the Glossary.

- *ΑΤΟΝ*, from the Latin -*ATUS*: *δομestikάτον*, *δρουγγαράτον*, *πατρικάτον*, *πρωτοσπαθαράτον*.

- **ΑΤΩΡ**, from the Latin -**ATOR**: ἀλλαγάτωρ, βιγλάτωρ, ὀψικάτωρ.

- **ΕΑ**, from the earlier -**ΙΑ**. It usually denotes the *effect* produced by any *instrument* or *organ*: βιτζέα, κονταρέα, ποδέα, ραβδέα, σουβλέα, σπαθέα.

- **ΕΒΟΣ**, from the Slavic -**ΕΒ**, equivalent to -**ΟΒΟΣ**. NIC. GREG. I, 391 Τέρνεβος.

- **ΗΡΑ**, G. *as*, from the earlier -**ΗΡ**: βαπτιστήρα.

- **ΙΚΙΟΝ**, from the earlier -**ΙΚΟΣ**: ἀπολυτίκιον, ἀρχονταρίκιον, ἀρχοντίκιον, καβαλλαρίκιον, κατεπανίκιον, λιτανίκιον, ματρωνίγια.

- **ΙΣΣΑ**, G. *ης*, equivalent to the English -**ESS**: Ἀπάμισσα, βασίλισσα, ἐκκλησιάρχισσα, ἐπάρχισσα, ἐπιστημονάρχισσα, ἱέρισσα, καיסάρισσα, κανδιδάτισσα, κομήτισσα, Λαοδίκισσα.

- **ΟΒΟΣ**, from the Slavic possessive ending -**ΟΒ**. It occurs in names of places. NICET. 619 ὁ Τέρνοβος. ACROP. 36. 162 Τρίνοβος. NIC. GREG. I, 30. 484 Τέρνοβος. CANT. I, 175 Τίρνοβος. 509 Τρίνοβος. (See also -**ΑΒΟΣ**, -**ΕΒΟΣ**.) Feminine -**ΟΒΑ**, in modern Greek; as Ἀράχοβα, Βαράσοβα, Κλείσοβα, Λέλοβα, Μελχιόβα, Τσίμοβα. Neuter -**ΟΒΟΝ** (Slavic -**ΟΒΟ**), in modern Greek; as Ἀκοβον, Κεράσοβον, Κλίνοβον, Κλόκοβον, Μέτσοβον, Σμόκοβον, usually pronounced without the *N*.

- **ΟΤΡΑ**, from the Latin -**URA**: βοηθοῦρα, κλεισοῦρα.

- **ΠΟΤΛΟΣ**, from the Latin *pullus*, *son of*: ἀρχοντόπουλος, αὐθεντόπουλος, Γαβριηλόπουλος, κομητόπουλος. Feminine -**ΠΟΤΛΑ**, *daughter of*: ἀρχοντοπούλα, βοσκοπούλα. Neuter -**ΠΟΤΛΟΝ**, *offspring of, child of, son of*: ἀρχοντόπουλον, εὐγενικόπουλον. Sometimes it has a diminutive sense: αἰτόπουλον, βατόπουλον, ἐμποτόπουλον, ψαλιδόπουλον.

## § 63.

### *Diminutives.*

- **ΑΚΗΣ**, G. *ης*, for -**ΑΚΙΟΣ**: Θεοδοτάκης, Μαρτινάκης. (For the change of -**ΙΣ** into -**ΗΣ**, see above, § 60, 1.)

- **ΑΚΙΝ** for -**ΑΚΙΟΝ**: τερνεσάκιν. In modern Greek it regularly appears without the *N*; as παιδάκι, ποδαράκι, δενδράκι, φεγγαράκι. (See above, § 60, 1.)

- **ΑΚΙΟΝ**, neuter of -**ΑΚΙΟΣ**: καπιστράκιον, κιονάκιον, στενάκιον.

- **ΑΚΙΟΣ**, G. *ον*, connected with the Slavic -**ΕΚ**, -**ΗΚ**: Βασιλάκιος, Σταυράκιος, Στεφανάκιος. It made its appearance in the sixth century.

- **ΙΤΖΑ**, G. *ας*, from the Slavic -**ΗΤΣΑ**: καραβιδίτζα, καριδίτζα, ψιχίτζα, in Ptochoprodromus. In proper names it has lost its diminutive force; as Ραμεστάνιτζα, Στρούμιτζα, Τριαδίτζα.

In modern Greek it is now written -ITΣΑ; as *γυναικίτσα, βαρκίτσα, γιδίτσα, φωτίτσα, καστανίτσα*. So in proper names: *Βοστίτσα, Βιτρινίτσα, Βελχίτσα, Βόνιτσα, Γιάνιτσα, Γορίτσα, Μακρινίτσα*.

-ITZHΣ, G. η, from the preceding: *Βασιλίτζης, Θεοφιλίτζης, Ίακωβίτζης, Σκυλίτζης*.

-ITZIN for -ITZION: *καραβίτζιν, προαστίτζιν, καρυδίτζιν, κρομμυδίτζιν, λαχανίτζιν, μικροτερίτζιν*. Common in Ptochoprodromus.

-OKΑΣ, from the Russian -OK, -IOK, heard in the modern *γυιόκας, dear son*, from *γυιός*, that is, *υιός*.

-OTΔΑ, from the Latin -ULA: *πετρούλα*. Very common in modern Greek; as *πορτούλα, βαρκούλα, γυναικούλα*.

-OTTZIKOΣ, H, ON, from the Slavic -TSHEK, -HTSHEK, in adjectives: *μικρούτζικος, λιγούτζικον*. Modern Greek. Common in Ptochoprodromus.

## § 64.

### *Compound Nouns.*

In Byzantine Greek, compounds are sometimes formed according to the following examples: *ἀξινορύγια* for *ἀξίναι καὶ ὀρύγια*; *γυναικόπαιδα* for *γυναῖκες καὶ παῖδια*; *δαμασκηναπιδόμηλα* for *δαμάσκηνα καὶ ἀπίδια καὶ μῆλα*; *μηλοκυδώνια*; *ποδοκέφαλα*; *ὑποκαμισοβράκια* for *ὑποκάμισα καὶ βρακία*. Words of this description are very common in modern Greek; as *συκοκάρυδα*, for *σύκα καὶ καρύδια*.

## ADJECTIVES.

## § 65.

In later and Byzantine Greek, adjectives in -OTΣ are sometimes inflected as if the nominative ended in -OΣ: *ἀργυρός, εὖπλος, χρυσός*. (Compare the classical *δορυξέ* from *δορυξός*. Also, NT. Matt. 23, 15 *διπλότερον* as if from *διπλός*.)

## § 66.

### *Derivative Adjectives.*

-ANΟΣ, from the Latin -ANUS, in adjectives derived from names of persons: *Χριστιανός* from *ΧΡΙΣΤΟΣ*, in the New Testament: *Κηρινθιανός, Σιμωνιανός, Κλεοβιανός, Δοσιθεανός, Καρποκρατιανός, Βασιλειδιανός, Σατορνιλιανός, Σεουηριανός*, in Eusebius.

-ATΟΣ, from the Latin -ATUS: *ἀμυγδαλάτος, γεμάτος, διπλοκαλαμαράτος, μαυροτριχα-*

ράτος, μουστακάτος, τετρακαλαμαράτος. As *A* is long in -ATUS, it ought to take the circumflex. Most commonly, however, adjectives of this class are written with the acute on the penult.

-EINOΣ, in four syllables,<sup>195</sup> from the earlier -INOΣ: μαργαριταρένιος, πετζέινος, στυππείνος.

-ENIOΣ, from the preceding. Modern Greek; as μαργαριταρένιος, μαρμαρένιος, πετσένιος, ξυλένιος, άσημένιος.

#### PRONOUN.

#### § 67.

1. In modern Greek, *mās* is used for *h̄mās* or *h̄mōn*, and *sās*<sup>196</sup> for *h̄mās* or *h̄mōn*;<sup>197</sup> as *Mās* είδε, *He saw us*. 'Ο τόπος μας, *Our place*. *Sās* είδε, *He saw you*. 'Ο τόπος σας, *Your place*.

In the same language, the original form of the article, namely, *τός*, *τό*, *τή*, is used for *αὐτός*, *ό*, *ή*, *he*, *it*, *she*, but only as an enclitic or proclitic; as *Τήν* είδες; *Did you see her?* 'Ο τόπος της, *Her place*. Its accusative plural *τούς* (for all genders) is used also for the less common genitive *τῶν*; as 'Ο τόπος τους, *Their country*.

Some of these forms are found also in Byzantine Greek. MAL. 281 Στρώσας τήν διὰ μυλίου λίθου, with *αὐτήν* as a various reading. PORPH. Cer. 36 Πολυχρόνιον ποιήσει ὁ θεὸς τὴν ἀγίαν Βασιλείαν *sās* εἰς πολλὰ ἔτη! 383 Πάντα ἔχθρὸν *sās* δουλώσει πρὸ τῶν ποδῶν *sās*! 384 Αἱ ἀρεταί σας. 295, 10 Πολλὰ τῶν τὰ ἔτη! *Many be their years!* 295, 15 Πολλὰ καὶ καλὰ τῶν τὰ ἔτη. NOM. COTELER. 220 Εἴ τις γυναικὸς τοῦ ἀδελφοποιητὴν γαμήσει.

2. In modern Greek, the possessive pronoun is formed by means of the adjective *ιδικός* or *ἐδικός*, *own*, and the enclitic genitive of the personal pronoun. The adjective refers to the property, and the genitive to the owner or owners; as *ἐδικός* μου, *ἐδικόν* μου, *ἐδική* μου, *my*, *mine*.

In Byzantine Greek, we find the following forms. MAURIC. 1, 9 Τῶν ἐπιτιμίων καὶ ἰδικῶν αὐτοῦ ἀνθρώπων. LEO. 11, 22 Καί τινας ἰδικούς σου ἀνθρώπους πιστούς. 14, 93 Διὰ τῶν ἰδικῶν αὐτῶν ἀρχόντων. NICET. 158, 27. CUROP. 33, 15 Ἐχει δὲ καὶ ἰδικὸν αὐτοῦ φλάμουλον.

<sup>195</sup> Condemned by Phrynichus. PHRYN. Στυππείνον τετρασυλλάβως οὐ χρὴ λέγειν, ἀλλὰ ἄνευ τοῦ Ε τρισυλλάβως, στύππινον.

<sup>196</sup> This word is formed from *σέ*, after the analogy of *mās* from *μέ*.

<sup>197</sup> For the confusion of the accusative with the genitive, compare the Slavic *nas*, corresponding to *h̄mās* and *h̄mōn*: *βás*, corresponding to *h̄mās* (*vos*) and *h̄mōn*: and *ήχ*, to *αὐτούς* and *αὐτῶν*.

## VERBS.

## § 68.

*Augment of Verbs.*

1. The *temporal augment* is sometimes omitted in later and Byzantine Greek. MAL. 168, 11 ἐναντιούτο. THEOPH. 70, 18 ἐλλήνιζεν. 94, 8 ἐπισκόπησεν. 159, 9 προσομολόγησε. 282, 18 ἔασαν. 456, 7 αἰχμαλώτευσαν. 462 ἐρήμωσαν. 493, 7 ἀπλικευμένος. 495, 12 ἐρημωμένων. 668, 13 ἀρματωμένος. 679 ἐπαίρετο.

2. Other peculiarities in the augment: INSCR. 6337 and 6462 ἔζησε. JOSEPH. Apion. 1, 8 ἐνεπαροΐνησαν. JUST. Apol. 1, 35 προεφήτευτο. 1, 44 πεπροφητεῦσθαι. THEOD. IV, 461 ἐκατηγόρουν. VIT. EUTHYM. 42 ἐκατελαβόμεθα. MAL. 69 ἐδιοΐκει, for διώκει. 116 ἐμεθώρμησεν. 127, 14 ἐδιωκούντο. THEOPH. 112, 12 ἠφώρισται from ἀφορίζω. 126, 10 and 169 ἐδιοΐκει. 320, 8 ἐπολιώρησεν. 374, 18 ἀπεκατέστη. 396, 19 ἐπεσύναξαν. 478, 7 ἐπεσύναξεν. 700 ἐπαρακάθισαν.

3. Unusual reduplication: SEPT. Num. 24, 9 and Sir. 3, 16 κεκατήραμαι. CRAMER. Vol. 3, 256 ζέζηκα, πέψνχα from ψύχω. 257 ρέρανται, ρέρευκε. EUS. 5, 28, p. 253, 40 ρεραδιουργήκασι. APOCR. Nicod. Euangel. I, A, 15, 1 ρέριπται. LEIMON. 27 (37) ρερυπωμένος. MAL. 204, 14 κεκτισμένος. THEOPH. 176 ρερυπωμένος. 746 ξεξοφωμένος. (Compare Od. 6, 59 ρερυπωμένα. PIND. Frag. 281 ρερίφθαι.)

4. In Byzantine Greek, the syllabic augment (or reduplication) of the perfect participle passive is sometimes omitted. MACAR. 137 Β ζυμωμένος. APOPTH. Ammon. 6 φιλοκαλημένον, v. l. πεφιλοκαλημένον. THEOPH. 241, 13 σιδηρωμένος. 459, 20 καστελωμένος. 495, 13 πυρπολημένος. 553, 9 ρινοκοπημένος. 682, 12 σαγματωμένος. PORPH. Adm. 149, 9 βαπτισμένος. CER. 329, 12 βουλλωμένος. CODIN. 78, 12 συμπτωμένου. So THEOPH. CONT. 140, 14 μαρμάρωται for μεμαρμάρωται.

In modern Greek, this part of the verb always appears without the augment; as γραμμένος, τιμημένος, κομμένος, ψημένος.

## § 69.

*Indicative Active and Middle.*

1. In modern Greek, the *third person plural* of the indicative and subjunctive active ends in *ΟΤΝ*; as λέγουν, γράφουν, πίνουν. In Byzantine Greek we have, LEO GRAM. 359, 13 κυριεύουν. NOM. COTELER. 47 ποιήσουν. 307 ἐσθίουν, ἔχουν.

The ending *ΟΤΝ* seems to be formed from the original *ONTI* as follows: *ΟΝΤΙ*



(Doric), *ON* (not used), *OTN*. According to Hesychius, the Cretans said ἔχονι for ἔχουσι. (Compare the following.)

2. In later and Byzantine Greek, the *third person plural of the perfect active* often ends in *AN*.<sup>198</sup> BATRACHOM. 179 ἔοργαν. INSCR. 3137, 38 παρείληφαν. 4712, b, ἐνπέπρηκαν. LYCOPHR. 252 πέφρικαν. NT. Apoc. 19, 3 εἴρηκαν. APOCR. Proteuangel. 17, 1 οἶδαν. Nicod. Euangel. I, A, 2, 4 γέγοναν. BARN. 7 πεφανέρωκαν. THEOD. I, 896 C εἴρηκαν. BOISS. III, 230 γέγραφαν, πεποίηκαν.

This ending is formed from the original *ANTI* by simply dropping *TI*. (Compare the preceding.)

3. The *imperfect active*, in later and Byzantine Greek, was sometimes inflected after the analogy of the first aorist. APOCR. Nicod. Euangel. I, A, 1, 5 εἴχαμεν. Act. Andr. et Matthiae 3 προσέδεναν. VILLOIS. II, 122 ἐτίθέασι for ἐτίθειον ἐτίθουν.

In classical Greek we have ἔα, ἦα, ἔατε, ἐτίθεα, all Ionic.<sup>199</sup>

4. The *second aorist* was often inflected like the first aorist. ORPH. Arg. 119 εἶδα. 133 εἰσέδρακα. SEPT. 2 Reg. 17, 20 εὔραν. 19, 42 ἐφάγαμεν. 23, 16 ἔλαβαν. Amos 4, 4 εἰσήλθατε. INSCR. 2264, p (Addend.) μετέσχαν. 5922 ἦλθα. APOCR. Nicod. Euangel. I, A, 4, 5 ἦλθαμεν. 15, 1 εἶδαμεν. LEIMON. 105 ἔφερα aoristic. MAL. 66, 13 ἔφυγαν. 234, 15 ἔπια. 449, 20 ἤυραμεν.

So in the dependent moods and participle. SEPT. Ex. 14, 16 εἰσελθάτωσαν for εἰσελθέτωσαν, εἰσελθόντων. INSCR. 2266, 11 εὔρειαν for εὔροιεν. APOCR. Act. Pet. et Paul. 30 εἰσέλθατε. MAL. 60, 23 ἐκβάλλαι. 110 ἀγάγαι. 250, 21. 475, 20 ἀναγάγαι. 476, 14 συναγάγας. THEOPH. 541 ἀναβάλας. 595, 10 ἀπέλθατε. PORPH. Adm. 136, 8 γένειεν. LEO GRAM. 252, 19 εὔρας. HES. Ἀγάγας.

So also in the middle voice. CALLIM. Epigr. 49 εὐράμην. APOCR. Nicod. Euangel. I, A, 15, 5 γενάμενος. Act. Pet. et Paul. 14 γενάμενος. MAL. 109, 19 γενάμενος. 211, 9 ἀφειλάμενος. 420, 12 ἀφείλαντο. THEOPH. 73, 9 ἀφείλατο. 122 εἶλατο. 190, 13 εἶλαντο. 382, 18. 405 γενάμενος.

5. On the other hand, the *first aorist* sometimes appears with the endings of the

<sup>198</sup> SEXT. Adv. Gram. 10, 213, p. 261 Οὐδὲν γὰρ ἀσύνηθες εἶχεν ἢ οὐτος λέξις ὡς ἡ παρὰ τοῖς Ἀλεξανδρεῦσιν ἐλήλυθαν, καὶ ἀπελήλυθαν. TZETZ. ad Lycophr. 252 Πέφρικαν, ἀντὶ τοῦ πεφρίκασι, πεπύκωνται. Τὸ δὲ πέφρικαν ἀντὶ τοῦ πεφρίκασι καὶ τὰ ὅμοια Χαλκιδικῆς ἦτοι [read οὐ τῆς?] Ἀττικῆς διαλέκτου, ὡς τὸ ἐσχάζσαν καὶ ἔπυσαν καὶ τὰ ὅμοια. Tzetzes seems to take for granted that forms like πέφρικαν are Chalcidean, simply because Lycophron was a native of Chalcis.

<sup>199</sup> EUST. 1759, 10 Ἡμάρτηται δὲ, φησὶ [Ἡρακλείδης], τὸ ἔα εἰς ἀλφα περατούμενον καὶ Ἀσιανῆς ἔχεται φωνῆς. Καὶ οἱ ἑλληνίζοντες δὲ ἐν Κιλικίᾳ οὕτω προφέρονται . . . αὐτοὶ ἀποβάλλοντες τὸ Ν καὶ μετατιθέντες τὸ μικρὸν Ο εἰς βραχὺ ἀλφα προφέρονται, ἀπὸ τοῦ λαβών καὶ φαγών ἔλαβα λέγοντες καὶ ἔφαγα. Καὶ τρίτα δὲ τούταν πληθυντικὰ εἰς ΑΝ λέγουσιν. The expression οἱ ἑλληνίζοντες ἐν Κιλικίᾳ will remind the reader of Paul of Tarsus.

second. APOCR. Nicod. Euangel. II, 7 (23) ἐγύρευες as a various reading. Zos. 73, 14 μείναι for μέναι from μένω.

6. The ending *ΟΣΑΝ* (for the common *ΟΝ*) of the third person plural of \*the imperfect and second aorist active is of frequent occurrence in later Greek. The grammarians call it Boeotic, Chalcidean, or Asiatic.<sup>200</sup>

SEPT. Ex. 15, 27 ἤλθοσαν. 16, 24 κατελίποσαν. 18, 26 ἐκρίνοσαν. Deut. 1, 25 ἐλάβοσαν. 7, 19 ἴδοσαν. 32, 5 ἡμάρτοσαν. Jos. 3, 14 ἤροσαν from αἶρω. 8, 29 καθείλοσαν. Ruth. 4, 11 εἵποσαν. 1 Par. 22, 4 ἐφέροσαν. Nehem. 3, 5 κατέσχοσαν. Ps. 76, 17 εἶδοσαν. 77, 29 ἐφάγοσαν. 78, 1 ἤλθοσαν. 114, 3 εὗροσαν. Ez. 22, 12 ἐλαμβάνοσαν. Jer. 28, 7 ἐπίοσαν. 1 Mac. 4, 50 ἐφαίνοσαν. LYCOPHR. 21 ἐσχάζοσαν. SCYMN. 695 ἔσχοσαν. ET. M. 282, 37 εἶδοσαν, ἐμάθοσαν.

7. In contract verbs, the ending *ΑΟΣΑΝ* becomes *ΩΣΑΝ*; and *ΕΟΣΑΝ*, *ΟΟΣΑΝ* each become *ΟΤΣΑΝ*.<sup>201</sup> SEPT. Gen. 6, 4 ἐγεννώσαν as a v. l. Ex. 33, 8 κατενοοῦσαν as a v. l. 2 Reg. 20, 15 ἐνοοῦσαν. Nehem. 4, 18 ῥοδομοῦσαν. Job. 1, 4 ἐποιοῦσαν as a v. l. Ps. 5, 10 ἐδολιούσαν. Ez. 22, 11 ἡνομοῦσαν. Jer. 41, 10 ἐώσαν from ἐάω. INSCR. 1583, 4 ἐνικῶσαν.<sup>202</sup>

8. In modern Greek, *ΑΣΙ* is one of the endings of the third person plural of the imperfect and aorist active; as ἐγράφασι, ἐγράψασι, ἐφάγασι. In Byzantine Greek we find the following forms: APOCR. Martyr. Barthol. 2 ἐποιήσασι. THEOPH. 725, 8 ἐπείρασι v. l. ἀπήρασι, write ἐπήρασι; from ἐπαίρω. VILLOISS. II, 122 ἐτιθέασι.

## § 70.

### *Subjunctive Active and Middle.*

In the early stages of the language, the subjunctive often coincided in form with the indicative. Thus, ἀγείρομεν, βήσομεν, ἐρύσσομεν, ἰλάσσεαι, ἰμείρεται, φθίεται, in Homer.

<sup>200</sup> ET. M. 426 ἤλθοσαν . . . οἱ γὰρ Βοιωτοὶ ἐπὶ τῶν μὴ ἐχόντων τὴν μετοχὴν εἰς Σ ὀξύτονον ποιοῦσι ἰσοσύλλαβον [τὸ τρίτον τῷ πρώτῳ]. EUST. 1759, 30 Τὸ δὲ ἦν ἐπὶ πρώτου προσώπου ἐξαιρέσει τοῦ Ο ἦν γίνεται, ᾧ ὁμόφωνον κατὰ Χαλκιδεῖς ἦν ἐκεῖνος, ἀφ' οὗ Δωρικῶς Ἑσιόδος ἔφη τὸ τῆς δ' ἦν τρεῖς κεφαλαί. Τὸ δὲ τοιοῦτον Ἑσιόδειον ἦν ποιεῖ, φησὶ, τὸ ἦσαν προσθέσει τοῦ σίγμα καὶ τοῦ ἄλφα. Ὁ δὲ οἱ τῇ Ἀσιανῇ χρώμενοι φωνῇ ποιοῦσι, τὸ ἔφυγον καὶ ἤλθον παρεθέσει τῆς ΑΝ συλλαβῆς ἐφύγοσαν λέγοντες καὶ ἤλθοσαν. Οὕτω δὲ καὶ τὰ ὅμοια. 1761, 30 Τὸ ἐσχάζοσαν παρὰ Λυκόφρονι καὶ παρ' ἄλλοις τὸ ἐλέγοσαν καὶ τὸ Οἱ δὲ πλησίον γενομένων ἐφύγοσαν φωνῆς Χαλκιδέων ἰδιά εἰσιν.

<sup>201</sup> ET. M. 282, 33 Δολιῷ, ὁ παρατατικὸς ἐδολίεον ἐδολίου, το τρίτον τῶν πληθυντικῶν ἐδολιοῦσαν. Καὶ ὤφειλεν εἶναι ἐδολίεον ἐδολίου, ὥσπερ ἐποίεον ἐποίουν, ἀλλ' οἱ Βοιωτοὶ ἐπὶ τῶν μὴ ἐχόντων τὴν μετοχὴν εἰς Σ ὀξύτονον ποιοῦσι τὸ τρίτον τῷ πρώτῳ ἰσοσύλλαβον, οἷον ἐμάθομεν ἐμάθοσαν, εἶδομεν εἶδοσαν.

<sup>202</sup> Boeckh accents ἐνίκωσαν, and regards it as equivalent to ἐνίκησαν. The expression, however, in which it occurs, corresponds to ἐνίκων (imperfect) in INSCR. 1584. 1585.

In the Attic dialect the subjunctive is distinct from the indicative; except the person in -*ω*; as *γράφω, γράψω*. But in the less cultivated dialects the subjunctive was often pronounced and written with the connecting vowels of the indicative. INSCR. 1688, 40 *εἰ* for *ῆι*. 2008 *ἀναψηφίζει*. 2350 (Ætolism) *ἄγει*. 2448, V, 25. 26. VII, 13 *δόξει*. V, 26. 30. VII, 14. 25 *ἐξοδιάξει*. VI, 31 *ἐπιμηνιεύσει*. VI, 32 *ἐπιβάλλει*. VI, 36 *ποιεῖ*. VII, 17, 20 *ποιήσει*. VIII, 9 *γράφει*. 2484 *δόξει*. 2953 *ἐπάρει, ἀποκρύψει*. 3044 (Ionic) *κατάξει, ποιήσει*. 3984 *ποιήσει*. 5774. 5775, I, 107 *ἀρτύσει*. I, 108 *ποτάγει*. I, 111 *τελέθει*. I, 128 *νέμει, φέρει*. I, 130 *λάβει*. I, 151 *ἀποθάνει*. I, 160 *εἰ* for *ῆι*. I, 161. 163. 176 *πράξει*. HES. *Οἷσει, ἐνέγκει, προσφέρει, κομίσει*. PHOT. LEX. *Συνοίσει, συνενέγκει*.

So in the passive. INSCR. 2008 (Ionic) *καταδέχεται*. 2448, VII, 26 *διοικείται*. VIII, 24 *ξυλογραφηθεῖ*. MARTYR. EUPLI. 193 *ὑπόσχεται*.

We find also, INSCR. 5128 *ἀγάγουσι*. THEOPH. 280, 13 *εἵπομεν*. PORPH. Cer. 211, 15 *εἵπουσι*. HES. *Πείσονται, πάθουσι*. COMN. 98, 13 *χαρεῖς*. In modern Greek, so far as *sound* is concerned, there is no difference between the endings of the subjunctive and those of the indicative.

## § 71.

### *Optative Active.*

The original ending *ΣΑΝ* of the third person plural of the optative active is sometimes used in later Greek. SEPT. Gen. 49, 8 *αἰνέσαισαν*. Deut. 1, 44 *ποιήσαισαν*. Job. 5, 14 *ψηλαφήσαισαν*. 18, 7 *θηρεύσαισαν*. 18, 9 *ἔλθοισαν*. 18, 11 *ὀλέσαισαν*. 20, 10 *πυρσεύσαισαν*. Ps. 34, 25 *εἵποισαν*. 103, 35 *ἐκλείποισαν*. Tobit. 3, 11 *εὐλογήσαισαν*. INSCR. 1699. 1702 *παρέχοισαν*. HIPPOL. 283, 47 *λέγοισαν*. RHAVOR. p. 172, 23 *εἵπαισαν*.

Sometimes *ΣΑΝ* becomes *N*. CURT. 5. 12. 13. 31 *παρέχων* for *παρέχοισαν, παρέχοιεν*. The Elean inscription (INSCR. 11) has *ἀποτίνοιαν*, an intermediate form between the original *ἀποτίνοισαν* and the common *ἀποτίνοιεν*.

## § 72.

### *Imperative.*

In classical Greek, the personal endings of the *third person plural* of the imperative are *NTΩN* (Cretan *NTΩ*) for the active, and *ΣΘΩN* for the passive and middle; as *λεγόντων, δόντων, δειξάντων, ποιούντων*: *λεγέσθων, δόσθων, δειξάσθων, ποιείσθων*. (Compare the Latin *NT O, NT O R*.)

The endings  $T\Omega\Sigma AN$ ,  $\Sigma\Theta\Omega\Sigma AN$  are rare in classical, but very common in later Greek. HER. 1, 147 ἔστωσαν. THUC. 8, 18 ἔστωσαν. XEN. Equest. 12, 4 ἔστωσαν. Anab. 1, 4, 8 ἐπιστάσθωσαν, ἴτωσαν. Hier. 8, 4 θεραπευσάτωσαν, δότωσαν. Vectig. 4, 41. 5, 5 ἐννοησάτωσαν. Venat. 4, 3 ἰχνεύτωσαν, προῖτωσαν. 4, 4 ποιείτωσαν. 4, 5 διωκέτωσαν, μεταθείτωσαν, ἐπανίτωσαν. 4, 11 ἀγέσθωσαν. 10, 2 ἐχέτωσαν, ὑφείσθωσαν. PLAT. Soph. 231 A ἔστωσαν.

Examples from later authors. AESCHIN. Tim. 2, 31. 32. 35 (spurious) ἀνοιγέτωσαν, κλειέτωσαν, ἑάτωσαν. SEPT. Gen. 1, 26 ἀρχέτωσαν. Ps. 5, 12 εὐφρανθήτωσαν. 9, 11 ἐλπισάτωσαν. 9, 17 ἀποστραφήτωσαν. 67, 1 φυγέτωσαν, διασκορπισθήτωσαν. 67, 2 ἐκλιπέτωσαν. INSCR. 354 ὀριζέτωσαν, ἀποδόσθωσαν. 355 καταφερέτωσαν. 1570, a, 13. 17 παραδότησαν. 1570, a, 19. 21. 23. 24 ἀποστησάτωσαν, ἀπολογισάσθωσαν, ἐπισκευσάτωσαν, ποιησάτωσαν. 3137, 27. 30. 45. 56 ὀρκισάτωσαν, καλεσάτωσαν, ἀνενεγκάτωσαν, δότωσαν. 3595 συντελεσάτωσαν συντελείτωσαν.

CURT. 29. 39, b, ἐόντωσαν for ἐόντων, ἐόντω.

### § 73.

#### *Passive and Middle.*

1. The original ending  $\Sigma AI$  of the *second person singular* of the indicative and subjunctive passive of verbs in  $\omega$  occurs in later and Byzantine Greek. SEPT. Ps. 127, 2 φάγεσαι. Deut. 28, 39 πίεσαι. NT. Luc. 16, 25 ὀδυνᾶσαι. 17, 8 φάγεσαι, πίεσαι. Rom. 2, 17 κανχᾶσαι. APOCR. Act. Pet. et Paul. 64 πλανᾶσαι. 65 πτόησαι (write πτοεῖσαι?) Act. Thad. 2 ἰᾶσαι. HERM. 2, 4 πλανᾶσαι. CHRYS. XII, 772 E φυσᾶσαι. APOPHTH. Besarion 9 πολεμῆσαι subjunctive. CONST. (536), 1056 E φοβῆσαι (write φοβεῖσαι?). VIT. EUTHYM. 73 περισπᾶσαι. 79 ἐξέρχεσαι. LEIMON. 122 πολέμησαι (write πολεμεῖσαι?). LEO. 9, 40 ἐπύγεσε (write ἐπείγεσαι). PORPH. Cer. 377, 23 κομίζεσαι. 376, 8 κομίζαισε (write κομίζεσαι). 623 ἀναλαμβάνεσαι. BOISS. III, 230 κοιμᾶσαι, στεφανοῦσαι.

It is hardly necessary to state here that, in modern Greek, the second person singular of the present indicative and subjunctive active always ends in  $\Sigma AI$ ; as λέγεσαι, πίνεσαι, κόπτεσαι, τιμᾶσαι, κοιμᾶσαι, φιλεῖσαι, φιλῆσαι.

2. In later Greek, when the *future passive* or *middle* takes the place of the aorist subjunctive, it is sometimes found written with the connective vowels of the subjunctive ( $H, \Omega$ ). This is simply converting it into a *future subjunctive*. NT. Act. 21, 24 Ἴνα γνώσωνται as a various reading. 1 Cor. 13, 3 Ἴνα κανθήσωμαι as a various reading. 1 Pet. 3, 1 Ἴνα κερδηθήσωνται as a various reading. APOCR. Act. Andr. et Matthiae 2 Οὐ μὴ ἐκφεύξωμαι. Martyr. Barthol. 7 Ἴνα γνωσώμεθα. DION CHRYS. 8, p. 136, 7

"Οπως μὴ ἔσονται. ARISTEID. 38, p. 482, 11 "Οπως γενήσονται. ATHEN. 12, 33, p. 527 A "Οπως παραθήσονται, παρασχήσονται. BASIL. II, 683 E "Ινα πλησθσώμεθα. APOPHTH. Besarion 9 Μήπως κανχησώμεθα (?). PROC. I, 417, 9. II, 454, 9 περιεσώμεθα. I, 479, 17 ἔσθηθε. II, 43, 13 περιέσονται as a various reading. I, 54, 17 διαθήσονται as a various reading. 220, 10 γενήσονται. 277, 17 θήσονται as a various reading. 336, 13 συλλήψηται. II, 71, 20 ἀκούσθηθε. AGATH. 41 πείσθηθε from πάσχω. 163 καθεστήξῃ.

## § 74.

*Contract Verbs.*

1. In modern Greek, verbs in *AΩ* change *Ω* contracted into *ΟΥ*; as τιμοῦμαι, κοιμοῦμαι, κοιμούνται. In later and Byzantine Greek we find the following forms: APOCR. Act. Thom. 48 ἡγάπουν. Act. Pet. et Paul. 64 πλανοῦμαι. PROC. II, 101, 13. 327, 24. 543, 7 ἐτόλμουν. MAL. 39, 18 ἐτίμουν. 247, 8 ἐμελέτουν.

2. In modern Greek, the ancient ending *-OΩ* becomes *ONΩ* (formerly *ΩNΩ*); as πετσόνω, μισθόνω, τσακόνω. See also ζυμώνω, σκαλώνω, τυφλώνω, in the Glossary.

## SYNTAX.

## § 75.

*Subject and Predicate.*

A king commonly uses the *first person plural* when he speaks of himself. INSCR. 2743 Ἡσθῆναι μὲν ἐπὶ τῇ καταστάσει τῆς βασιλείας τῆς ἡμετέρας. In the same inscription, ἡμεῖς, ἡμῶν, φυλάττομεν stand for ἐγώ, ἐμοῦ, φυλάττω. NOVELL. passim.

## § 76.

*Adjective.*

In later and Byzantine Greek, the superlative of an adjective is sometimes expressed by simply repeating that adjective with an intervening καί. INSCR. 4697, 19 Ἑρμῆς ὁ μέγας καὶ μέγας, the same as Ἑρμῆς ὁ μέγιστος, *The most great Hermes*. EUKHOL. Ἅγιος μόνος καὶ μόνος, *The only holy One*.

## § 77.

*Apposition.*

In Byzantine Greek, apposition is often used for adnomination in cases like the following. CHRON. 218, 16 Κογγιάριον ἔδωκεν ἐν Ρώμῃ ἀσσάρια ξύλινα καὶ ὀστράκινα, the same as κογγιάριον ἀσσαρίων ξυλίνων καὶ ὀστρακίνων, *a congiarion of wooden and earthen assaria*. THEOPH. 691, 19 Δώδεκα χιλιάδας λαόν. 699 Δύο χιλιάδες Ἀραβες. PORPH. Adm. 232, 19 Σχολαρίκια ζυγὴν μίαν, *One pair of ear-rings*. 233 Τὴν ζυγὴν τὰ σχολαρίκια, *The pair of ear-rings*. 243, 8 Λογάριον κεντηνάριον ἔν. THEOPH. CONT. 173, 19 Μιλιάρισια δὲ σακκία ἐννέα. CEDR. II, 19 Σύρους Ἰακωβίτας πλῆθος πολὺ. (Compare LYSIAS, Epitaph. 192, 27 Ἔστειλε πεντήκοντα μυριάδας στρατιάν, equivalent to πεντήκοντα μυριάδων στρατιάν.)

## § 78.

*Numerals.*

1. In later and Byzantine Greek, εἷς, *one*, often corresponds to the English *a* or *an*. SEPT. Gen. 21, 15 Καὶ ἔρριψε τὸ παιδίον ὑποκάτω μιᾷς ἐλάτης, *under a fir-tree*. Judith 14, 6 Ἐν χειρὶ ἀνδρὸς ἐνός. NT. Matt. 8, 19 Καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ. Joan. 6, 9 Ἔστι παιδάριον ἐν ᾧδε. EPICT. 3, 2, 10 Εἷς φιλόσοφος. MAL. 190, 15 Βασιλίσσης μιᾷς. CHRON. 70, 11 Μία παρθένος κόρη, *A virgin*. 597 Εἷς Γότθος.

2. The substantive, in connection with numerals like *twenty-one, thirty-one, forty-one, fifty-one*, is put in the singular or plural. SEPT. 3 Reg. 14, 21 Τεσσαράκοντα καὶ ἐνὸς ἐνιαυτῶν. 15, 10 Τεσσαράκοντα καὶ ἐν ἔτος. 4 Reg. 22, 1 Τριάκοντα καὶ ἐν ἔτος ἐβασίλευσεν ἐν Ἱερουσαλὴμ. INSCR. 4824 Ἐτῶν εἴκοσι ἐνός. EPIPH. I, 449 Β Τριάκοντα εἷς μὴν (written as one word, *τριακονταεἷς*). MAL. 478 Τριάκοντα καὶ ἓνα ἐνιαυτόν. THEOPH. 50, 14 Ἐτη ἐν καὶ τριάκοντα.

3. The word καὶν (καὶ ἄν) before a numeral means *about, some*. CLEM. ROM. Homil. 13, 9 Καὶν μίαν ἡμέραν πρὸ τοῦ βαπτισθῆναι νηστεῦσαι, *a day or so*. PHILOSTR. Epist. 38 Εἰ γὰρ ἐπιτρέψαις μοι καὶν ἓνα βόστρυχον ἐκτεμεῖν. APOPHTH. Macar. 3 Πάντως δὲ ἐξ αὐτῶν καὶν ἐν ἀρέσει αὐτῷ, *some one of them*. CHRON. 723, 20 Καὶν Ὁ κάραβοι, *Some 70 boats*. 733 Καὶν Ἑ' ἄλογα, *Some 60 horses*. PTOCH. 2, 197 seq.

## § 79.

*Genitive.*

1. In Byzantine Greek, when the masculine of the article is followed by a genitive denoting a city or a province, ἐπίσκοπος, *bishop*, is to be supplied. PALLAD. Vit.

Chrys. 12 F Τὸν Ἀλεξανδρείας Θεόφιλον, *Theophilus, the bishop of Alexandria*. COD. AFR. 1256 C Τοποτηρητῆς τοῦ Ρώμης. EPHES. 1129 A Κύριλλος ὁ Ἀλεξανδρείας. SOCR. 1, 6 Ἀλέξανδρος ὁ Ἀλεξανδρείας. 1, 23 Εὐσέβιος ὁ Νικομηδείας, Θεόγυις ὁ Νικαίας. THEOPH. 30 Ὁ τοῦ Βυζαντίου. 120 Ὁ Κωνσταντινουπόλεως.

The name of the place, however, if preceded by the name of the bishop, may appear without the masculine of the article. SOCR. 1, 6 Ἐστολὴ Ἀλεξάνδρου Ἀλεξανδρείας. 1, 8, p. 22 Θεόγυις Νικαίας. Μάρτις Χαλκηδόνος.

Sometimes the omitted noun is *ρῆξ*, *rex*, *king*. NEOPH. 457 C Ὁ Ἀλαμανίας, *The king of Alamania (Germany)*. Ibid. Ὁ Ἐγκλινίας, *The king of Englinia (England)*.

2. In Byzantine writers, the article *τά*, followed by the genitive of the name of a grandee, denotes the quarter of the city of Constantinople in which the palace of that grandee stood. THEOPH. CONT. 835 Τὰ Ἀμαστριανοῦ. 836 Τὰ Ἀνθεμίου. 872 Τὰ Ἀγαθοῦ, Τὰ Φαμαθίου. PTOCH. 2, 572 Τὰ βγενίου = Τὰ Εὐγενίου.

3. In later and Byzantine Greek, adnomination is sometimes used where apposition would be more logical. NIC. CONST. 52, 14 Τὴν πόλιν Χερσῶνος, *The city of Cherson*. 57, 16 Τῇ πόλει Νικαίας. 64 Τὰς νήσους τῆς τε Θήρας καὶ Θηρασίας καλουμένας. THEOPH. CONT. 295 Πρὸς τὴν ἑαυτοῦ χώραν τῆς Φραγγίας. 312, 18 Ἡ πόλις Ἀμαντίας. 320 Τὸ κάστρον Ναυπάκτου. 463, 21 Τῷ ὄρει τοῦ Ὀλύμπου. (Compare OD. 1, 2 Τροίης ἱερὸν πτολίεθρον.)

So NT. Act. 2, 1 Τὴν ἡμέραν τῆς Πεντηκοστῆς, *The day of Pentecost*. APOCR. Joseph. Narrat. 2 Ἡμέρα τῆς τετράδος, *The fourth day of the week*. (Compare the English, *the month of January*, and the like.)

So also SEPT. Gen. 21, 28 Ἐπτά ἀμνάδας προβάτων, *Seven ewe lambs*. 31, 38 Κριοὺς τῶν προβάτων σου οὐ κατέφαγον. 37, 31 Ἐσφαξαν ἔριφον αἰγῶν. Tobit. 7, 9 Κριὸν προβάτων, *A male sheep, simply a ram*. THEOD. III, 619 B Οἱ τότε τῶν Ἰουδαίων προδότηι = Οἱ τότε Ἰουδαῖοι προδότηι. MAL. 219, 12 Πλοῖα δρομώνων. 469, 9 Μίαν ὁδὸν μονοπατίου, = Ἐν μονοπάτιον. (Compare OD. 2, 87 Μνηστήρες Ἀχαιῶν, *The Achaean suitors*. Compare also such English phrases as, *The rogue of a steward*. *That jewel of a maid*. *That fool of a general*.)

4. In modern Greek, the genitive performs also the functions of the dative; as *Τί σοῦ ἔδωκε*; *What did he give you?* Traces of this use of the genitive are found in Byzantine Greek. PORPH. Cer. 376 Καλή σου ἡμέρα, *Good morning to you* (compare Ibid. 599, 10 Καλὴ ἡμέρα ὑμῖν, ἄρχοντες, *Good morning to you, sirs*).

Particularly, in later and Byzantine Greek, the genitive is sometimes found after *ἅμα*, *with, together with*. DIOD. II, 529, 61 (preserved, and perhaps modified, by Photius) ἅμα τεττάρων. APOCR. Nicod. Euangel. I, A, 10, 1 ἅμα τῶν δύο κακούργων. Parad.

Pilat. 6 "Αμα πλήθους στρατιωτῶν. CONST. (536), 1208 C "Αμα τῶν ὀσιωτάτων ἐπισκόπων. MAL. 51, 15 Φονεύσας ἅμα τοῖς [write τῆς] αὐτῆς πολλούς. 95 "Αμα τῆς Αἰθρας. 219, 22 "Αμα τῷ αὐτῷ Ἀγρίππᾳ στρατηγῷ καὶ στρατιωτικῶν δυνάμεων αὐτοῦ. THEOPH. 296, 15. 299. 548, 14. PORPH. Cer. 20, 22. 72. 122. 680, 9. (Compare ὅμοιός τινι, and ὅμοιος τινός. See also Σύν, below.)

5. In later and Byzantine Greek, the genitive sometimes denotes *duration of time*. CLEM. ROM. Homil. 1, 15 Ἡμερῶν δὲ διατρίψας, *And having stayed some days*. 3, 58 Ἡ ζήτησις τριῶν ἐπεκράτησεν ἡμερῶν, *The discussion lasted three days*. 12, 1 Μιᾶς ἡμέρας ἐκεῖ μείναντες. 13, 1 Ἀξιον, ἔφη, ἐνταῦθα ἡμερῶν ἐπιμεῖναι. LUCIAN. Luc. sive Asin. 3 Ἔοικα δὲ ἐνταῦθα διατρίφειν τριῶν ἢ πέντε ἡμερῶν. PHILOSTRAT. Vit. Apollon. 8, 24 Δυοῖν ἐνδιατρίψας ἐτοῖν. EUS. 6, 40, p. 302, 21 Τεσσάρων ἡμερῶν ἐπὶ τῆς οἰκίας μου ἔμεινα.

In the following example, the genitive takes the place of the dative. SEPT. Num. 13, 22 Κατεσκέψαντο τὴν γῆν ἀπὸ τῆς ἐρήμου Σὶν ἕως Ροῦβ εἰσπορευομένην Αἰμάθ. JOSEPH. Bell. Jud. 1, 21, 7 Τοὺς μὲν ἐκ λαϊᾶς χειρὸς εἰσπλέοντος πύργος ναστὸς ἀνέχει, *on the left hand as you sail in*.

## § 80.

### Dative.

1. In later and Byzantine Greek, the dative sometimes denotes *extent of space*, or *duration of time*. JOSEPH. Ant. 11, 6, 8 Τροφῇ καὶ ποτῷ καὶ τοῖς ἡδέσιν ἀποταξαμένη τρισὶν ἡμέραις. Bell. Jud. Prooem. 7 Ἐλὼν κατὰ κράτος Ἱεροσόλυμά καὶ κατασχὼν ἔτεσι τρισὶ καὶ μηνσὶν ἕξ. BASIL. III, 326 A Εἵκοσιν ἔτεσιν ἀκοινώνητος ἔσται τοῖς ἀγιάσμασιν. THEOD. III, 992 D Τῆς μὲν Κυρρεστῶν εἴκοσι καὶ ἑκατὸν μυλλίοις ἀφέστηκε. EUAGR. 1, 14 Διέστηκε δὲ Θεουπόλεως σταδίους μάλιστα τριακοσίοις. LEIMON. 67 (93) Ἀφέστηκεν δὲ τοῦ ἀγίου Ἰορδάνου ὡς σημείοις ἕξ.

This is a sort of Latinism. Compare, *Aesculapii templum quinque millibus passuum distans. Vivit annis viginti novem. Imperabit triennio*, and the like. The Greeks confounded their dative with the Latin ablative.

2. Μέχρι with the dative. JOSEPH. Bell. Jud. 4, 1, 9 Ἀντείχε τῇ πολιορκίᾳ μέχρι δευτέρᾳ καὶ εἰκάδι μηνὸς ὑπερβερεταίου.

3. In examples like the following, the dative corresponds to the Latin *ablative*. JOSEPH. Ant. 14, 8, 5 Λεύκιος Καπώνιος Λευκίου υἱὸς Κολλίνᾳ, καὶ Παπίριος Κυρίᾳ, of the tribe of Collina; of the tribe of Quirina. 14, 10, 10 Μενενία, Λεμωνία, Mene-  
nia, Lemonia. INSCR. 1104. 3524. 5361 Αἰμιλία, Aemilia. 1186 Φαβία, Fabia. 1327. 2462 Κυρεῖᾳ (for Κυρίᾳ), Quirina. 2007 Κυρίᾳ. 2460 Κυρήᾳ (for Κυρίᾳ).

4. Sometimes, the dative ὑπάτοις corresponds to the Latin ablative absolute *con-*



*sulibus*. JOSEPH. Ant. 14, 10, 13 Λευκίῳ Λέντλῳ, Γαίῳ Μαρκέλλῳ ὑπάτοις, *Lucio Lentulo, Caio Marcello consulibus*. INSCR. 2562 Λουκίῳ Ἐπιδίῳ, Τιτίῳ Ἀκυλείῳ ὑπάτοις. 2943 Κόσσῳ Κορνηλίῳ Λεντύλῳ, καὶ Λευκίῳ Πείσῳνι ὑπάτοις. 5898 (A. D. 146) Σέξτῳ Ἐρουκίῳ Κλάρῳ Β, Γνέῳ Κλαυδίῳ Σεβήρῳ κωσ. (for c o s s.)

## § 81.

### *Accusative.*

1. In Byzantine Greek, the accusative is often used for the dative of the remote object. APOPHTH. Marcus 3 Εἰπὲ τὸν υἱόν μου ἐξελθεῖν, *Tell my son to come out*. LEIMON. 16 (28) Δηλοῖ αὐτὸν ὁ γέρων, Δεῦρο ἕως ὧδε, *The old man requests him (saying), Come as far as here*. 17 (29) Ἐδήλωσεν αὐτὸν μερίδα πέμψαι τῆς αὐτοῦ κοινωνίας. THEOPH. 604, 19. PORPH. Adm. 74 Ὁ βασιλεὺς δηλοποιεῖ ὑμᾶς ἀπελθεῖν καὶ ἀποδιῶξαι τοὺς Πατζινακίτας ἀπὸ τοῦ τόπου αὐτῶν. 201 Ἀντεδήλωσαν τὸν κύριον Ρωμανὸν καὶ τὴν βασιλείαν ἡμῶν λέγοντες ὅτι Εἰ τοῦτο ποιήσομεν, ἀτιμία ἔχομεν γενέσθαι εἰς τοὺς γείτονας ἡμῶν. 209, 9 Ἐδηλοποίησε τὸν βασιλέα ἡμῶν τὸν ἅγιον τοῦ ἀποστεῖλαι πιστὸν ἄνθρωπον. 208, 20 Ἴνα ἀπέλθῃς ἐν τῇ πόλει καὶ εἰπῇς (sic) τὸν βασιλέα ἵνα ἀποστείλῃ καὶ παραλάβῃ τὸ κάστρον μου. CER. 12, 12 Ἐπιδίδωσιν ὁ δημοκράτης, ἡγουν ὁ δομέστικος, τὸ λιβελλάριον τὸν δεσπότην. 520, 5 Λέγει τὸν ἀδμινσουνάλιον ἀπελθόντα εἰσάξαι τὸν λογοθέτην. LEO GRAM. 352, 11 Δηλοῖ τὸν πατριάρχην ὁ Λέων ὅτι ὁ λαὸς σκανδαλίζεται διὰ τὰς εἰκόνας.

2. In later and Byzantine Greek, the accusative sometimes takes the place of the genitive. JOSEPH. Ant. 11, 1, 3 Οἰκοδομήσωσιν αὐτὸν ὕψος μὲν ἐξήκοντα πήχεις, τῶν δ' αὐτῶν καὶ τὸ εὖρος. APOPHTH. Paphnut. 3 Δίς τὸν μῆνα, *Twice a month*. PORPH. Cer. 472 Ἐχων βάθος σπιθαμὰς δύο. PTOCH. 2, 128. 148 Ἀπαξ τὸν χρόνον.

3. In later and Byzantine Greek, the accusative sometimes denotes the time *when*. SEPT. EX. 7, 15 Βάδισον πρὸς Φαραὶ τὸ πρωί, *in the morning*. NT. Joan. 4, 52 Χθές ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός, where the accusative, strictly speaking, is in logical apposition with the adverb χθές. CONST. APOST. 7, 30 Τὴν ἀναστάσιμον τοῦ κυρίου ἡμέραν, τὴν κυριακὴν φαμεν, συνέρχεσθε ἀδιαλείπτως. MAL. 405 Γίνεται ἐκεῖ ἡ ναυμαχία ὥραν τρίτην τῆς ἡμέρας.

4. Sometimes the accusative after a comparative denotes the *measure of excess or deficiency*; that is, it takes the place of the dative. TYPIC. 39, p. 221 Βραδύτερον ὑμᾶς τοῦ συνήθους ὥσεὶ μίαν ὥραν ἐξάνιστασθαι ἡ βασιλεία μου βούλεται, *about an hour later than usual*.

## § 82.

*Indicative Mood.*

1. In later and Byzantine Greek, the *present indicative* is often used for the future, to express vividly that which will happen. SEPT. Gen. 6, 13 Ἴδὸν ἐγὼ καταφθείρω αὐτοὺς καὶ τὴν γῆν. NT. Matt. 26, 18 Πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. Act. 1, 6 Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τοῦ Ἰσραήλ. CONST. APOST. 6, 15 Ὅταν τελευτῶ, βαπτίζομαι, *When I am about to die, then I will be baptized.* APOCR. Joseph. Narrat. 2, 2 Καὶ ὁ νόμος εὑρίσκεται, καὶ ἡ ἑορτὴ ἡ ἀγία ἐπιτελουμένη ἐπιτελεῖται. . . . Ἀπολύσατε τὸν Ἰησοῦν, καὶ γὰρ πείθω τὸ πλῆθος ὅτι ταῦτα οὕτως ἔχει. Act. Pet. et Paul. 4 Γίνεται κατὰ τὸ θέλημα ὑμῶν, καὶ γράφομεν πρὸς πάσας τὰς ἐπαρχίας ἡμῶν. MARTYR. POLYC. 11 Πυρί σε ποιῶ δαπανηθῆναι, εἰ τῶν θηρίων καταφρονεῖς, ἐὰν μὴ μετανόησῃς. VIT. EUTHYM. 22 Ἐὰν ἐλεήσῃς τὴν ἐμὴν ἀσθένειαν καὶ λυτρώσῃς με ἐκ τοῦδε τοῦ πικροῦ πάθους, γίνομαι Χριστιανός. LEIMON. 9 (20) Σῶσόν με ἀπὸ τοῦ πικροῦ θανάτου τούτου, καὶ ὑπάγω εἰς τὴν ἔρημον καὶ ἡσυχάζω.

So in classical Greek. DEM. 351, 4 Εἰ δέ φησιν οὗτος, δειξάτω καὶ παρασχέσθω, καὶ γὰρ καταβαίνω.

2. The *present indicative*, in certain cases, corresponds to the English infinitive preceded by *can*, or *cannot*. NT. Matt. 17, 21 Τοῦτο τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ (compare Marc. 9, 29 Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ). LUCIAN. Dial. Mort. 2 Οὐ φέρομεν, ὦ Πλούτων, Μένιππον τουτονὶ τὸν κύνα παροικούντα.

3. Not unfrequently the *present* or *future indicative* has the force of the imperative. SEPT. Gen. 17, 9 Σὺ δὲ τὴν διαθήκην μου διατηρήσεις. Ex. 20, 3 Οὐκ ἔσονται σοι θεοὶ ἕτεροι πλὴν ἐμοῦ. Οὐ ποιήσεις σεαυτῷ εἰδωλον, κ. τ. λ. JOSEPH. Ant. 11, 6, 5 Εἴ τινα θέλεις τοῖς ὑπηκόοις εὐεργεσίαν καταθέσθαι, κελεύσεις πρόρριζον ἀπολέσθαι. 12, 2, 4 Ἐὰν οὖν σοι δοκῇ, βασιλεῦ, γράφεις τῷ τῶν Ἰουδαίων ἀρχιερεῖ ὅπως ἀποστείλῃ τῶν πρεσβυτέρων ἕξ ἕξ ἀπάσης φυλῆς. MAL. 271, 16 Ἀναίρει οὖν ἕκαστος οὗς ἔχει Πέрсας εἰς ἴδιον αὐτοῦ οἶκον.

4. In later and Byzantine Greek, the *perfect indicative* is often used for the aorist. SEPT. Ex. 32, 1 Καὶ ἰδὼν ὁ λαὸς ὅτι κεχρόνικε Μωϋσῆς καταβῆναι ἐκ τοῦ ὄρους, συνέστη ὁ λαὸς ἐπὶ Ἀαρών. NT. Matt. 13, 46 Ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν. Hebr. 11, 17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαάκ. HERM. 1, 1 πέπρακε. PATR. 121 δέδωκεν. 124, 12 δεδώκασιν. 125 εἰρήκασιν. 128 πεπράχασιν. THEOPH. 5 καταλέλοιπεν. 8, 12 δέδωκε. 9, 16 γέγονε. 33, 18 ἐώρακε. 34 πεποίηκε. 37, 7 συντέτακται. 41 κέκληκε. 58, 9 πέπτωκεν. 59, 17 ἐσχήκασιν. 71, 12 κατελήφασιν. 82, 6 πεπλήρωκεν. 83, 18 πέπραχεν. 87 πεπόνθασιν.

## § 83.

*Subjunctive Mood.*

The *aurist subjunctive*, syntactically considered, is the *future of the subjunctive*. It is called *aurist subjunctive* simply because it is derived from the *aurist indicative*; as ἔγραφα γράψω, ἔφαγον φάγω, εἶπον εἴπω. Its *time* is the same as that of the *future indicative*, but the action it expresses is not regarded as a fact, reality, or certainty, but simply as a conception. Like all the other tenses of the *subjunctive*, it is employed in dependent sentences. Sometimes, however, it apparently takes the place of the *future indicative*, in independent sentences.<sup>203</sup>

Examples from classical authors. IL. 1, 262 Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐ δὲ ἴδωμαι. 3, 287 Ἡ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 6, 459 Καί ποτέ τις εἶπῃσιν. OD. 6, 201 Οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται. 12, 191 Ἴδμεν δ' ὅσα γένηται ἐπὶ χθονί. 16, 437 Οὐκ ἔστ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται. HOM. HYMN. Apol. 1 Μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος Ἑκάτοιο. AESCHYL. Sept. 38 Οὗ τι μὴ ληφθῶ δόλφ. SOPH. Aj. 560 Οὗ τοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίσῃ. Ph. 103 Οὐ μὴ πίθηται. Tr. 1190 Οὐ μὴ λάβω. EUR. El. 988 Οὐ μὴ . . . πέσῃς.

Examples from later and Byzantine authors. APOCR. Thom. Euangel. 3, 2 Ἰδοὺ νῦν καὶ σὺ ὡς δένδρον ἀποξηρανθῆς, καὶ οὐ μὴ ἐνέγκῃς φύλλα, οὔτε ρίζαν, οὔτε καρπὸν. Act. Andr. et Matthiae 4 ἀνέλθῃς. 31 πορευθῆς. 32 ἐπανέλθω. Act. Barn. 8 Οὐ γὰρ ἔλθῃ μεθ' ἡμῶν. CLEM. ROM. Homil. 14, 5 Ἐγὼ δὲ θεοῦ δεηθεὶς τὴν ἱασιν παράσχω (v. l. παρέξω). CYRILL. HIER. Procat. 15 δείξῃ, ἀνοιχθῇ, ἀπολαύσῃ, λάβῃ. APOPTH. Sisoēs 12 Θέλεις οὐ θέλεις, οὐκ ἀφῶ σε. MAL. 111, 21 Ἀτινα καὶ νῦν εἴπω. NIC. II, 920 C Ἰδοὺ ἐγὼ ἐξορύττω τὸν ὀφθαλμὸν αὐτῆς καὶ ἴδω τί με βλάπτει. HES. Οὐχ ὑποίσω, οὐχ ὑπενέγκω, οὐ βαστάσω. Id. Παροίσομεν, παρενέγκωμεν, παρακομίσωμεν. Id. Περιτεύξεται, συντύχῃ, ἢ περιπέσῃται. Id. Πόρωσι, χαρίσονται, δώσουσιν. PHOT. Lex. Πείσονται, πάθωσιν. Ibid. Περιτεύξεται, συντύχῃ, περιπεσεῖται. Ibid. Πρόωμαι, παραχωρήσω. Ibid. Συντεύξομαι, συντύχω. Ibid. Σχήσουσιν, σχῶσιν, κρατήσουσιν, ἐφέξουσιν. Ibid. Τίσωσιν, τιμήσωσιν, τιμωρήσονται. SCHOL. IL. 4, 237 Ἐδονται, φάγωσι. CEDR. I, 686 Οὐχ ἀμάρτης. AESOP. Mῦθ. Παράλλ. 131 Βοῦν σοι καὶ ταῦρον, θεὲ, προσενέγκω.

<sup>203</sup> This principle is distinctly recognized by Lesbonax. LESBON. p. 186 Τῶν Ἀττικῶν τὸ συντάσσειν τὸ μὴ μετὰ μέλλοντος χρόνου · μὴ πείσομαι. Ἔστι δὲ τοῦτο τὸ σχῆμα τῶν περὶ τὸν Ἀντιφῶντα. Σπανίως δὲ καὶ Ὅμηρος κέχρηται. Ἡμεῖς δὲ τὰς ἐξ ἀμφοτέρων φωνὰς τὴν τε μὴ ἀπαγόρευσιν καὶ τὴν οὐ ἄρνησιν ὑποτακτικοῖς ῥήμασι συντάσσομεν · οἷον οὐ μὴ διαλεχθῶ σήμερον · οὐ μὴ εἴπω. Ἀνακύπτει δ' ἐκ τούτου τοῦ σχήματος καὶ ἕτερον Δῶριον, ὃ γίνεται τῆς αὐτῆς συντάξεως χρεοκοπομένης, οἷον οὐκ εἴπω σοι, ἀντὶ τοῦ οὐκ ἐρῶ σοι. Καὶ σήμερον οὐκ ἴδῃς, ἀντὶ τοῦ μὴ ἴδῃς. Καὶ τὸ, οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι.

## § 84.

*Optative Mood.*

1. The *future optative* is the future of the past; that is, the action it expresses is future with reference to past time. It is the correlate of the future indicative, and is commonly used when the leading sentence denotes time past. Thus,

## Future Indicative.

## Future Optative.

Λέγω ὅτι δώσει.

Εἶπον ὅτι δώσει.

Οἶδα ὅτι ἐλεύσεται.

Ἦιδειν ὅτι ἐλεύσοιτο.

Γιγνώσκωμεν ὅτι, εἰ δώσωμεν εὐθύνας, κινδυνεύσομεν ἀπολέσθαι.

Ἐγινώσκωμεν ὅτι, εἰ δώσοιμεν εὐθύνας, κινδυνεύσοιμεν ἀπολέσθαι.

Οὐ τοῦτο ἐννοεῖ τί πείσεται.

Οὐ τοῦτο ἐνενόει τί πείσοιτο.

Εἰ δὲ λήφονται ἀνεφργμένην, ἀπειλοῦσιν ἀποκτενεῖν ἅπαντας.

Εἰ δὲ λήφονται ἀνεφργμένην, ἡπείλουν ἀποκτενεῖν ἅπαντας.

Δωρεῖται δὲ χώραν, ἐξ ἧς μεγάλας λήψεται προσόδους.

Δωρεῖται (historical) δὲ χώραν ἐξ ἧς μεγάλας λήφουτο προσόδους. JOSEPH. Ant. 20, 2, 1.

2. In later and Byzantine Greek, the *future optative* is employed also where classical usage requires the aorist optative; as,

## Classical.

## Later and Byzantine.

Ἰν' οὖν αὐτοὺς ἐκβιάσαιντο ὑπακοῦσαι, πανδημεὶ συνήλθον.

Ἰν' οὖν αὐτοὺς ἐκβιάσαιντο ὑπακοῦσαι, πανδημεὶ συνήλθον.

Ὅπως παραστήσαιντο.

Ὅπως παραστήσουντο.

Ὡς ἂν καταλίποι.

Ὡς ἂν καταλείψοι.

Ἐπέσχετο δώσειν ὅπερ αἰτήσκει.

Ἐπέσχετο δώσειν ὅπερ ἂν αἰτήσοι.

Ὁ θεός σε διαφυλάξει!

Ὁ θεός σε διαφυλάξοι!

Εἰ μὲν ἐπιπολαίως σκέψαιτο τοὺς λόγους, μέμψαιντ' ἂν δικαίως τοὺς τοῦτο λέγοντας.

Εἰ μὲν ἐπιπολαίως σκέψουτο τοὺς λόγους, μέμψουιντο ἂν δικαίως τοὺς τοῦτο λέγοντας.

Τούτους εἰκότως ἂν τις ἐφευρετὰς ὀνομάσαι κακῶν.

Τούτους εἰκότως ἂν τις ἐφευρετὰς ὀνομάσοι κακῶν.

3. The *aorist optative* performs two functions. It is either the past of the past, or the future of the past. It is the past of the past, when it is the correlate of the aorist indicative. It is the future of the past, when it is the correlate of the aorist subjunctive. Thus,

## Aorist Indicative.

Οἶδα ὅτι εἶπες.

Εἴσεται ὅτι ἔφυγες.

Ἐρωτᾷ τί ἔπαθον.

Ἐθέλει εἰδέναι οἵτινες ἐγένοντο πρῶτοι.

Ἐν θαύματί εἰσιν ὁπόθεν ἦλθεν.

## Aorist Optative.

Ἦιδειν ὅτι εἴποις.

Ἦιδει ὅτι φύγοις.

Ἦρώτα τί πάθοιμι.

Ἦθέλησεν εἰδέναι οἵτινες γένοιτο πρῶτοι.

Ἦεν θαύματι ᾗσαν ὁπόθεν ἔλθοι.

## Aorist Subjunctive.

Δεδιὼς μὴ, ἐὰν βιάσωνται εἴσω, σφαλῶσί τι, παρεγγυᾷ.

## Aorist Optative.

Δείσας μὴ, εἰ βιάσαιντο εἴσω, σφαλεῖέν τι, παρεγγύησε.

4. Sometimes, in narration, the *aorist optative* takes the place of the future optative. This is apt to create confusion; and it may be doubted whether the aorist optative was ever used by careful writers as the correlate of the future indicative.

## § 85.

*Infinitive.*

1. The *perfect infinitive*, when not preceded by the article, is equivalent to ὅτι with the perfect indicative or optative, and is used after verbs signifying *to say, think, hear*, and their equivalents. Thus,

## Perfect Infinitive.

Φασὶν ἐληλυθέναι.

Ἐφασαν ἐληλυθέναι.

## Perfect Indicative and Optative.

Φασὶν ὅτι ἐληλύθασι.

Ἐφασαν ὅτι ἐληλύθοιεν.

2. In Byzantine Greek, the *perfect infinitive* sometimes takes the place of the aorist infinitive. PATR. 135, 20 Ἐνδεδωκέναι χρὴ πρὸς τοῦτο. THEOPH. 25 βεβαπτίσθαι for βαπτισθῆναι. (Compare § 82, 4.)

3. The infinitive preceded by the article τοῦ is often equivalent to ἵνα, or ὅτι with its appropriate mood (see ἵνα, ὅτι, below).

Examples from later and Byzantine authors. SEPT. Gen. 16, 2 Συνέκλεισέ με κύριος τοῦ μὴ τίκτειν. 18, 7 Ἐτάχυνε τοῦ ποιῆσαι αὐτό. 18, 25 Μηδαμῶς σὺ ποιήσεις ὡς τὸ ρῆμα τοῦτο τοῦ ἀποκτεῖναι δίκαιον μετὰ ἀσεβοῦς. 19, 21 Ἐπὶ τῷ ρήματι τούτῳ τοῦ μὴ καταστρέψαι τὴν πόλιν. 19, 22 Σπεῦσον οὖν τοῦ σωθῆναι ἐκεῖ. 20, 6 Ἐφεισάμην σου τοῦ μὴ ἀμαρτεῖν σε εἰς ἐμέ. Ps. 38, 1 Εἶπα φυλάξω τὰς ὁδοὺς μου τοῦ μὴ ἀμαρτάνειν ἐν γλώσση μου. 118, 57 Εἶπα τοῦ φυλάξασθαι τὸν νόμον σου. INSCR. 4896 Κινδυνεύειν ἡμᾶς τοῦ μὴ ἔχειν τὰ νομιζόμενα. NT. Matt. 13, 3 Ἰδὸν ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. Act. 23, 15 Ἐτοιμοί ἐσμεν

τοῦ ἀνελεῖν αὐτόν. APOCR. Proteuangel. 2, 4 Κατέβη εἰς τὸν παράδεισον τοῦ περιπατῆσαι. 6, 1 Ἐστησεν αὐτὴν ἢ μήτηρ αὐτῆς χαμαὶ τοῦ διαπερᾶσαι εἰ ἴσταται, *to see if she could stand up*. Act. Paul. et Thecl. 22 Κινδυνεύσαι τοῦ ἀποθανεῖν. Act. Barn. 7 Ὡς δὲ ἐγένετο τοῦ τελέσαι αὐτοὺς διδάσκοντας; where τοῦ τελέσαι is the subject of the sentence. 10 Ἐκεῖ γὰρ αὐτῷ ἡτοίμασται τοῦ φωτίσαι πολλούς. Act. Andr. et Matthiae 15 Ἀξιόν ἐστιν τοῦ πιστεῦσαι ἡμᾶς. MAL. 440, 11 Κελεύσας τοῦ δοθῆναι. 440, 21 Ἠνάγκαζον αὐτὰς τοῦ προῖστασθαι. 460 Δηλώσας αὐτῷ τοῦ μὴ δέξασθαι. 463 Ἦν γὰρ δηλωθὲν ἐκ τῶν Περσῶν τοῦ συναφθῆναι πόλεμον. 467 Γράψας αὐτῷ τοῦ ἀγαπήσαι φιλίαν. THEOPH. 65, 19 Προετρέψατο δὲ αὐτὸν καὶ τοῦ γενέσθαι σύνδοδον ἐν Σαρδικῇ. 111, 9 Ἐξωπλίζετο τοῦ κατελθεῖν εἰς ἐκδίκησιν αὐτοῦ. 336 Παρακαλῶν αὐτὸν τοῦ εἶναι αὐτὸν σύμμαχον Ρωμαίοις. 337 Παρέδωκεν Ἰουστινιανὸς τοῦ ψάλλεσθαι ἐν ταῖς ἐκκλησίαις τὸ Ὁ μονογενὴς υἱὸς καὶ λόγος τοῦ θεοῦ. 342 Μαθὼν τοῦ πρεσβεῦειν ἤκειν, *Having learned that he had come as an ambassador*. PORPH. Adm. 132 Δέδοικα τοῦ μὴ παρ' ἡμῶν κατάδηλον γενέσθαι. 268, 14 Παρεκάλουν αὐτὴν πολλὰ τοῦ ἡσυχάσαι καὶ παραχωρῆσαι αὐτοῖς τὸ πταῖσμα.

4. In expressions like the following, *μετά*, *after*, is to be supplied before the article *τό*. PORPH. Cer. 197 Καὶ τὸ στήναι τοὺς νεονύμφους, *And after the bride and bridegroom shall have stopped* (compare Ibid. 201, 12, where *μετά* is expressed). PTOCH. 1, 119 Εὐθύς τὸ βράσειν τὸ θερμὸν, λέγει πρὸς τὸ παιδίον του, equivalent to Εὐθύς *μετά* τὸ βράσαι τὸ θερμὸν.

5. In the following examples, the infinitive takes the place of the indicative, or subjunctive. APOPHHTH. Anton. 31 Ἐσκόπει τί ποιῆσαι. ARSEN. 20 Μὴ ἔχων ὅθεν ἀγοράσαι ἔλαβε παρά τινος ἀγάπην. THEOPH. CONT. 512 Μηδὲν ὑπάρχειν ὃ τὴν ὁρμὴν αὐτῶν ἢ τὴν τῶν ὄπλων συνέχειαν ἐξαρκεῖν ὑπομεῖναι. 559, 11 Οὐκ εἶχομεν ᾧτινι πέρατι τὴν περὶ ἀλλήλων στηῆσαι ἀμφιβολίαν. 599 Οὐκ ἔχομεν ἀσφαλῶς γινώσκειν ὅποτέρω τούτων προτέρω διαλαχεῖν. 505, 16 Οὐκ ἔστιν ὅπως ὑπεκκλίνει τὴν μνήμην. 511, 19 Οὐκ ἦν γὰρ ὅπου καὶ πρὸς μικρὸν αὐτοὺς ἐμβραδύναι.

## § 86.

### Participle.

1. In Byzantine Greek, the *present participle* is sometimes used for the future participle. MENAND. 282, 8 Κανδίχ' ὄνομά τις ἡρέθη πρεσβευόμενος. THEOPH. 125, 12 Τῶν ἀναπληροῦντα τὸν τόπον τὸν ἐμὸν ἀπέστειλα. 249, 8 Πέμφας, ὥς φασι, καὶ τὸν ἀναιροῦντα αὐτόν.

2. The *perfect participle*, in later and Byzantine Greek, is sometimes used for the aorist participle. NT. Joan. 4, 6 κεκοπιακώς. 6, 13 βεβρωκόσι. 6, 19 ἐληλακότες. THEOPH. 9, 10 γεγονότος.

3. In Byzantine Greek, the *ao*rist participle is often used for the future participle. EUNAP. 67, 22 ἀκροασάμενον. PRISC. 141, 13 διαλεξαμένους. 147, 17. 149, 11 δεξάμενος. 147, 19 ἐρμηνεύσαντι. 159, 10 φρουρήσαντας. 179 λέξαντα. MENAND. 308, 9 βεβαιώσαντας. 345, 21 πρεσβευσαμένω.

## § 87.

*The Moods with "Οτι, "Οπως, "Ως.*

After verbs signifying *to say, think, know, believe, hear, see, show*, and their synonyms, ὅτι, *that*, negatively ὅτι οὐ (in later and Byzantine Greek also ὅτι μή), forms the object (immediate or remote) of those verbs; the verb following ὅτι being in logical apposition with it.

1. Sometimes ὅτι takes the *ao*rist optative instead of the *future optative*. (See above, § 84, 4.) XEN. Hell. 2, 3, 56 Ὡς εἶπεν ὁ Σάτυρος ὅτι οἰμώξειεν εἰ μὴ σιωπήσειεν, ἐπήρετο, where οἰμώξειτο would be more regular, because Satyrus said "οἰμώξει." 3, 2, 23 Ἀποκριναμένων δὲ τῶν Ἠλείων ὅτι οὐ ποιήσειαν ταῦτα, . . . φρουρὰν ἔφηναν οἱ ἔφοροι: the Eleans said, "οὐ ποιήσομεν ταῦτα." 4, 8, 1 Παρεμυθούντο τὰς πόλεις ὡς οὔτε ἀκροπόλεις ἐντειχίσαιεν, ἐάσαιέν τε αὐτονόμους, for ἐντειχίσαιεν, ἐάσαιεν. 7, 4, 34 Γρόντες δὲ . . . ὅτι, εἰ δώσαιεν εὐθύνας, κινδυνεύσειαν ἀπολέσθαι πέμπουσιν εἰς Θήβας καὶ διδάσκουσι τοὺς Θηβαίους ὡς, εἰ μὴ στρατεύσειαν, κινδυνεύσαιεν οἱ Ἀρκάδες Λακωνίσαι, for κινδυνεύσαιεν.

So in later Greek. EUS. 5, 1, p. 202, 37 Νομιζόντων ὅτι . . . περιέσονται . . . , ἢ ὅτι ἐναποθνανὼ ταῖς βασάνοις φόβον ἐμποιήσκει τοῖς λοιποῖς, for ἐμποιήσοι.

2. Ὅτι sometimes precedes an interrogative word in constructions like the following. APOCR. Nicod. Euangel. I, A, 1, 2 Εἰπατέ μοι ὅτι πῶς δύναμαι ἐγὼ ἡγεμὼν ὧν βασιλέα ἐξετάσαι; EPIPH. I, 117 D Ἐρωτώμενοι περὶ τῆς μαρτυρίας ταύτης καὶ τῆς ὑποθέσεως ὅτι τίνι λόγῳ κατὰ τὸ σαρκικὸν οὐ πεπλήρωται, κ. τ. λ.

3. The subject of a dependent sentence beginning with ὅτι may become the object of the leading sentence; in which case ὅτι may be said to be in logical apposition with that object. APOCR. Nicod. Euangel. I, B, 1, 3 Εἶδον τοὺς Ἑβραίους ὅτι ἐστρώννουν ἐν τῇ ὁδῷ τὰ ἱμάτια αὐτῶν, equivalent to Εἶδον ὅτι οἱ Ἑβραῖοι ἐστρώννουν, κ. τ. λ.

4. Sometimes ὅτι, or τοῦ ὅτι, depends on a preposition. THEOD. III, 527 D Περὶ μὲν οὖν ὅτι ὁ υἱὸς τοῦ θεοῦ οὔτε ἐξ οὐκ ὄντων γεγένηται, οὔτε ἦν ποτε ὅτε οὐκ ἦν, αὐτάρκης παιδεύσαι Ἰωάννης ὁ εὐαγγελιστής. JOAN. ANT. 159 A Περὶ τοῦ ὅτι οἱ τὰ μοναστήρια διὰ δωρεῶν λαμβάνοντες . . . ἀσεβοῦσιν.

5. When ὅτι stands at the beginning of a paragraph, we must supply a verb (as ἴσθι), or ἴστέον. LAOD. passim. PORPH. Adm. 270. CEDR. I, 296.

6. "Οτι is sometimes omitted. EPICT. 4, 1, 73 *Τίς δέ σοι εἶπε τὸ περιπατῆσαι σὸν ἔργον ἐστὶν ἀκόλутον*; *But who told you that walking is an act of your own free will?* ATHAN. I, 183 C *Ἐδήλωσα οὖν σοι αὐτὸ τοῦτο, ἵν' εἰδέναι ἔχοις, δέσποτα, ὁ ἀγαπητὸς ἡμῶν καὶ συνδιάκονος Μακάριος εὐφρανέ με ἀπὸ τῆς Κωνσταντινουπόλεως γράψας.*

7. "Οτι with its verb sometimes forms the subject of the impersonal verbs δοκεῖ, ἀρκεῖ. APOCR. Nicod. Euangel. I, B, 4, 5 *Ἐμοὶ δοκεῖ ὅτι οὐκ ἔστι τοῦ λαοῦ παντὸς θέλημα τὸν ἄνθρωπον τοῦτον ἀποθανεῖν.* Act. Pet. et Paul. 2 *Οὐκ ἀρκεῖ ὅτι πάντας τοὺς ἀδελφοὺς καὶ τοὺς γονεῖς ἡμῶν ἔθλιψεν.*

8. "Οτι, in the sense of *for that, because*, is equivalent to διὰ τοῦτο, and may be preceded by διὰ; thus, δι' ὅτι, or διότι in one word. Classical.

9. "Οτι, *for which reason, therefore*. IL. 16, 35. 21, 411. 23, 484. 24, 240. OD. 22, 36.

Examples from later and Byzantine authors. SEPT. Ps. 8, 5 *Τί ἐστὶν ἄνθρωπος ὅτι μιμνήσκη αὐτοῦ*; *What is man that thou art mindful of him?* APOCR. Act. Paul. et Thecl. 4 *Ἡμεῖς οὐκ ἐσμέν τοῦ εὐλογημένου θεοῦ ὅτι ἡμᾶς οὐκ ἡσπᾶσω οὕτως*; Act. Philip. in Hellad. 17 *Τί ἐστὶν τὸ τῆς μαγίας τοῦ Ἰησοῦ ὅτι οὗτος ὁ Φίλιππος ἐν ὀλίγῳ με ἐτύφλωσεν, καὶ πάλιν ἐν ὀλίγῳ ἀναβλέψαι με ἐποίησεν*; LUCIAN. Deor. Dial. 13 *Ἐπιλέλῃσαι γὰρ καὶ σὺ, ὦ Ἡρακλῆς, ἐν τῇ Οἴτῃ καταφλεγείς ὅτι μοι ὀνειδίζεις τὸ πῦρ*; *that you reproach me with fire?* SOZ. 1, 11, p. 24 *Οὐ σύ γε, ἔφη, ἀμείνων τοῦ κράββατον εἰρηκοτότος, ὅτι ταῖς αὐτοῦ λέξεσι ἐπαισχύνῃ κεχρησθαι*; *Surely, said he, you are not better than he who said κράββατος, that you should be ashamed to use his words?* THEOD. III, 608 B *Πόστον εἰ μέρος τῆς οἰκουμένης, ὅτι σὺ μόνος συναίρῃ ἀνθρώπῳ ἀνοσίῳ*; APOPHTE. Agathon. 14 *Σὺ τίς εἰ, ὅτι ὅλως λαλεῖς*;

10. "Οτι, *that*, with the indicative, in later and Byzantine Greek, often denotes a *result*, and may be regarded as supplying the place of ὥστε with the infinitive. SEPT. Ex. 3, 11 *Τίς εἰμι ἐγὼ, ὅτι πορεύσομαι πρὸς Φαραὼ βασιλέα Αἰγύπτου, καὶ ὅτι ἐξάξω τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου*; NT. Matt. 8, 27 *Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ*; THEOD. I, 800 B *Τοσοῦτον δ' ἀπέσχον τοῦ πιστεῦσαι τῷ τῶν ὄλων θεῷ, ὅτι τὸν πρὸς αὐτοὺς κατὰ ταῦτόν ἤραντο πόλεμον.* 813 C *Οὕτω φησὶν ἐστὶ μεγάλη, ὅτι καὶ τὰ μύρια τῶν ἰχθύων περικείται γένῃ καὶ τὰ μέγιστα κήτῃ ἀδεῶς ἐν αὐτῇ νήχεται.* LEIMON. 23 (34) *Ὅς οὕτω γέγονεν ἐλεήμων καὶ φιλοσυμπαθὴς, ὅτι ποτὲ εἰς τῶν νοταρίων αὐτοῦ κλέψας κ.τ.λ. (irregular construction).* 36 (42) *Τοιαύτην σκληραγωγίαν ἔχοντα, ὅτι εἰς τέσσαρας ἡμέρας μίαν προσφορὰν ἥσθιεν.*

11. In the following clause, ὅπως, in the sense of ὅτι, is followed by the *subjunctive*. ASTER. 344 A *Πάντως δὲ ἀκηκόατε τοὺς ἄνδρας τῆς πόλεως ὅπως θερμοὶ τε ᾧσι καὶ ζέοντες ἐπὶ πᾶν ὅπερ ἂν προχεῖρως ὀρμήσωσιν*, equivalent to ὅτι εἰσὶ, *that they are*.



## § 88.

*The Moods with "Ἰνα, "Ὅπως, 'Ὡς.*

Syntactically considered, *Ἰνα*, *that*, negatively *Ἰνα μή*, is a weak demonstrative pronoun of the neuter gender, denoting an object (or subject) not as an existing fact, but simply as a conception. The verb subjoined to it is in logical apposition with it.

In classical Greek it is followed by the *subjunctive*, or *optative* (except the *future optative*), and in certain cases by the *imperfect* or *aorist indicative*.

In later and Byzantine Greek, it is followed also by the *future optative*, *present indicative*, or *future indicative*. (See above § 84, 2.)

The above remarks apply also to *ὅπως*, *ὥς*, negatively *ὅπως μή*, *ὥς μή*, when they are each equivalent to *Ἰνα*.

1. In later and Byzantine Greek, after verbs signifying *to desire*, *to wish*, *Ἰνα* expresses the immediate object of those verbs. After verbs signifying *to command*, *request*, *decree*, *compel*, *permit*, *teach*, *cause to do*, and some others, it forms the immediate or remote object of those verbs (as the case may be). The English here commonly employs the infinitive.

This use of *Ἰνα* and *ὅπως* is rare in classical, but very common in later and Byzantine Greek. OD. 3, 19 *Δίσσεσθαι δέ μιν αὐτὸν ὅπως νημερτέα εἶπη.* 3, 327 *Δίσσεσθαι δέ μιν αὐτὸν Ἰνα νημερτὲς ἐνίσπη.*

*Αἰτέω*, *to demand*, *beg*, *request.* APOCR. Act. Pet. et Paul. 83 *Αἰτῶ οὖν Ἰνα σὺν ἐμοὶ μερίδα ἔχωσιν ἐν τῇ βασιλείᾳ σου.* AMPHIL. 175 B *Ἡτήσατο τὸν θεὸν Ἰνα παράσχῃ αὐτῷ χάριν.* COD. AFR. 91, p. 1322 B *Αἰτοῦμεν ἔτι μὴν Ἰνα . . . ἡ σὴ ὑπογράψῃ ἀγιωσύνη.* ANTEC. 2, 3, 1 *Ἡτησά σε Ἰνα ἐξῇ μοι τὰς ἐμὰς δοκοὺς τοῖς σοῖς ἐπιτιθέναι τείχεσι.* MAL. 264, 15 *Ἡτησαν δὲ αὐτὸν οἱ πολῖται Ἰνα ποιήσῃ, The citizens requested him to do.*

*Ἀναγκάζω*, *to compel*, *urge.* APOCR. Act. Andr. et Matthiae 7 *Ἡνάγκαζεν τὸν Ἀνδρέαν Ἰνα μεταλάβῃ καὶ αὐτὸς ἄρτου τροφῆς σὺν τοῖς μαθηταῖς αὐτοῦ.*

*Ἀξιόω*, *to request*, *beg.* DEM. 279, 8 (*ψήφισμα*) *Πρεσβεῦσαι πρὸς Φίλιππον τὸν Μακεδόνα καὶ ἀξιοῦν Ἰνα βοηθήσῃ τῷ τε Ἀπόλλωνι καὶ τοῖς Ἀμφικτύουσιν.*

*Βούλομαι*, *to will*, *wish.* EUS. 10, 5, p. 483, 28 *Βουλόμεθα ἵν', ὅποταν ταῦτα τὰ γράμματα κομίσῃ . . . , ταῦτα . . . ποιήσῃς.*

*Γράφω*, *to write*, *enact.* NT. Marc. 12, 19 *Μωσὴς ἔγραψεν ἡμῖν, ὅτι, εἴαν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, Ἰνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ:* here *ὅτι* is superfluous. APOCR. Act. Pet. et Paul. 4 *Γράφομεν πρὸς πάσας τὰς ἐπαρχίας ἡμῶν Ἰνα παντελῶς μὴ ὀρμίσῃ (v. l. ὀρμίσει) ἐν ταῖς μέρεσι τῆς Ἰταλίας.* JOSEPH. Ant. 11, 1, 2 *Αὐτόν τε γράφειν τοῖς γειτονεύουσιν ἐκείνῃ τῇ χώρᾳ . . . Ἰνα συμβάλονται χρυσὸν αὐτοῖς καὶ*

ἄργυρον εἰς τὴν οἰκοδομίαν τοῦ ναοῦ. 12, 2, 4 Γράφεις τῷ τῶν Ἰουδαίων ἀρχιερεῖ ὅπως ἀποστείλῃ τῶν πρεσβυτέρων ἕξ ἀφ' ἐκάστης φυλῆς.

Δέομαι, *to beg, pray, beseech*. NT. Luc. 9, 40 Ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν. APOCR. Act. Philip. 32 Ἐδέοντο ἵνα ἄξιοι γένωνται. JOSEPH. Ant. 12, 3, 1 Δεηθέντες οἱ Ἀλεξανδρεῖς καὶ Ἀντιοχεῖς ἵνα τὰ δίκαια τῆς πολιτείας μηκέτι μένῃ τοῖς Ἰουδαίοις, οὐκ ἐπέτυχον. 12, 4, 8 Δεηθείσης ὅπως ἐπιπλήξῃ τῷ παιδί. 14, 10, 22 Ἐδεήθη . . . ἵνα πέμψωσι. EUS. 5, 2, p. 211, 30 Παρεκάλουν τοὺς ἀδελφούς δεόμενοι ἵνα ἐκτενεῖς εὐχαὶ γίνωνται πρὸς τὸ τελειωθῆναι αὐτούς.

Διαστέλλομαι, *to charge*. NT. Marc. 5, 43 Καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνῶ τοῦτο.

Διδάσκω, *to teach, instruct*. JOSEPH. Ant. 14, 10, 18 Ἐδιδάξαμεν αὐτὸν . . . ὅπως . . . ἀπολύσῃ. HIPPOL. 253, 32 Τοὺς ἑαυτοῦ μαθητὰς διδάσκεις ἵνα μὴ φάγωσι, *Thou teachest thy disciples not to eat*.

Δίδωμι, *to grant*. APOCR. Act. Paul. et Thecl. 29 Δὸς αὐτῇ κατὰ τὸ θέλημα αὐτῆς ἵνα ἡ θυγάτηρ αὐτῆς Φαλκονίλλα ζήσεται εἰς τοὺς αἰῶνας.

Δογματίζω, *to decree*. JOSEPH. Ant. 14, 10, 22 Ἐδογματίσεν ἡ σύγκλητος περὶ ὧν ἐποιήσατο τοὺς λόγους, ὅπως μηδὲν ἀδικῇ, κ. τ. λ.

Ἐάω, *to permit*. APOCR. Act. Philip. in Hellad. 5 Ἐάσον ἡμᾶς τρεῖς ἡμέρας ἵνα συμβουλευσόμεθα.

Εἰπεῖν, *to say, tell, request*. NT. Matt. 4, 3 Εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. 20, 21 Εἰπὲ ἵνα καθίσωσιν. Marc. 9, 18 Καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι. Luc. 10, 40 Εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. APOCR. Act. Andr. 15 fin. Εἰρηκῶς αὐτοῖς ὅπως μεταξὺ τῶν βιοθανάτων αὐτὸν θάψωσιν. VIT. EPIRH. 351 B Εἶπεν ὁ κόραξ ὅπως μὴ ᾗς διάκονος. MAL. 387, 4 Εἶπεν αὐτῇ ὁ βασιλεὺς Ζήνων ἵνα αἰτήσῃ τὸν πατρίκιον Ἰλλοῦν περὶ αὐτῆς. THEOPH. 273 Εἰπεῖν πᾶσι τοῖς ὑπολειφθεῖσιν ἵνα ὑπεργράψωσιν εἰς τὰ ὑπέρθυρα αὐτῶν.

Ἐνορκέω, *to adjure*. PORPH. Adm. 208, 18 Ἐνορκῶ σε εἰς τὸν θεὸν . . . ἵνα ἀπέλθῃς ἐν τῇ πόλει καὶ εἰπῇς τὸν βασιλέα ἵνα ἀποστείλῃ καὶ παραλάβῃ τὸ κάστρον μου.

Ἐντέλλομαι, *to command*. SEPT. 3 Reg. 6 (5), 17 Ἐνετείλατο ὁ βασιλεὺς ἵνα αἴρῃσι λίθους μεγάλους. NT. Marc. 13, 34 Τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.

Ἐξαιτέομαι, *to beg, request*. MARTYR. POLYC. 7 Ἐξητήσατο δὲ αὐτούς ἵνα δώσιν αὐτῷ ὄραν πρὸς τὸ προσεύξασθαι ἀδεῶς.

Ἐξορκίζω, *to adjure*. SEPT. Gen. 24, 3 Καὶ ἐξορκῶ σε κύριον τὸν θεὸν . . . ἵνα μὴ λάβῃς γυναῖκα τῷ υἱῷ μου, *that thou shalt not take*. NT. Matt. 26, 63 Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς.

Ἐπικαλοῦμαι, *to pray to, invoke*. EPIRH. I, 1 B Ἐπικαλοῦμαι αὐτὸν . . . ὅπως καταυγάσῃ τῆς ἡμετέρας εὐτελείας τὸν νοῦν.

<sup>1</sup>Ἐπιτιμάω, *to bid reprovngly*. NT. Matt. 20, 31 Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν.

Ἐρωτάω, *to beseech, desire*. NT. Marc. 7, 26 Καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. Luc. 7, 36 Ἐρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ. MARTYR. POLYC. 12 Ἐρώτων τὸν Ἀσιάρχην Φίλιππον ἵνα ἐπαφῇ τῷ Πολυκάρπῳ λέοντα.

Εὐλαβοῦμαι, *to be apprehensive*. ATTAL. 33 Εὐλαβουμένου τούτων ἐκάστου ἵνα μὴ τὸν βίον ἀποβάλλῃ, *lest he should die*.

Εὐχομαι, *to pray*. EPIPH. I, 116 B Εὐχόμενοι δὲ ἵνα . . . μὴ ἀδικηθῶμεν. VIT. AMPHIL. 17 A Εὐξόμεθα οὖν ἵνα ἔλθῃ ἐπ' αὐτῷ ἡ χάρις.

Ζητέω, *to seek, wish*. NIC. II, 1037 C Ἐξαυτοῦμεν ἵνα αἱ ἱεραὶ εἰκόνες κατασταθῶσιν ἐν τοῖς τόποις αὐτῶν. THEOPH. 197, 13 Ζητεῖς ἵνα ποιήσῃς ἄλλον βασιλέα.

Θέλω, *to will, wish*. NT. Marc. 9, 30 Οὐκ ἤθελεν ἵνα τις γνῶ, *He would not that any man should know it*. 10, 35 Θέλομεν ἵνα, ὃ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν. Joan. 17, 24 Θέλω ἵνα, ὅπου εἰμὶ ἐγὼ, κάκεῖνοι ᾧσι μετ' ἐμοῦ. BARN. 13 Καὶ προσήγαγεν Ἐφραίμ καὶ τὸν Μανασσὴ θέλων ἵνα εὐλογηθῇ. HIERON. 860 B Ὁ θεὸς ἠθέλησεν ἵνα εἰμὶ Χριστιανός. THEOPH. 728, 18 Οὐ θέλω ἵνα κοπιάσῃς ἕως τῶν ὧδε, *I do not wish that you should take the trouble to come as far as here*.

Θεσπίζω, *to decree*. BASILIC. 9, 3, 88 Θεσπίζομεν ἵνα . . . ἀναγκάζεται καταβαλεῖν.

Ἰκετεύω, *to supplicate*. THEOD. III, 613 D Ἰκετεύομεν τὴν σὴν ἐπιείκειαν ἵνα προσηnéσιν ἀκοαῖς καὶ γαληνῷ βλέμματι τοὺς ἡμετέρους πρέσβεις ἀθρήσειας. Ibid. 614 A Ἰκετεύομεν δὲ ἵνα κελεύσῃς, κ. τ. λ.

Ἰσστημι, *statuo, to decide, decree*. SEPT. 1 Mac. 4, 59 Ἔστησεν Ἰούδας καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ ἐκκλησία Ἰσραὴλ ἵνα ἄγωνται αἱ ἡμέραι ἐγκαινισμοῦ τοῦ θυσιαστηρίου, κ. τ. λ. JOSEPH. Ant. 14, 10, 6 Ἔστησε κατ' ἐνιαυτὸν ὅπως τελῶσιν . . . καὶ ἵνα . . . ἀποδιδῶσι.

Κατέχω, *to prevent, equivalent to κωλύω*. EPHES. 1148 D Ἡμᾶς τὸ βράδος τοῦ πλοῦς καὶ τοῦ χειμῶνος ἡ ἐναντιότης κατέσχευεν ἵνα εἰς τὸν τεταγμένον τόπον, ἥπερ ἡλπίζομεν, ἀφίχθῶμεν, *prevented us from coming*.

Κελεύω, *to command, order*. ANTEC. 1, 6, 7 Ἐκέλευσεν ἵνα, ὥσπερ τὰ ἄλλα πράγματα διατυποῖ ὁ νέος διατιθέμενος ὡς βούλεται, οὕτω καὶ τοὺς ἰδίους οἰκέτας ὁ τῶν Κ' ἐνιαυτῶν ἐλάττων ἐλευθεροῦν ἐν διαθήκῃ συγκεχώρηται. CHRON. 587, 11 Ἐκέλευσέ σοι . . . ἵνα εὐτρεπίσῃς. PSEUDO-SYNOD. 440 E Κελεύομεν ἵνα ἐνώπιον ἡμῶν ἔλθῃ εἰς τὴν σύνοδον. LEO. 12, 51 Κελεύομέν σοι, ὁ στρατηγέ, ἵνα ἀφορίσῃς, κ. τ. λ.

Λέγω, *to say, tell*. JOSEPH. Ant. 11, 5, 1 Καὶ ὑμῖν δὲ λέγω ὅπως τοῖς ἱερεῦσι . . . μήτε φόρους ἐπιτάξῃτε, μήτε ἄλλο μηδὲν ἐπίβουλον ἢ φορτικὸν εἰς αὐτοὺς γένῃται. APOCR. Nicod. Euangel. II, 2 (18), 2 Λέγω πρὸς ἅπαντας ὑμᾶς, καθὼς ἴδῃτε αὐτὸν ἵνα προσκυνήσῃτε πάντες.

MAL. 64 Λέγει ὁ θεὸς . . . ἵνα ἀπολύσῃς τὸν λαὸν αὐτοῦ. NIC. II, 744 Ε λέγομεν ἵνα τῇ ἐξῆς ἀκροάσει μετὰ λιβέλλου πάλιν κατ' αὐτῶν γνῶμεν.

Μηνύω, *to give notice*. THEOPH. CONT. 356 Οὐκ ἐμήνυσας, ἀββᾶ, τῷ βασιλεῖ δι' ἐμοῦ ἵνα ἐν τούτῳ τὸν πατριάρχην ἐλέγξῃς ;

Νομοθετέω, *to enact*. EUS. 9, 9, p. 457, 18 Ἐνομοθετήσαμεν ὧν, εἰάν τις βούλοιτο τῷ τοιούτῳ ἔθει . . . ἔπεσθαι, τοῦτον ἀνεμποδίστως ἔχεσθαι τῆς προθέσεως τῆς ἑαυτοῦ: with a change of construction.

Ὅρδινεύω, *ordino, to arrange, effect, bring about*. APOCR. Act. Pet. et Paul. 16 Ἐγὼ ὀρδίνευσά ἵνα ὁ ἐπίσκοπος Ἰουβενάλιος, ὃν ἐχειροτόνησεν Πέτρος, μετὰ τῆς ἡγουμένης Ἰουλιανῆς κοιμηθῇ.

Ὅρίζω, *to command, order*. APOCR. Act. Andr. et Matthiae 2 Εἰ οὖν ὄρισάς με ἵνα καταφάγωσιν ἡμεῖς οἱ ἐν τῇ πόλει ταύτῃ ἄνθρωποι ἄνομοι, οὐ μὴ ἐκφεύξωμαι τὴν οἰκονομίαν σου. PORPH. CER. 214, 18 Ὅρίζει ὁ βασιλεὺς ἵνα εἰσέλθῃ ὁ παράνυμφος.

Ὅρκίζω, *to adjure*. APOCR. Act. Pet. et Paul. 77 Ὅρκίζω ὑμᾶς . . . ἵνα ἀπὸ ταύτης τῆς ὥρας μηκέτι αὐτὸν βαστάζετε. THEOPH. CONT. 355, 22 Ὅρκίζω σε, δέσποτα, κατὰ τοῦ θεοῦ ἵνα πρότερόν με καθαιρήσῃς.

Ὅφείλω, *to be bound to do anything, I must*. PORPH. Adm. 269, 22 Ὅφείλωσι . . . ἵνα δεσμεύωνται, *It is necessary that they should be tied*.

ΠαRAINÉW, *to advise*. ATHAN. I, 158 B Παραινοῦμεν πᾶσι . . . ἵνα νῦν . . . παύσωνται.

Παρακαλέω, *to pray, beg, beseech*. NT. Matt. 14, 36 Καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. Marc. 5, 10 Καὶ παρεκάλουν αὐτὸν πολλὰ ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς πόλεως. JOSEPH. Ant. 14, 9, 4 Παρακαλοῦσαι τὸν βασιλέα καὶ τὸν δῆμον ἵνα δίκην Ἡρώδης ἐν τῷ συνεδρίῳ τῶν πεπραγμένων ὑπόσχῃ. AMPHIL. 213 A Παρακαλῶ σε, κύριε ἀδελφέ μου, ἵνα . . . καθευδήσῃς. CONST. III, 1040 Ε Παρακαλέσαι ἵνα γένηται εἰρήνη. 1041 A Παρεκάλεσα αὐτὸν ἵνα αὐτὸς λαλήσῃ ὑπὲρ ἐμοῦ εἰς τὴν σύνοδον ἵνα γένηται ἀγάπη καὶ εἰρήνη. PORPH. CER. 409 Παρακαλεῖ τὸν δεσπότην ἵνα δεχθῇ τὰ δῶρα αὐτοῦ.

Πείθω, *to persuade, induce*. PLUT. II, 181 A Πείθωμεν τὴν Τελεσίππην ἵνα μένῃ μεθ' ἡμῶν. APOCR. Act. Andr. et Matthiae 11 Ἐπεισάς με νῦν ἵνα ἀναγγείλω σοι τὰ σημεῖα.

Περιμένω, *to wait*. MARTYR. POLYC. 1 Περιέμενε γὰρ ἵνα παραδοθῇ.

Ποιέω, *to cause, to effect*. NT. Joan. 11, 37 Οὐκ ἡδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ ;

Προσπέμπω, *to send an order or message*. EPICT. 1, 2, 19 Προσπέμψαντος γὰρ αὐτῷ Οὐεσπασιανοῦ ἵνα μὴ εἰσέλθῃ εἰς τὴν σύγκλητον, κ. τ. λ.

Προβτάσσω, *to command, order*. SEPT. 1 Esdr. 8, 19 Προσέταξα τοῖς γαζοφύλαξι Συρίας καὶ Φοινίκης ἵνα ὅσα ἐὰν ἀποστείλῃ Ἐσδρας . . . ἐπιμελῶς διδῶσιν αὐτῷ ἕως ἀργυρίου τάλαντων ἑκατόν. JOSEPH. Ant. 14, 10, 14 Προσέταξεν ἵνα . . . τούτοις μηδεὶς ἐνοχλῇ περὶ

στρατείας. 14, 10, 22 Προσέταξεν ἵνα φροντίσωμεν, κ. τ. λ. APOCR. Act. Pet. et Paul. 51 Προστάξω αὐτοῖς ἵνα πάντων ὁρώντων ἀναγάγῳσί με πρὸς τὸν πατέρα μου εἰς τὸν οὐρανόν.

Προστίθῃμι, *to add*. THEOPH. 247, 11 Προσέθηκεν ἵνα καὶ οἱ πρίγκιπες ἐκάστης σχολῆς ὁμόσωσι τοῦτο.

Συμβουλεύω, *to counsel*. NT. Joan. 11, 53 Συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν, *They took counsel together to put him to death*.

Φοβέομαι, *to fear*. PALLAD. Vit. Chrys. 53 D Φοβηθέντες οἱ ναυτικοὶ ἵνα μὴ εἰς τὴν Προκόννησον ἐκριφῶσι.

2. Ἵνα may follow ἄξιος, *dignus, worthy*. NT. Joan. 1, 27 Οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. APOCR. Nicod. Euangel. I, B, 4, 3 Ἀξιός ἐστι ἵνα λαμβάνῃ μετὰ ράβδου πληγὰς τεσσαράκοντα, *He is worthy to receive forty blows with a stick*. THEOPH. CONT. 808 Οὐδὲ ἄξιοι εἰσὶν οὗτοι ἵνα καλοὶ ᾧσιν οἱ ἱαμβοὶ, *These fellows are not worthy that the iambics should be good*; They do not deserve to have better iambics branded on their foreheads.

3. Ἵνα, in later and Byzantine Greek, may be the subject of certain verbs (called *impersonal*).

Ἀρέσκει, *placet*. SARD. 5 Ἦρεσεν ἵν', εἴ τις ἐπίσκοπος καταγγελεῖν . . . , τοῦ βαθμοῦ αὐτὸν ἀποκινήσωσιν. ATHAN. I, 170 E Ἦρεσεν ὅπως . . . ἐλθεῖν εἰς τὸ ἡμέτερον κομιτάτον σπουδάσης. COD. AFR. Can. 4 Ἀρέσκει ἵνα . . . ἀπέχωνται.

Ἀρκεῖ, *sufficit*. COD. AFR. 1255 D Ἀρκεῖ γὰρ ἵνα . . . συζητήσῃ.

Γίνεται, *fit (fio)*. CYRILL. HIER. Catech. 1, 4 Μὴ γένοιτο γὰρ ἵνα ἐν ἡμῖν ἰγένηται τὸ κατὰ τὴν ἁκαρπὸν ἐκείνην συκὴν!

Δεῖ, *debet*. NOVELL. ALEX. 21 Δεῖ δὲ αὐτοὺς ἐπισκεπτομένους τὸν λαὸν καὶ ἵνα πάντες γνωρίμους ἔχωσι τοὺς πνευματικοὺς πατέρας αὐτῶν.

Διαγορεύεται, *cautum est, it is decreed*. ANTEC. 2, 1, 29 Διηγόρεται ἵνα μηδεὶς ἀλλότριον ξύλον ἐργάσιμον τοῖς ἰδίῳι οἰκήμασι συζευχθὲν ἐξελεῖν ἀναγκασθῇ.

Ἔρχεται εἰς γνῶσιν, *it comes to any one's knowledge*. ATTAL. 272, 12 Οὐδενὶ τῶν ἀπάντων εἰς γνῶσιν ἐλήλυθεν, ἣ ἱστορία παραδέδωκεν, ἵνα χηρεύουσα βασιλεύουσα πόλις μηδένα τῆς ἀρχῆς λογίσσῃται ἄξιον.

Ἔχει, with an adverb, *it is*. APOCR. Act. Pet. et Paul. 37 Οἷς οὐ πάνν καλῶς ἔχει ἵνα ᾧσιν ἐκ τοῦ λαοῦ τῶν Ἰουδαίων.

Λείπει, *it is wanting, it wants*. APOCR. Act. Pet. et Paul. 35 Ἐδίδασκεν . . . μηδὲν ἔτι λείπειν, εἰ μὴ ἵνα . . . κατάδηλος γένηται.

Προάγει, *prodest*. APOCR. Act. Pet. et Paul. 15 Προάγει οὖν, εὖσεβέστατε βασιλεῦ, ἵνα μία πόλις ἀπόληται καὶ μὴ τὸ βασίλειόν σου.

Στοιχεῖται, *it is stipulated*. THEOPH. 531 Ἐστοιχήθη μεταξὺ Ρωμαίων καὶ Ἀράβων . . . ἵνα τελῶσιν Ρωμαίοις οἱ Ἀραβες καθ' ἡμέραν νομίματα χίλια.

Συγχωρεῖται, *it is permitted*. EUS. 9, 10, p. 457, 36 Καὶ τὰ κυριακὰ δὲ τὰ οἰκεία ὅπως κατασκευάζοιεν συγχωρεῖται, *for κατασκευάζωσιν*.

Συμφέρει, *prodest*. NT. Joan. 11, 50 Συμφέρει ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

4. Particularly, ἵνα may be the subject of ἐστί followed by a neuter adjective, or by a substantive.

Ἀναγκαῖον, *necessary*. APOCR. Act. Pet. et Paul. 66 Ἡμῖν δὲ ἀναγκαῖον ἵνα γένηται ὃ ἐπηγγέλατο ὁ διδάσκαλος ἡμῶν, *sc. ἐστί*.

Ἀξιόλογον. See Θαυμαστόν.

Ἀξιον, *worthy*. ANON. 358 Ἀξίον ἐστὶν ὅπως . . . οἱ αὐτοὶ ἐρευνήσωσι καὶ ἀναψηλαφήσωσι.

Ἀρκετόν, *sufficient*. NT. Matt. 10, 25 Ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος.

Ἄτοπον, *out of place*. SEXT. Adv. Gram. 12, p. 271 Οὐκ ἄτοπον γὰρ ἵνα συμφυέσι τε καὶ οἰκείοις χρησώμεθα τῶν πραγμάτων παραδείγμασι. ATTAL. 317, 13 Πάντων ἀτοπώτατον ἐστὶν ἵν' οἱ μὲν . . . τιμῶνται.

Δέον, *necessary, proper*. LEO. 9, 1 Δέον σοι τοίνυν . . . ἵνα παραγγέλλῃς.

Διεγνωσμένον, *agreed upon*. ATTAL. 72, 16 Ἦν αὐτοῖς διεγνωσμένον τε καὶ συγκείμενον ἵνα . . . διαταράξωσι.

Δίκαιον, *just*. APOCR. Act. Pet. et Paul. 22 Οὐ γὰρ δίκαιόν ἐστιν . . . ἵνα ἑαυτὸν διδάσκαλον εἴπῃς ἐθνῶν. NIC. II, 800 D Δίκαιόν ἐστιν ἵνα καὶ οἱ εὐλαβέστατοι μοναχοὶ ἐκφωνήσωσιν.

Θαυμαστόν, *admirable*. ATTAL. 106, 19 Θαυμαστὸν τῷ ὄντι καὶ ἀξιόλογον γέγονεν ἵνα βασιλεὺς Ρωμαίων ἀκρατῶς διώκῃ.

Κακόν, *bad*. CYRILL. HIER. Catech. 6, 11 Τί γὰρ ἦν ταύτης τῆς νόσου χεῖρον, ἢ ἵνα λίθος ἀντὶ θεοῦ προσκυνηθῇ;

Καλόν, *good*. CONST. APOST. 4, 1, 1 Καλὸν μὲν ἵνα τις τῶν ἀδελφῶν οὐκ ἔχων τέκνον προσλαβόμενος τοῦτον ἔχῃ εἰς παιδὸς τόπον.

Στυγνόν, *sad, melancholy*. THEOD. III, 615 A Ὡς δὲ εἴη στυγνὸν καὶ ἀνακόλουθον ἵνα ἐν τοῖς μακαριωτάτοις σου καιροῖς τοσαῦται ἐκκλησίαι ἄνευ ἐπισκόπων δοκῶσιν εἶναι ἢ σὴ εὐμένεια ὁμοίως ἡμῖν γινώσκει.

Συγκείμενον. See Διεγνωσμένον.

Συνήθεια, *custom*. NT. Joan. 18, 39 Ἔστι δὲ συνήθεια ὑμῖν ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα.

Ἵβρις, *insult*. LEIMON. 22 Ἵβριν γὰρ ἔλεγεν εἶναι τοῦ πατριάρχου ἵνα αὐτὸς μὲν εἰσέλθῃ λεκτικίον, ὁ δὲ πατριάρχης εἰς ἄλογον κάθηται.

5. Ἵνα is connected with certain words, or expressions, having the force of verbs.

*Αἵτησιν ποιεῖν, to petition.* EUS. 9, 9, p. 453, 38 Τὴν ὁμοίαν αἵτησιν περισπουδάστωσ πρὸς με πεποιήκασιν, δηλονότι ἵνα μὴδὲ εἰς τῶν Χριστιανῶν ταῖς πόλεσιν ἐνοικίῃ.

*Διαθήκη τίθεται, A covenant is made.* SEPT. Sir. 44, 18 Διαθήκαι αἰῶνος ἐτέθησαν πρὸς αὐτὸν ἵνα μὴ ἐξαλειφθῇ κατακλυσμῷ πᾶσα σάρξ.

*Βουλὴ γίνεταί, to resolve.* NT. Act. 27, 42 Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, equivalent to οἱ στρατιῶται ἐβουλεύσαντο.

*Γράμμα δέξασθαι, to receive a letter.* APOCR. Anton. 31 Ποτὲ ὁ ἀββᾶς Ἀντώνιος ἐδέξατο Κωνσταντίνου τοῦ βασιλέως γράμμα ἵνα ἔλθῃ εἰς Κωνσταντινούπολιν, equivalent to Ἔγραψε Κωνσταντῖος ὁ βασιλεὺς τῷ ἀββᾷ Ἀντωνίῳ ἵνα ἔλθῃ εἰς Κωνσταντινούπολιν.

*Δόγμα κελεύσασθαι.* APOCR. Act. Joan. 4 Δόγμα τῇ συγκλήτῳ ἐκέλευσατο ἵνα ἄρδην τοὺς ὁμολογούντας αὐτοὺς εἶναι Χριστιανούς φονεύσωσι, *he commanded the senate to pass a law.*

*Ἐντολὴν διδόναι, to give a commandment.* NT. Joan. 11, 57 Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν ἵνα, ἐάν τις γνῷ ποῦ ἐστι, μηνύσῃ. 13, 33 Ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους.

*Ἐξουσίαν διδόναι, to give power, to empower.* NT. Joan. 17, 2 Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

*Ἐπιθυμία, desire.* JOSEPH. Apion. 1, 33 Ἐπιθυμίαν τοῦ βασιλέως ἵνα τοὺς θεοὺς ἴδῃ φησὶν ἀρχὴν γενέσθαι τῆς τῶν μαρῶν ἐκβολῆς, = τὸ τὸν βασιλέα ἐπιθυμῆσαι ἰδεῖν.

*Εὐκαιρίαν ζητεῖν, to seek opportunity.* LEIMON. 30 (39) Ἐζητεῖ εὐκαιρίαν ἵνα ἐπιβῇ.

*Θέσπισμα τυγχάνει.* PORPH. Cer. 480 Θέσπισμα δὲ ἀρχαῖον τυγχάνει βασιλικὸν ἵνα μηδεὶς λαμβάνει χαριστικὴν.

*Νόμον διδόναι or ἐκφωνῆσαι, to promulgate or make a law.* SEPT. 2 Mac. 2, 2 Δοὺς αὐτοῖς τὸν νόμον ἵνα μὴ ἐπιλάθωνται τῶν προσταγμάτων τοῦ κυρίου. CHRON. 596, 14 Ἐκφωνήσας περὶ τούτου θεῖον αὐτοῦ νόμον ἵνα μήτε αὐλὸς ἢ κιθάρᾳ ἢ ἄλλο τι μουσικὸν λέγειν ἐν κυριακῇ, for λέγῃ τις, or λέγωσιν.

*Σκοπός, object, intention.* DID. ALEX. 281 B Ὁ οὖν σκοπός ἐστιν ἵνα πρὸς ἀκεραίους ἀπὸ ἐκατέρας λέξεως τὴν ἀντίθεσιν ποιοῦνται.

*Φόβος ἔχει, to be apprehensive.* ATTAL. 75, 11 Φόβος εἶχε τοὺς πλείστους ἵνα μὴ συληφθῶσι κατηγορούμενοι, equivalent to ἐφοβοῦντο οἱ πλείστοι.

*Χρείαν ἔχειν, to have need, to need.* NT. Joan. 2, 25 Οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου. APOC. 21, 23 Καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης ἵνα φαίνωσιν ἐν αὐτῇ.

6. In connection with ὥρα or καιρός, ἵνα seems to have the force of a *relative* word. NT. Joan. 12, 23 Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου, *The hour has come that the son of man should be glorified.* 16, 2 Ἐρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνων ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ. AMPHIL. 213 C Καιρὸς ὑπάρχει . . . ἵνα . . . ἔλθωσι. APOCR. H.

Anton. 25 Ἐρχεται καιρὸς ἵνα οἱ ἄνθρωποι μανῶσι, *The time will come when men will become mad.*

7. Ἴνα may be put in logical apposition with τοῦτο, αὕτη, οὕτω.

Τοῦτο, *this*. XEN. Cyr. 6, 2, 11 Ἐπεμελείτο γὰρ καὶ τούτου ὁ Κῦρος ὅπως ἀλίσκονται παρ' ὧν ἔμελλε πείσεσθαι τι. NT. Luc. 1, 43 Καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με; Act. 9, 21 Εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; 3 Joan. 4 Μειζοτέραν τούτων οὐκ ἔχω χαρὰν ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. APOCR. Act. Pet. et Paul. 65 Ἔστι λόγος περὶ τούτου ἵνα σε ἐπερωτήσωμεν, *We have our reasons for asking you.* Act. Andr. 6 Ἐμοὶ δὲ, εἰ μὴ τοῦτο συναινέσαι ἔλθῃς ὅπως τοῖς παντοδυνάμοις θεοῖς τὰς θυσίας προσενέγκῃς, κ. τ. λ. JOSEPH. Ant. 12, 11, 1 Μὴ τοῦτο, εἶπεν, ἥλιος ἐπίδοι γενόμενον ἵνα ἐγὼ τὰ νῶτά μου δείξω τοῖς πολεμίοις. 14, 10, 17 Τοῦτό τε αἰτησάμενος ἵνα ἐξῇ αὐτοῖς ποιεῖν, τηρῆσαι καὶ ἐπιτρέψαι ἔκρινα. BARN. 14. SARD. 3 Καὶ τοῦτο προστεθῆναι ἀναγκαῖον ἵνα μηδεὶς . . . διαβαίνῃ. Ibid. 15. EUS. 9, 9, p. 457, 38. BASIL. II, 535 C Οὐδὲ γὰρ ἐπὶ τούτῳ πάρεσμεν ἵνα στιβάσιν ἀναπέσωμεν. EPIPH. I, 721 B Αἰτεῖται παρ' αὐτῶν τὸ αἶτημα τοῦτο ὅπως δέξωνται Ἀρειον μετ' αὐτῶν εἰς κοινωνίαν.

Αὕτη, *this*, by attraction, for τοῦτο. NT. Joan. 15, 12 Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ ἵνα ἀγαπᾶτε ἀλλήλους. 2 Joan. 6 Αὕτη ἐστὶν ἡ ἀγάπη ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ. MAL. 493 Ἡ δὲ μελέτη αὐτῶν ἦν αὕτη· ἵνα, ὥς κάθηται ἐν τῷ τρικλίνῳ ἐσπέρας εἰσέλθωσι καὶ σφάξωσι τὸν αὐτὸν βασιλέα. NIC. II, 800 D Εἰ ἔστι τάξις αὕτη ἵνα καὶ οἱ μοναχοὶ ἐκφωνήσωμεν, *If it is in order that we monks also should express our opinion (should vote).*

Οὕτως or Οὕτω, *thus, as follows*. DIOD. 14, 101 Αἱ γὰρ κατὰ τὴν Ἰταλίαν Ἑλληνίδες πόλεις ἐν ταῖς συνθήκαις εἶχον οὕτως· ἵν', ἥτις ἂν ὑπὸ τῶν Λευκανῶν λεηλατηθῇ χώρα, πρὸς ταύτην ἅπαντες παραβηθῶσιν. NIC. II, 732 A Οὕτω στοιχεῖ πᾶσιν ἵνα δεξόμεθα αὐτούς. THEOPH. 555, 9 Ἐστοιχήθη ἡ εἰρήνη οὕτω· ἵνα ὁ βασιλεὺς παύσῃ, κ. τ. λ.

8. In the following passage ἵνα with its verb is equivalent to the article τό with the infinitive. APOPHTH. Ammon. 4 Τρεῖς λογισμοὶ ὀχλοῦσί με· ἡ τὸ πλάζεσθαι ἐν τοῖς ἐρήμοις, ἡ ἵνα ἀπέλθω ἐπὶ ξένης, . . . ἡ ἵνα ἐγκλείσω ἑαυτὸν εἰς κελλίον.

## § 89.

In the following passage, ἵνα with the subjunctive denotes *indignation*. EPICT. 1, 29, 16 Σωκράτης οὖν ἵνα πάθῃ ταῦτα ὑπ' Ἀθηναίων; . . . Ἴν' οὖν τὸ Σωκράτους σωματίον ἀπαχθῇ καὶ συρῇ ὑπὸ τῶν ἰσχυροτέρων . . . κακείνο ἀποψύχῃ;

It must be observed here that the modern Greek, in expressions of *indignation* or *contempt*, uses the present or aorist subjunctive with νά (ἵνα), negatively νὰ μὴ; as Ἐγὼ νὰ φύγω; *Am I to go away? Do you mean to say that I must go away?* Ἐσὺ νὰ βασιλεύῃς; *Your rule over us? Ἐμένα νὰ ὑβρίσῃς; To insult me?*



## § 90.

“*Ἰνα* with its verb, in later and Byzantine Greek, is sometimes used in *exhortations, mild commands, entreaties, or decrees*. SEPT. 2 Macc. 1, 9 Καὶ νῦν ἵνα ἄγητε τὰς ἡμέρας τῆς σκηνοπηγίας τοῦ Χασελεῦ μηνός. NT. Ephes. 5, 33 Πλὴν καὶ ὑμεῖς οἱ καθένα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτὸν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα. APOCR. Thom. Euangel. 15, 3 Ἰνα εἰδῆς, ἀδελφε, ὅτι ἐγὼ μὲν παρέλαβον τὸ παιδίον ὡς μαθητὴν, *You must know, brother, that I received this boy as a pupil*. EPICT. 4, 1, 4 Ἰνα μὴ μωρὸς ᾖ, ἀλλ’ ἵνα μάθῃς, ἃ ἔλεγεν ὁ Σωκράτης, *You must not be foolish, but you must learn what Socrates was wont to say*. AMPHIL. 192 C Λέγουσι τῇ ἐλεεινῇ συνενῶν αὐτοῦ, Ἰνα γινώσκῃς ὅτι ὁ ἀνὴρ σου, ὃν ἡρετίσω, οὐκ ἔστι Χριστιανός. APOPHTH. Phoc. 1 Ἰνα οἶδας, ἀββᾶ Ἰάκωβε, ὅτι μετὰ τῶν Διφυσιτῶν κοινωνῶν ἀπόλλεις τὴν ψυχὴν σου. MARTYR. ARETH. 12 Ἰνα μόνον εἴπητε. CONST. III, 1016 E Καὶ εἶπεν αὐτῷ ὁ αἰρετικὸς Στέφανος ὅτι Ἰνα οἶδας παραλέλειπται εἰς αὐτό. MAL. 334, 18 Εἰ θέλετέ με βασιλεῦσαι, ἵνα πάντες Χριστιανοὶ ἔστέ, *If you wish me to be your king, you must all become Christians*. 404, 18 Οὐ χρεῖα ὄπλων, ἀλλ’ ἵνα ρίπτετε ἐκ τούτου εἰς τὰ ἐρχόμενα κατέναντι ἡμῶν πλοῖα, καὶ καίονται. LEO. 9, 28 Ἐὰν δὲ διὰ μακρᾶς ὁδοῦ μέλλῃς πορεύεσθαι . . . , ἵνα ἐθίξῃς τὰ στρατεύματα περιπατεῖν ἐν τάξει. 12, 55 Ἀπὸ τότε δὲ ἵνα συστέλλουσιν αὐτὰ καὶ ἐν τοῖς θηκαρίοις αὐτῶν ἀποτιθῶσιν. PORPH. Adm. 170 Ἰνα γένηται ἄρχων καὶ ἔστιν ὑπὸ τοῦ λόγου ἡμῶν. THEOPH. CONT. 247 Ἰνα μὴ λέγῃς, κυρὰ, ὡς οὐδὲ κὰν τούτῳ σε ἡξιωσάμεθα, *You must not say, madam, that we have not treated you even to this*. TYPIC. 32, p. 210 Τελευτησάσης δέ μου, ἵνα λέγητέ τροπάρια ἀναπαύσιμα.

So in the first person plural. CHRON. 552; 21 Εἰ θέλετε βασιλεύειν με ὑμῶν, ἵνα πάντες Χριστιανοὶ ἔσμεν, *Let us all be Christians*.

## § 91.

In the following sentence, ἵνα with the subjunctive expresses a *wish*. APOCR. Nicod. Euangel. I, B, 5, 2 Τὴν ἀλήθειαν τοῦ Ἰησοῦ ἵνα παραλάβῃς! *Mayest thou receive the truth of Jesus!* (intended as a curse).

In modern Greek, the aorist subjunctive with νά (ἵνα) is used when the wish refers to future time; as, Νά σκάσῃς! (classical διαρραγείης!) *Mayest thou burst asunder!* Νὰ χαθῇς! (classical ἀπόλοιτο!) *Perish thou!*

## § 92.

In Byzantine Greek, the future is sometimes formed by means of ἵνα and the present or aorist subjunctive. APOCR. Nicod. Euangel. I, B, 4, 1 Ὑμεῖς ἵνα εἴπωμεν τῇ μεγαλειότητί σου τί εἶπεν αὐτός, *We will tell thy majesty what this man said*. 10, 6 Σήμερον, λέγω σοι ἀλή-

θειαν, ἵνα σε ἔχω εἰς τὸν παράδεισον. AMPHIL. 222 B Ἐὰν ἔλθω εἰς τὴν αὔριον ἕως ὥρας ἑκτης, τί ποιεῖς; ὁ δὲ ἔφη, Ἴνα ἀποθάνω. Λέγει αὐτῷ ὁ ἅγιος, Ναὶ, ἵνα ἀποθάνῃς τῇ ἀμαρτίᾳ ζήσης δὲ τῷ Χριστῷ μου. 222 C Ἐὰν ζήσης ἕως αὔριον, ἵνα βαπτισθῶ. EPIPH. I, 611 B Τὸ οὖν πρὸ ἐωσφόρου ἵνα εἴπῃ πρὸ τοῦ εἶναι τι καὶ κτισθῆναι, *will say, equivalent to ταὐτὸν σημαίνει τῷ, it means the same thing.* SCYL. 643, 12 Ἐὼ σε ἔκτισα, φοῦρνε, ἐὼ ἵνα σε χαλάσω, *I built thee, O oven, I will demolish thee.*

## § 93.

In modern Greek, νά (ἵνα), negatively νὰ μὴ (ἵνα μὴ), may follow ἴσως; as, Ἴσως νὰ ἔλθῃ, *Perhaps he will come.* Ἴσως νὰ μὴν ᾔνῃ ἐδῶ, *It is possible he may not be here; Perhaps he is not here.*

So NOVELL. ALEX. 9 Ἀλλὰ τὸν μὲν ἐνάρετον βίον ἴσως ἵνα ἔχωσιν, *But they may perhaps lead a virtuous life.*

## § 94.

Ἴνα, *that, in order that, to the end that, for the purpose of*, has the force of the limiting accusative. This is its usual signification in classical Greek.

Examples from later and Byzantine authors. With the *indicative* (§ 88): NT. 1 Cor. 4, 6 Τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. 13, 3 Ἐὰν παραδῶ τὸ σῶμά μου, ἵνα καυθήσομαι (v. l. καυθήσωμαι). Gal. 4, 17 Ἐκκλείσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. 1 Pet. 3, 1 Ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα, καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθῶσιν (v. l. κερδηθῶσονται). APOCR. Thom. Euangel. 8, 1 Ἴνα αὐτοὺς καταράσομαι. Nicod. Euangel. I, B, 2, 5 Ἴνα φονεύσουσιν. II, 2 (18), 2 Ἴνα σωθῆσεται. Act. Paul. et Thecl. 11 Ἴνα γάμοι μὴ γίνονται, ἀλλ' οὕτως μένουσιν. 29 Ἴνα ζήσεται. Act. Philip. 34 Ἴνα καθέλωσιν τὸν Φίλιππον καὶ ἀροῦσιν ἀπ' αὐτοῦ τοὺς σιδηροὺς κόρακας. BARN. 7 Ἴνα δεῖ. IGNAT. Ephes. 4 Ἴνα ἄδετε. MARTYR. IGNAT. (inedit.) 4 Οὐκ ἔθιγον αὐτοῦ τῶν σαρκῶν, ἵνα τὸ λείψανον αὐτοῦ ᾔν φυλακτήριον τῇ Ρωμαίων πόλει, for ἵνα εἴη. HIPPOL. 65, 90. 225, 65 Ἴνα ἔσται. AMPHIL. 189 C Ἴνα καὶ ἐν τούτῳ καυχῶμαι.

With the *perfect subjunctive*: IREN. 1, 9, 1 Καὶ ἐπὶ τῶν λοιπῶν συζυγιῶν ἠρκέσθη τῇ τῶν ἀρρένων προσηγορίᾳ . . . ἵνα τὴν ἐνότητα διὰ πάντων ᾗ πεφυλακώς.

With the *future optative* (§ 88): HERODIAN. 2, 2, 10 Ἴν' οὖν αὐτοὺς ἐκβιάσονται ὑπακοῦσαι, πανδημεὶ συνήλθον. EUS. 2, 15 Ὡς ἂν καταλείψοι. Id. 6, 46, p. 319, 26 Ὡς ἂν ἀπαντήσοι. Id. 8, 9, p. 387 Ὡς ἂν αὐτῶν οἶκτον λάβοιεν, φειδῶ τε παίδων καὶ γυναικῶν ποιήσονται. EPIPH. I, 379 D Ὡς ἔστι πρέπον τῇ αὐτοῦ εἰς πάντας ὠφελείᾳ, ἵν' οἱ μετανοήσαντες τῆς παρ' αὐτοῦ ἀμνηστίας τυχόντες τὸ σωτήριον κτήσονται. AGATH. 37 Ὅπως παρα-

στήσονται. 47 Ὡς ἂν ἀνακαλέσονται. MENAND. 282. 285, 14. 290, 1 Ὡς ἂν ἔσοιτο. 292, 7 Ὡς ἂν μὴ ἀναχωρήσοι.

## § 95.

In later and Byzantine Greek, *ἵνα* often denotes a *result*; that is, it has the force of *ὥστε*, *that*, *so that*, *so as*. SEPT. Sap. 13, 9 Εἰ γὰρ τοσοῦτον ἰσχυσαν εἰδέναι, ἵνα δύνωνται στοχάσασθαι τὸν αἰῶνα, τὸν τούτων δεσπότην πῶς τάχιον οὐχ εὖρον; 14, 3 Ἡ δὲ σὴ, πάτερ, διακυβερνᾷ πρόνοια, ὅτι ἔδωκας καὶ ἐν θαλάσῃ ὁδὸν καὶ ἐν κύμασι τρίβον ἀσφαλῆ, δεικνὺς ὅτι δύνασαι ἐκ παντὸς σῶζειν, ἵνα καὶ ἄνευ τέχνης τις ἐπιβῇ. JOSEPH. Bell. Jud. 4, 3, 10 Πρὸς τοσοῦτον ἤκομεν συμφορῶν ἵνα ἡμᾶς ἐλεήσωσι καὶ πολέμιοι; 5, 9, 4 Ὅμοια δὲ τῷ Ἀσσυρίῳ Ρωμαῖοι δρῶσιν ἵνα καὶ ἄμυναν ὑμεῖς ὁμοίαν ἐλπίσητε; 6, 2, 1 Μὴ γὰρ ἔγωγέ ποτε γενοίμην ζῶν οὕτως αἰχμάλωτος, ἵνα παύσωμαι τοῦ γένους, ἢ τῶν πατρίων ἐπιλάθωμαι. EPICT. 2, 6, 23. CONST. APOST. 1, 6, 2 Τί γάρ σοι καὶ λείπει ἐν τῷ νόμῳ τοῦ θεοῦ, ἢ ἐπ' ἐκείνα τὰ ἐθνόμυθα ὁρμήσης; CLEM. ROM. Homil. 2, 29 Οὐ γὰρ ἐσμὲν οὕτως νήπιοι, ἵνα πανοῦργον ἐνσπείρης ἡμῖν ὑποψίαν τοῦ νομίζειν σέ τι τῶν ἀπορρήτων εἰδέναι. 2, 30 Τίς τῆς ψυχῆς χρεῖα γίνεται, ἵνα χωρισθῇ τοῦ σώματος; 3, 12 Μὴ προφητεύων ἀμαυρὰ καὶ ἀμφίβολα, ἵνα ἄλλου προφήτου χρεῖαν ἔχῃ τὰ λεγόμενα πρὸς ἐπίγνωσιν. PLUT. II, 67 F. 179 B Μὴ γένοιτό σοι οὕτως, ὦ βασιλεῦ, κακῶς, ἵνα ἐμοῦ ταῦτα βέλτιον εἰδῇς. 333 A Τί μοι πώποτε τοιοῦτο συνέγνως, ἵνα τοιαύταις με κολακείῃς ἡδοναῖς; 1115 A Ποῦ γὰρ ὦν τῆς ἀοικῆτου ἔγραφεν, ἵνα . . . ἐντύχῃς μηδὲ ἀναλάβῃς, κ. τ. λ. ANTON. 2, 11 Οὔτε ἂν τηλικούτου ἤμαρτεν . . . , ἵνα τὰ ἀγαθὰ . . . συμβαίῃ. JUST. Ad Graec. 1 Οὐ γὰρ τοιαύτης ἀρετῆς ἐπιδικάζομαι, ἵνα τοῖς Ὀμήρου μύθοις πείθωμαι. CLEM. ALEX. 81, 43 Οὐδὲ γὰρ αἰσθήσεως, ἵνα καὶ θανάτου, μετειλήφασιν, sc. μεταλάβωσιν. 533, 31 Οὐδὲ ἄνθρωπος ἦν κοινὸς ἵνα καὶ βοηθεῖ τινος κατὰ σάρκα δεηθῇ. SEXT. Adv. Physic. p. 682. HIPPOCR. 38, 6. 40, 62. 97, 9. 98, 15. 232, 53. PHILOSTR. Vit. Apoll. 8, 7, 12, p. 347 Οὐδὲ γὰρ σοφώτατοι τῶν Ἑλλήνων Ἀρκάδες, ἢ ἑτέρου τι ἀνθρώπου πλέον περὶ τὰ λογιστικὰ τῶν σπλάγχχνων φαίνωσιν. ATHAN. I, 390 C Οὐ γὰρ Ρωμαϊκὴ ἐστὶν ἡ κρίσις, ἢ ὥς βασιλεὺς πιστευθῇς. 891 B. 892 B Τί γὰρ ἐκείνη λείπει, ἵνα καινότερα ζητήσῃ τις; EPIPH. I, 638 A. CHAL. 821 C. APOPHTH. Isaac. 2 Μὴ γὰρ κοινοβιάρχης εἰμὶ ἵνα διατάξω αὐτῷ; Johan. Pers. 1 Ἐγὼ τίς εἰμὶ, ἵνα ἐλέγξω αὐτούς; MAL. 26, 17 Οὐδὲ ἡμᾶς τοιοῦτος ἔρως κατεῖχεν, ἵνα περὶ τούτου ζητήσαιτε. CHRON. 575, 15 Ἐγὼ θέλω εὐρεῖν νεωτέραν εὐμορφον πάνν, ἵνα τοιοῦτον κάλλος μὴ ἔχῃ ἄλλη γυνὴ ἐν Κωνσταντινουπόλει. THEOPH. 161, 7 Τίς γὰρ εἰμὶ, ἵνα εἰς ἐμὲ τοῦτο γένηται; PORPH. Adm. 119, 18 Κλῶσαι ἔχω νήματα μετὰ τῆς ἀτράκτου καὶ ἡλακάτης, ἵνα μέχρις ἂν ζῶσιν οἱ Ρωμαῖοι, μὴ δυνηθῶσιν ἐξυφάναι ταῦτα.

## § 96.

*ἵνα*, in later and Byzantine Greek, is sometimes *omitted*. CLEM. ROM. Homil. 13, 3

Ἐάσατέ με προσαγάγω ὑμᾶς παραστήσαι τῇ μητρί. HERM. 3, 1 Περὶ ὄραν πέμπτῃν μέλλω φανισθήσομαί σοι. CYRILL. HIER. Procat. 1 Γένοιτο δὲ καὶ ὑπὸ τοῦ βασιλέως εἰσαχθῆτε. APOPTH. Agathon. 11 Κελεύεις λάβω αὐτό; VIT. SAB. 226 C Ἐδυσώπει ἀπολυθῆ.

So when it denotes *purpose* (§ 94). THEOD. II, 479 C Ταῦτα δὲ ἔφη σπουδαιότερον τὸν προφήτην περὶ τὴν τοῦ λόγου διακονίαν ποιῇ.

### § 97.

1. In later and Byzantine Greek, ἵνα sometimes takes the place of ὅτι, *that*. EPICT. 2, 1, 1 Ὅμως δὲ σκεψώμεθα κατὰ δύναμιν εἰ ἀληθές ἐστι τόδε· ἢ ἢ ἅμα μὲν εὐλαβῶς, ἅμα δὲ θαρρούντως ποιεῖν, *Nevertheless let us consider according to our ability the following proposition: that it is possible to act cautiously and boldly at the same time*. APOCR. Nicod. Euangel. I, B, 4, 1 Καὶ ποῖον ναὸν εἶπεν ἵνα καταλύσῃ; *And what temple did he say he would destroy?*

2. Sometimes ἵνα is equivalent to ὅτι or διότι, *because*.<sup>204</sup> SOCR. 5, 16, p. 282, 20 Ὅς ἔλεγε δεινὰ πεπονημένοι τὴν Ἑλλήνων θρησκείαν, ἵνα μὴ καὶ ὁ εἰς ἀνδριάς ἐχωνεύθῃ, ἀλλ' ἐπὶ γέλῳ τῆς Ἑλλήνων θρησκείας φυλάττηται. LEIMON. 96 Κἀγὼ ἵνα στρέψω τὸ καμάσιόν μου ἐγκαλεῖτέ με; *Do you find fault with me because I have turned my coat inside out?*

The following passages also seem to come under this head. NT. Marc. 4, 12 Ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσι, καὶ ἀκούοντες ἀκούωσι καὶ μὴ συνιῶσι. (Compare Matt. 13, 13 Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, κ. τ. λ.) JOAN. 8, 56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν· καὶ εἶδε καὶ ἐχάρη, *Abraham your father rejoiced to see my day; yea, he saw it and was glad*.

### § 98.

#### *The Moods with Ὡστε.*

1. Ὡστε, *that*, with the *present* or *aorist infinitive*, after certain verbs, is equivalent to ἵνα after the same verbs (§ 88, 1). IL. 9, 42 Εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσεται ὥστε

<sup>204</sup> APOLLON. Conj. 510, 17 Ἐχει δὲ καὶ τὰς συνδεσμικὰς διαφορὰς δύο οὐσας, μίαν μὲν αἰτιολογικὴν, ἑτέραν ἀποτελεστικὴν. Ἐν γὰρ αἰτία τοῦ ἀναγνώαι φαμεν οὕτως· Ἴνα ἀναγνῶ ἐτιμήθην, Ἴνα λοιδορήσω ἐπεπλήχθην. 512 Ὁ γοῦν λέγων Ἴνα γράψω ταῦτά μοι ἐγένετο ὁμολογεῖ τὸ ἤδη γεγραφέναι, ὥστε ἐνήργησεν ἡδὴ τὸ ἔγραψα καὶ αἰτίαν κατ' αὐτοῦ ἐπήγαγε. Synt. 3, 28 Ἰδοὺ γὰρ κατ' αἰτιολογικὴν σύνταξιν ἡνίκα φαμέν Ἴνα ἀναγνῶ ἐτιμήθην, Ἴνα ἀναστῶ ἡνιάθη Τρύφων. THEODOS. 1035 Ἔστι δ' ὅτε καὶ αἰτίαν [δηλοῖ ἢ ὑποτακτικὴ], ὥς ἐν τῷ Ἴνα τιμήθῃ ἐλυπήθης.

νέεσθαι, *is eager to return*. HEROD. 4, 145 Ἐνήγε σφέας ὥστε ποιέειν ταῦτα, *He induced them to do these things*. 6, 5 Οὐ γὰρ ἔπειθε τοὺς Χίους ὥστε ἐωϋτῷ δοῦναι νέας.

Ἀναγκάζω, *to compel, urge*. MAL. 112 Ἀναγκάζουσι τὸν Ἀντήνορα . . . ὥστε ἐξελθεῖν.

Ἀξιώω, *to pray, beseech, beg, wish*. APOCR. Nicod. Euangel. I, A, 1, 2 Ἀξιούμεν τὸ σὸν μέγεθος ὥστε αὐτὸν παραστήναι τῷ βήματί σου καὶ ἀκουσθῆναι.

Βουλεύομαι, *to contrive*. MAL. 385, 15 Ἐβουλεύσατο . . . ὥστε ἐκβληθῆναι.

Γράφω, *to write*. MAL. 385, 20 Γράφων, φησὶ, Ζήνωνι ὥστε λαβεῖν αὐτὸν λόγον.

Δέομαι, *to pray, beg*. MAL. 248 Δεόμενοι ὥστε παρασχεθῆναι αὐτοῖς.

Διατάσσομαι, *to decree, order*. MAL. 195, 13 Διετάξατο ὥστε πάντα τοὺς σὺν αὐτῷ ὑπερασπιστὰς καὶ συμμάχους βασιλεύειν.

Εἰπεῖν, *to say*. THEOD. II, 161 A Εἰπεῖν τῇ Ἱερουσαλὴμ καὶ πάσῃ τῇ Ἰουδαίᾳ φυλῇ ὥσται σαλπίσαι.

Εἰσηγέομαι, *to advise*. THEOD. II, 206 C Εἰσηγήσασθαι αὐτῷ τε τῷ βασιλεῖ καὶ τοῖς ἄρχουσιν ὥστε δικαίως δικάζειν.

Εὔχομαι, *to pray*. MAL. 65 Ἡὔξατο Μωσῆς τὸν θεὸν ὥστε πέμψαι αὐτῷ πληγὰς.

Ἐχω, *to be able*. JOSEPH. Ant. 12, 9, 6 Εἶχον μὲν ὥστε τὴν πολιορκίαν ἀφέντες ἐπὶ τὸν Φίλιππον ὁρμᾶν.

Θεσπίζω, *to decree*. VIT. SAB. 265 C Ἐθέσπισεν δὲ ὥστε κατὰ μὲν σάββατον τὴν σύναξιν . . . ἐπιτελεῖσθαι.

Νομοθετέω, *to legislate, to make a law*. THEOD. 1, 203 A Ἐνομοθέτησε τῷ Ἰσραὴλ ὁ θεὸς ὥστε, εἰ πολιορκούντων αὐτῶν τὴν πόλιν πρεσβεύσαιντο ἐκεῖνοι καὶ φιλίαν ἀσπάζαιντο, δέξασθαι τὴν πρεσβείαν.

Ὅρίζω, *to decree*. SOCR. 5, 8, p. 271 Ὁρίσαν δὲ ὥστε, εἰ χρεῖα καλέσοι, τὰ καθ' ἑκάστην ἐπαρχίαν ἵνα ἢ τῆς ἐπαρχίας σύνοδος διοικῇ, where ἵνα is superfluous.

Παραβάλλω, *to enjoin, request*. APOCR. Poemen. 93 Παρέβαλε αὐτοῖς ὥστε ἀναγγεῖλαι.

Παραινέω, *to advise*. THEOD. I, 206 A Παρῆναι αὐτοῖς ὥστε μηδεμίαν πρὸς ἐγγχωρίους ἐπιγαμίαν ποιήσασθαι.

Παρακαλέω, *to pray, beg*. APOCR. Act. Barn. 7 Καὶ Δούκιος δὲ παρεκάλει ὥστε ἐπίσκεψιν λαβεῖν τὴν πόλιν αὐτοῦ Κυρήνην. Ibid. Βαρνάβας δὲ παρεκάλει ὥστε ἐλθεῖν αὐτοὺς ἐν Κύπρῳ καὶ ποιῆσαι τὸν χειμῶνα. 8 Παρεκάλουν ὥστε κάμῃ συνακολουθῆσαι αὐτοῖς. SOCR. 7, 37 Παρεκάλεσε τὸν Ἀττικὸν ὥστε εἰς τὸν τόπον αὐτοῦ ἕτερον χειροτονῆσαι. THEOD. III, 339 A Παρακαλεῖ ὥστε τὸν ἀρίστων γυναικῶν συνεργὸν γενέσθαι.

Παρέχω, *to grant*. JOSEPH. Ant. 12, 4, 6 Παρασχέειν αὐτῷ ὥστε πληρῶσαι τὴν ἐπιθυμίαν.

2. Ὡστε, with the *optative* or *infinitive*, sometimes appears as the subject of a sentence (compare § 88, 3).

Ἀρέσκει, *it pleases*. EUS. 9, 9, p. 454 Ἦρεσεν οὖν ὥστε . . . . βεβαιώσαιμι. COD. AFR. 3 Ἦρεσεν ὥστε τοὺς τρεῖς βαθμοὺς τούτους . . . . ἐγκρατεῖς εἶναι.

Διαγορεύεται, *it is decreed*. ANTEC. 2, 6, p. 198 Διαγορεύεται ὥστε τὰ μὲν κινητὰ πράγματα πανταχοῦ τῆς τριετίας οὐσουκαπιτεύεσθαι.

Δοκεῖ, *it seems good*. MAL. 113, 19 Ἐδοξεν ὥστε λαβεῖν, *It seemed good to take*.

3. Ὡστε, with the *infinitive*, is used in connection with certain expressions having the force of verbs (compare § 88, 5).

Ἐξουσίαν δοῦναι, *to give power or authority*. EUS. 9, 9, p. 454, 20 Μηδενὶ ἐξουσία δοθῇ ὥστε τοὺς ἡμετέρους ἐπαρχιώτας ὑβρεσι καὶ σεισμοῖς ἐπιτρίψαι.

Ὅραμά ἐστιν ὀφθέν, *there is a dream*. APOCR. Act. Barn. 7 Ὅραμα δὲ ἦν καθ' ὕπνον ὀφθέν τῷ Παύλῳ ὥστε σπεῦσαι αὐτὸν ἐπὶ Ἱερουσαλὴμ, *Paul was commanded in a dream to hasten to Jerusalem*.

Ὅρκοις δεσμοῦν, *to bind by an oath*. THEOD. III, 672 D Ὅρκοις δεσμοῖ τὸν τρισάθλιον ὥστε καὶ τῇ τοῦ δόγματος δυσσεβεῖα παραμείναι, καὶ τοὺς τάναντία φρονούντας πάντοθεν ἐξελάσαι.

Ὅρον θέσθαι, *to make it a rule*. CHAL. 984 D Ἐγὼ ὅρον ἐθέμην ὥστε τοῦ μοναστηρίου μὴ ἐξελθεῖν, *I have made it a rule not to go out of the monastery*.

4. In the following example, ὥστε is put in logical apposition with πρᾶγμα (compare § 88, 7). APOCR. Act. Philip. in Hellad. 14 Ἐρχεται ἐπὶ σοὶ παράδοxon πρᾶγμα, ὅπερ λαληθήσεται εἰς γενεὰς γενεῶν, ὥστε καὶ κατέλθης ζῶν κάτω εἰς τὸν Αἰδην.

## § 99.

Ὡστε, *that*, preceded by a demonstrative pronoun or adverb, expressed or understood, denotes a *result* or an *effect*. This use of ὥστε is very common in classical Greek.

When it refers to an *expected result* or *event*, it may, in later and Byzantine Greek, take the *present* or *orist subjunctive*. BASIL. II, 414 E Ὡστε παντὶ λόγῳ ἐπάναγκες ἦ, ἢ τῷ θεῷ ὑποτάσσεσθαι κατὰ τὴν ἐντολὴν αὐτοῦ, ἢ ἄλλοις διὰ τὴν ἐντολὴν αὐτοῦ. PORPH. Adm. 73, 22 Οὕτω δὲ χρὴ συμφωνεῖν μετ' αὐτῶν, ὥστε, ὅπου ἂν χρεωποιηθῇ αὐτοὺς ὁ βασιλεὺς, ποιήσωσι δουλείαν.

## § 100.

Ὡστε, with the *present* or *orist infinitive*, is not unfrequently equivalent to *in order that*, *to the end that*, *for the purpose of* (§ 94).

In later and Byzantine Greek, it is found also with the *subjunctive*, or with the *future indicative*.

With the *present infinitive*: THUC. 1, 121 *Χρήματα δ' ὥστ' ἔχειν εἰς αὐτὰ οἴσομεν.* JOSEPH. ANT. 12, 8, 3 *Τοὺς μὲν κλίμακας, ὥστε ἀναβαίνειν ἐπ' αὐτὰ, τοὺς δὲ μηχανήματα προσφέροντας.* THEOD. I, 141 C. MAL. 307 *Ἐκτισε δὲ καὶ τὸ στάδιον . . . ὥστε μὴ ἀπιέναι ἐν κοτρίγαις καὶ στεφανοῦσθαι.*

With the *aorist infinitive*: SEPT. GEN. 15, 7 *Ἐγὼ ὁ θεὸς ὁ ἐξαγαγὼν σε ἐκ χώρας Χαλδαίων ὥστε δοῦναί σοι τὴν γῆν ταύτην.* PHILON. II, 553, 29 *Τούτοις κατεπῆδεν ὁ δυστυχῆς, ὥστε βελτιῶσαι τὸν Γάϊον.* APOCR. ACT. ANDR. 14 *Προσεγγίσει ὥστε λύσαι τὸν μακάριον Ἀνδρέαν.* BASIL. III, 419 C *Ἐτυχεν ἐν αὐτῷ τῷ καιρῷ φάρμακον λαβὼν ὥστε πιεῖν.* EPHES. 1005 B *Οὐχ ὕβρεως ἕνεκα ἀπεσταλμένοι, οὐχ ὥστε ἐφύβριστόν τι πράξαι.* THEOD. I, 165 C. 344 D.

With the *subjunctive*: THEOPH. 417 *Τὸν Πρίσκον σὺν πάσαις ταῖς Ρωμαϊκαῖς δυνάμεσιν ἐπὶ τὸν Ἰστρον ποταμὸν ἐπεμφεν, ὥστε τὰ Σκλαβινῶν ἔθνη διαπερᾶσαι κωλύσῃ.*

With the *future indicative*: APOCR. ACT. PHILIP. in HELLAD. 23 *Ἦλθον ἐπὶ σὲ ἀπενέγκαι σε πρὸς τὸν ἀπόστολον, ὥστε σε ζῶντα παρέξει μοι.*

## § 101.

### *The Moods with Ἔως, Ἀχρι, Μέχρι.*

1. *Ἔως, until*, is found with the *aorist infinitive*. SEPT. GEN. 10, 19 *Καὶ ἐγένετο τὰ ὅρια τῶν Χαναανίων ἀπὸ Σιδῶνος ἕως ἐλθεῖν εἰς Γεραρά, And the border of the Canaanites was from Sidon as you come to Gerar.* THEOPH. 305 *Διώκειν τὸν Γελίμερα ἕως αὐτὸν ζῶντα ἢ νεκρὸν λαβεῖν.*

2. *Ἔως* or *Ἔως ἄν, until*, is sometimes found with the *aorist* or *future indicative*. POLYB. 1, 30, 9 *Οὐκ ἀνέμειναν ἕως ἐκεῖνοι καταβάντες εἰς τὰ πεδία παρετάξαντο,* for the optative *παρατάξαιτο*. APOCR. ACT. PET. ET PAUL. 63 *Ἐγὼ ὑμῶν φέειδομαι ἕως ἂν ἐνδείξομαι τὴν δύναμίν μου,* for the subjunctive *ἐπιδείξομαι*. PORPH. ADM. 266 *Ἡ δὲ Γυκία παρέσυρε τοῦ καθευδῆσαι, ἕως ἂν πᾶσα ἡ φαμιλία αὐτῶν ἐκοιμήθῃ,* for the optative *κοιμηθεῖν, until the whole family should go to sleep.*

3. *Ἔως οὐ, until*, in later Greek is found with the *future indicative*. APOCR. PROTEUANGEL. 1, 4 *Οὐ καταβήσομαι οὔτε ἐπὶ βρωτὸν, οὔτε ἐπὶ ποτὸν, ἕως οὐ ἐπισκέψεται με κύριος ὁ θεός μου,* for the aorist subjunctive *ἐπισκέψηται*.

4. *Ἔως ὅτε, until the time when, simply until*, with the *aorist indicative*. APOCR. ACT. THOM. 3 *Ἐπλεον ἕως ὅτε κατήντησαν εἰς Ἀνδράπολιν.* EPIPH. I, 726 A *Ἔως ὅτε ὁ Γεώργιος ἀνῆρέθῃ.*

5. *Ἔως, Ἔως οὐ, or Ἔως ὅτε*, in the sense of *while, as long as*, is found with the *indicative*. CLEM. ROM. EPIST. 2, 8 *Ἔως ἐσμέν ἐν τούτῳ τῷ κόσμῳ . . . μετανόσωμεν ἐξ*

ὅλης τῆς καρδίας, ἵνα σωθῶμεν ὑπὸ τοῦ κυρίου, ἕως ἔχομεν καιρὸν μετανοίας. ZOS. 11 Ἔως μὲν ὅτε τὰ τῆς ἀριστοκρατίας ἐφυλάττετο, προστιθέντες ἔτους ἐκάστου τῇ ἀρχῇ διετέλουν. MAL. 18, 17 Οὐκ ἐκλείψει τὸ βασιλεῖον ἐκ τῆς χάρας ὑμῶν, ἕως οὗ φυλάττεται τὰ ὅσα μου.

6. Ἀχρὶς ὅτε, *until*, with the *indicative* or *optative*. ZOS. 71, 19 Ἀχρὶς ὅτε . . . γεγόνασιν ὑπατοὶ, *Until . . . they became consuls*. 113, 12 Λύειν δὲ τέως τὴν ἐκκλησίαν ἐκέλευεν, ἄχρὶς ὅτε . . . μηνύσειεν. 117, 20 Διέμειναν ἄχρὶς ὅτε διέφθειραν ἅπαντας.

7. Μέχρι or Μέχρις οὗ, *until*, with the *infinitive*. SEPT. 1 Esdr. 1, 54 Καὶ ἦσαν παῖδες αὐτῷ καὶ τοῖς υἱοῖς αὐτοῦ, μέχρις οὗ βασιλεῦσαι Πέρσας. CUROP. 71 Μέχρι δηλονότι πάντας νιφθῆναι, where νιφθῆναι has the force of the genitive.

8. Μέχρις or Μέχρις ἂν, *until*, with the *future indicative*, or *future optative*. THEOD. I, 619 B Οὐ παύεται γὰρ βάλλων αὐτοὺς ταῖς τιμωρίαις μέχρις αὐτῶν καταλύσει τὴν δύναμιν (v. l. μέχρις ἂν αὐτῶν καταλύση). CUROP. 106, 14 Μέχρις ἂν ἀλλάξοι, for the subjunctive ἀλλάξη.

9. Μέχρις ὅτε, *while, as long as*, with the *indicative*. CLEM. ROM. Homil. 18, 21 Καὶ μέχρι μὲν ὅτε οὐκ ᾔδειν σε ταῦτα περὶ τῶν γραφῶν φρονούντα, ἡνευχόμην καὶ διελεγόμην, νῦν δὲ ἀφίσταμαι.

## § 102.

### *The Moods with Πρὶν, Προτοῦ, Ἐμπροσθεν.*

1. Πρὶν ἂν, *before*, with the *aurist subjunctive*, instead of πρίν with the infinitive. CONST. (536), 1033 B Πρὶν ἂν γένηται ἐπίσκοπος ὁ κύριος Ἀνθιμος ταύτης τῆς βασιλευούσης πόλεως, ἤρχετο συνεχῶς ἐν τῷ μοναστηρίῳ ἡμῶν.

In the following example, the *optative* after πρίν takes the place of the subjunctive. NOVELL. 3, Prooem. Ἴσμεν γὰρ . . . οὐκ ἄλλως ἰσχύουσιν . . . , πρὶν ἂν δανείσαιντο.

2. Πρὸ τοῦ, *priusquam, before*, with the *aurist subjunctive*. LEIMON. 97 Κατὰ παρασκευὴν πρὸ τοῦ ἐγκλεισθῶ ἀπὲν εἰς τὸν ἅγιον Κοσμᾶν καὶ Δαμιανόν. MAL. 447, 15. CHRON. 627 Διὰ τοῦτο οὐκ ἐποιήσατε πρὸ τοῦ πᾶσα ἡ πόλις καυθῇ; THEOPH. 489, 11.

3. Ἐμπροσθεν ἢ, *priusquam, before*, with the *infinitive*. JOSEPH. Ant. 11, 1, 2 Ταῦτα Ἡσαΐας προεῖπεν ἔμπροσθεν ἢ κατασκαφῆναι τὸν ναὸν ἔτεσιν ἑκατὸν καὶ τεσσαράκοντα.

## § 103.

### *The Moods with Ἀμα.*

1. Ἀμα, *as soon as, the moment that*, is followed by the *aurist indicative* or *subjunctive*. POLYB. 1, 24, 7 Ἀμα τῆς θαλάσσης ἤψαντο, καὶ τῶν κατὰ Σαρδόνα πραγμάτων ἀντί-



χοντο. SOZ. 1, 14, p. 30, 20 "Αμα γὰρ ὁ βοῦς ἀπεδόθη, καὶ τὸ πάθος τὸν παῖδα ἀπέλιπεν. CHRON. 552, 19 "Αμα δὲ ἐβασίλευσεν, προσεφώνησεν τῷ παντὶ στρατῷ. THEOPH. 135, 20 "Αμα δὲ τῷ θρόνῳ ἐπέβη, παραντίκα ἢ αὐτοῦ κακοπιστία . . . ἐδείκνυτο.

It is followed also by the *aurist subjunctive*. BASILIC. 2, 2, 235 "Αμα τις καταδικασθῇ, ὑπόκειται τῇ ἀπὸ τῶν νόμων ποιῇ. PORPH. CER. 391, 19 "Αμα εἰσέλθῃ, *As soon as he shall have entered*. GLYC. 125, 6 "Αμα ἡ ὄρεξις γένηται, εὐθέως καὶ ἡ πρὸς τὴν πρᾶξιν ὁρμή, sc. γίνεται.

2. "Αμα, in the same sense, may be followed by the *infinitive* preceded by τῷ. POLYB. 2, 57, 4 "Αμα γὰρ τῷ κατασχεῖν τὴν πόλιν, "Αρατος παραντίκα . . . παρήγγελλε μηδένα μηδενὸς ἄπτεσθαι τῶν ἀλλοτριῶν, *as soon as he became master of the city*. 3, 104, 5 "Αμα τῷ διαυγάξειν κατελάμβανε τοῖς εὐζώνοις τὸν λόφον. 10, 31, 3 "Αμα τῷ συνιδεῖν οἱ βάρβαροι τὸ γεγονός εὐθέως πτοηθέντες ὥρμησαν πρὸς φυγὴν. APOCR. Act. Paul. et Thecl. 26 "Αμα δὲ τῷ εἰσέρχεσθαι αὐτούς. CLEM. ROM. Homil. 1, 15 "Αμα τῷ ἰδεῖν.

In Byzantine Greek, the infinitive is sometimes preceded by τοῦ (§ 79, 4). PORPH. Adm. 143, 11 "Αμα τοῦ εἰσελθεῖν τάς τε πόρτας ἐκράτησαν, κ. τ. λ.

## § 104.

### *The Moods in Commands and Prohibitions.*

1. In mild commands or decrees, later and Byzantine writers often use the *present* or *aurist subjunctive*. This is apparently a Latinism. JUST. Apol. 1, 69 Ἐπὶ τοῦτο μόνον τραπῶσιν. ATHAN. I, 784 A Ὁ μὴ εἰδὼς τὸν τῆς πίστεως λόγον μάθη παρὰ Ἀθανασίου, *let him learn*. EPIPH. I, 134 B Ἐξελεθε τὸ δαιμόνιον ἀπ' αὐτοῦ καὶ ὑγιὲς γένηται. 1040 D Δειξάτωσαν . . . εἰπωσι. COD. AFR. 19 Ἐάν τις τῶν ἐπισκόπων κατηγορηται, παρὰ τοῖς τῆς αὐτοῦ χώρας πρωτεύουσιν ὁ κατήγορος ἀναγάγῃ τὸ πρᾶγμα. 83 Ὅσα γὰρ δι' ἐνυπνίων καὶ ματαίων ἀποκαλύψεων ἀνθρώπων τινῶν ὅπουδήποτε καθίστανται θυσιαστήρια, παντὶ τρόπῳ τὰ τοιαῦτα ἀποδοκιμασθῶσιν. EPHES. 1000 B Τοῦτο ἡμῖν μαρτυρηθῇ. CHAL. 905 A Ἐλθωσιν οἱ νοτάριοι καὶ εἰπωσιν. 1012 B Οὗτος ζῶν καὶ, οὗτος εἰς δύο γένηται. 1080 A Ἐρωτηθῇ ἡ ἀγία σύνοδος. CONST. (536), 1153 B Τὸ ὄνομα Μακεδονίου ἄρτι ταγῇ. LEIMON. 168 Πληροφορηθῇ ἡ καρδιά σου. LEO. 9, 38 Ἀποστέλλῃς δὲ καὶ τινες βαβαλλάρους.

2. When the exhortation includes also the exhorter, the *first person of the subjunctive* is used.

Examples from later and Byzantine Greek authors. APOCR. Act. Paul. et Thecl. 30 Δὸς ἀπαγάγῃ τὴν θηριομάχον. APOPH. Poemen. 76 Ἰδὼ ὑμᾶς τέκνα μου ἡγαπημένα, *Let me see you, my dear children*. THEOPH. 384, 9 Ἰδὼ ἰδὼ τὴν αὐγοῦσταν Ρωμαίων, *Let me see, let me see the empress of the Romans*.

3. In the Septuagint, the first person plural of the subjunctive, in exhortations, may be preceded by δεῦτε, δεῦρο, *go to, come*. SEPT. Gen. 11, 3 Δεῦτε πλινθεύσωμεν πλίνθους, *Go to, let us make brick*. 11, 4 Δεῦτε οἰκοδομήσωμεν ἑαυτοῖς πόλιν καὶ πύργον. 19, 32 Δεῦρο καὶ ποτίσωμεν τὸν πατέρα ἡμῶν οἶνον. Ex. 3, 10 Δεῦρο ἀποστείλω σε πρὸς Φαραώ.

4. In later and Byzantine Greek, μή, in prohibitions, is sometimes followed by the *present subjunctive*.<sup>205</sup> BARN. 21 Μὴ ἐγκαταλείπητε, v. l. ἐγκαταλίπητε. Ibid. Μὴ ἐλλείπητε. SARD. 11 Μὴ καταφρονῇ ἐκείνου καὶ συνεχέστερον ὁμιλῇ. CYRILL. HIER. Procat. 2 Μὴ τις ὑμῶν εὐρεθῇ πειράζων τὴν χάριν· μή τις ρίζα πικρίας ἄνω φύουσα ἐνοχλῇ. CEDR. I, 686 Μὴ ἐπιχαίρης αἵμασι . . . μὴ ὑπερήφανος ᾖς τοῖς ὁμοφύλοις, καὶ οὐχ ἀμάρτης.

5. In later and Byzantine Greek, μή is found also with the *future* or *present indicative*. HERM. 1, 3 Μὴ ραθυμήσεις. 4, 1 Μὴ διψυχήσεις. APOPHTE. Paphnut. 3 Μὴ μετρεῖς ἑαυτόν.

## § 105.

### *The Moods in the Expression of a Wish.*

1. In classical Greek, when a wish refers to future time, the *aurist optative* is used; as, διαρραγείης! *κακῶς ἀπόλοιτο!*

In later and Byzantine Greek, a wish referring to future time is expressed also by means of the *aurist subjunctive*, *future optative*, or *future indicative*.

By the *aurist subjunctive*. JOSEPH. Bell. Jud. 4, 3, 10 Ἀπίη δὲ ἡ πείρα τοῦ λόγου! *May it never come to pass!* APOCR. Nicod. Euangel. I, A, 5, 2 Τὴν ἀλήθειαν αὐτοῦ λάβης καὶ τὸ μέρος αὐτοῦ! Λέγει ὁ Νικόδημος, Ἀμὴν ἀμὴν λάβω καθὼς εἶπατε! Act. Andr. et Matthiae 7 Ὁ κύριος παράσχη σοι ἄρτον ἐπουράνιον. IGNAT. Polyc. 8 Ἐρρῶσθαι ὑμᾶς διὰ παντὸς ἐν θεῷ ἡμῶν Ἰησοῦ Χριστῷ εὐχομαι ἐν ᾧ διαμείνητε ἐν ἐνότητι θεοῦ καὶ ἐπισκοπῇ! ATHAN. I, 367 C Ἀλλ' εἶθε κἂν ἀκούσης, ἵνα καὶ σὺ πεισθῇς! APOPHTE. Sisoës 15 Συγχωρήσῃ ὑμῖν ὁ θεός! CONST. (536), 1148 D Ἀνασκαφῇ τὰ ὀστέα τῶν Μανιχαίων! 1209 E Ἀναπαυθῇ τὰ ὀστέα τοῦ πατρός σου! MAL. 146, 17 Εἰσακούσῃ κύριος ὁ θεός σου τοὺς λόγους Ραφάκου. NIC. II, 1244 C Ὁ θεὸς φυλάξῃ τὸ κράτος αὐτῶν! THEOPH. 279, 12 Θεοτόκε, μὴ ἀνακεφαλίσῃ!

By the *future optative*. INSCR. 5760 Γραῦ μεθύστρια, ζήσοις! EUS. 10, 5, p. 486, 11 Ὑγιαίνοντά σε ὁ θεὸς ὁ παντοκράτωρ διαφυλάξοι ἐπὶ πολλοῖς ἔτεσιν. ATHAN. I, 186 F Ὁ θεός σε διαφυλάξοι! v. l. διαφυλάξει. CYRILL. HIER. Procat. 17 Φυτεύσοι δὲ ὑμᾶς εἰς τὴν ἐκκλη-

<sup>205</sup> This construction is condemned by Herodian. AEL. HERODIAN. Φιλέταιρ. p. 436 Τὸ μὴ ἀπαγορευτικὸν οὐ συντάσσεται ὑποτακτικῷ ἐνεστώτι (the rest of the passage is corrupt). THOM. MAG. p. 233 Οὐκ ἐρεῖς ἐπὶ ἐνεστώτος μὴ τύπτῃς, ἀλλὰ μὴ τύπτει.

σίαν καὶ στρατεύσοι ὑμᾶς ἐαυτῷ. SIMOC. 327 Ὁ θεὸς, αὐτοκράτωρ, ὁ καλέσας σε βασιλεύειν ὑποτάξοι σοι πάντα τὰ πολεμούντα τῇ βασιλείᾳ. NIC. II, 744 B Ὁ θεὸς φυλάξοι τοὺς εὐλαβεῖς βασιλεῖς ἡμῶν.

By the *future indicative*. AMPHIL. 214 B Κύριος φυλάξει τοὺς ὁσίους αὐτοῦ καὶ μακαρίσει αὐτοὺς ἐν τῇ γῇ. APOPHTH. Ammon. 10 Ὁ θεὸς συγχωρήσει ὑμῖν, v. l. συγχωρήσαι (write συγχωρήσαι). NIC. II, 700 B Φυλάξει ὁ θεὸς τὴν βασιλείαν αὐτῶν! μακρυνεῖ ὁ θεὸς τοὺς χρόνους αὐτῶν! ἐπὶ πλείστον ὁ θεὸς χαροποιήσει αὐτούς! THEOPH. 279, 18 Εἴ τίς ποτέ ἐστιν, τὸν μόρον ποιήσει τοῦ Ἰούδα! Ὁ θεὸς ἀνταποδώσει αὐτῷ ἀδικούντί με διὰ τάχους!

2. In later Greek, the aorist ὄφελον (from ὀφείλω), indeclinable, in the expression of a wish, has the force of εἴθε, *utinam*. SEPT. EX. 16, 3 Ὁφελον ἀπεθάνομεν πληγέντες ὑπὸ κυρίου! *Would to God we had died by the hand of the Lord!* Job. 30, 24 Εἴ γὰρ ὄφελον δυνάμην ἐμαυτὸν χειρώσασθαι, where ὄφελον is superfluous. Ps. 118, 5 Ὁφελον κατευθυνθείησαν αἱ ὁδοί μου τοῦ φυλάξασθαι τὰ δικαιώματά σου! *O that my ways were directed to keep thy statutes!* NT. 2 Cor. 11, 1 Ὁφελον ἠνείχεσθέ μου μικρόν τι τῆς ἀφροσύνης! *Would to God ye could bear a little of my folly!* Apoc. 3, 15 Ὁφελον ψυχρὸς εἶης ἢ ζεστός! *I would that thou wert either cold or hot!* ATHEN. 4, 44 Ὁφελον, ἔφη, τὴν Θράκιον ταύτην παίξας παιδιὰν διεφθάρης!

## § 106.

### *The Moods in Interrogative Sentences.*

In the Greek of the Roman and Byzantine periods, the interrogative word of a dependent interrogative sentence is often preceded by the article τό. NT. Luc. 9, 46 Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς τὸ τίς ἂν εἴη μείζων αὐτῶν. Act. 22, 30 Βουλόμενος γινῶναι τὸ ἀσφαλὲς τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων. APOCR. Proteuangel. 14, 1 Διελογίζετο τὸ τί αὐτὴν ποιήσει. Nicod. Euangel. I, A, 1, 5 Ἰδόντες δὲ οἱ Ἰουδαῖοι τὸ σχῆμα τῶν σίγνων τὸ πῶς ἐκάμφθησαν καὶ προσεκύνησαν τῷ Ἰησοῦ, περισσῶς ἔκραζον κατὰ τῶν σιγνοφόρων. Joseph. Narrat. 2, 2 Οὐκ εἶχον τὸ πῶς τὸ πάσχα ποιῆσαι. 5, 2 Οὐκ ἔτι τὸν ληστήν ἐθεασάμεθα τὸ τί ἐγένετο. Act. Philip. in Hellad. 7 Ἰνα αὐτὸς ἡμῖν ἀπαγγείλῃς τὸ τί βούλεται εἶναι τὸ ὄνομα τοῦτο ὃ διδάσκει. JOSEPH. Ant. 14, 9, 4 Ἦν ἡσυχία καὶ τοῦ τί χρὴ ποιεῖν ἀπορία. CLEM. ROM. Homil. 14, 3 Κατεσκόπουν τὸ τί ἂν ἐν κρυφαίῳ εἰσιόντες πράττοιτε. AMPHIL. 177 C Περὶ οὗ ἐς ὕστερον διηγήσομαι τὸ ὅπως ἐκ θείας ἐπιφανείας αὐτόπτης ἐγένετο. LEIMON. 27 Θέλων παρ' αὐτοῦ μαθεῖν τὸ τίς ἐστιν. MAL. 206, 17. 231, 17. CHRON. 729, 18 Ἐσημάναμεν τὸ πῶς ὁ θεὸς καὶ ἡ δέσποινα ἡμῶν ἡ θεοτόκος συνέπραξεν ἡμῖν. PORPH. Adm. 220.

## § 107.

*The Moods in Relative Sentences.*

1. In the Greek of the Roman and Byzantine periods, the relative in the protasis of a conditional clause is sometimes strengthened by *καί* or *δέ* (equivalent to *οὖν*, *δήποτε*, *δηποτοῦν*, *cunque*). ΑΡΟCR. Act. Pet. et Paul. 5 Ἰνα, ὅπου δ' ἂν εὐρεθῇς, ἀποκτανθῇς. Act. Paul. et Thecl. 25 Ἀκολουθήσω σοι ὅπου δ' ἂν πορεύῃ. IREN. 1, 6, 2 Τὸ πνευματικὸν . . . ἀδύνατον φθορὰν καταδέξασθαι, κὰν ὁποίαις συγκαταγένηνται πράξεσι. EUS. 7, 32, p. 368, 21 Ὅποι καὶ βούλονται, *quocumque*. Id. 10, 5, p. 482 Τημελεῖν ὁποῖον δ' ἂν βούληται θεῖον. MAL. 33 Τὰς τῶν προβάτων ἐρέας, οἶαι κὰν ἦσαν, ταύτας ἐποιοῦν ἱμάτια. 274 Ὡς δ' ἂν βούληται. 422, 16 Ὅποῖον δ' ἂν ὑπάρχωσι μέρους. 437, 13 Ὅτε δ' ἂν βούληται. CHRON. 79, 14 Τὰς τῶν προβάτων ἐρέας, οἶαι καὶ ἦσαν, ἐποιοῦν ἱμάτια, *such as they were*, without their being dressed. CEDR. I, 624 Ὅπου δ' ἂν ᾗγε τὸ ρεῦμα.

2. When a conditional relative clause expresses that which *happens often, customarily*, or *habitually*, the protasis is put in the *present indicative*, *present subjunctive*, or *orist subjunctive*.

But when it refers to *time past*, the present indicative becomes *imperfect indicative*; the present subjunctive becomes *present optative*; and the orist subjunctive becomes *orist optative* (§ 84, 3); as,

Οἷς ἐντυγχάνει, βοᾷ.

Οστις ἀφικνεῖται, πάντας ἀποπέμπεται.

Οπου εὕρισκε κοίτην λέοντος, ἐκεῖ καθεύδει.

ᾧτινι ἂν ἐντυγχάνωσι, πάντας κτείνουσι.

Θηρεύει ἀπὸ ἵππου, ὅποταν γυμνάσαι βούληται  
ἑαυτὸν τε καὶ τοὺς ἵππους.

Ἐπὰν τις διώκῃ, ἐστήκασι.

Ἐπὰν προῖδωσι, δίστανται.

Οἷς ἐνετύγχανεν, ἐβόα.

Ὅστις ἀφικνεῖτο, πάντας ἀπεπέμπετο.

Ὅπου εὕρισκε κοίτην λέοντος, ἐκεῖ ἐκάθευδεν.

ᾧτινι ἐντυγχάνοιεν, πάντας ἔκτεινον.

Ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιο  
ἑαυτὸν τε καὶ τοὺς ἵππους.

Ἐπεὶ τις διώκοι, ἐστήκεσαν.

Ἐπεὶ προῖδοιεν, δίσταντο.

Examples from later and Byzantine authors. SEPT. Gen. 38, 9 Ὅταν εἰσῆρχετο . . . , ἔξεχεεν ἐπὶ τὴν γῆν τοῦ μὴ δοῦναι, for ὅτε. Num. 21, 9 Ὅταν ἔδακνεν ὄφιν ἀνθρώπου, καὶ ἐπέβλεψεν ἐπὶ τὸν ὄφιν τὸν χαλκοῦν καὶ ἔζη. Dan. 3, 7 Ὅταν ἤκουον . . . προσεκύνουν. Tobit. 7, 11 Ὅποτε ἂν εἰσεπορεύοντο πρὸς αὐτὴν, ἀπέθνησκον ὑπὸ τὴν νύκτα, for ὅποταν. POLYB. 4, 32, 5 Ὅταν μὲν οὗτοι . . . ἐν περισπασμοῖς ἦσαν, ἐγένετο τὸ δέον αὐτοῖς. NT. Marc. 3, 11 Ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ. Act. 4, 35 Διεδίδοτο δὲ ἐκάστῳ καθ' ὃ τι ἂν τις χρεῖαν εἶχεν. ΑΡΟΡΗΤΗ. Agath. 18 Ὅτε ἔβλεπε πρᾶγμα καὶ ᾗθελεν ὁ λογισμὸς αὐτοῦ κρίναι, ἔλεγεν ἑαυτῷ. LEIMON. 8 (18) Ὅπου ᾗρισκεν κοίτην λέοντος, ἐκεῖ ἐκάθευδεν.

3. In later Greek, the *aorist indicative* is sometimes used as the correlate of the aorist subjunctive. SEPT. EX. 17, 11 "Όταν ἐπῆρε Μωϋσῆς τὰς χεῖρας, κατίσχυεν Ἰσραήλ· ὅταν δὲ καθῆκε τὰς χεῖρας, κατίσχυεν Ἀμαλήκ. 33, 9 Ὡς δ' ἂν εἰσῆλθε Μωϋσῆς εἰς τὴν σκηνὴν, κατέβαινεν ὁ στύλος τῆς νεφέλης. POLYB. 13, 7, 10 "Όταν οὖν προσήρεισε ταῖς χερσὶ . . . πᾶσαν ἠνάγκαζε φωνὴν προῖεσθαι τὸν πιεζόμενον, for the aorist optative προσερείσειε.

## § 108.

### *The Moods in Conditional Clauses.*

1. In later and Byzantine Greek, the *future optative*, with or without the modal adverb ἂν, is sometimes used in conditional clauses instead of the aorist optative. JUST. p. 526 E (spurious) Εἰ μὲν ἐπιπολαίως σκέψοιντο τοὺς λόγους, μέμψοιντο ἂν δικαίως τοὺς τοῦτο λέγοντας. THEOD. IV, 206 D Τούτους εἰκότως ἂν τις ἐφευρετὰς ὀνομάσοι κακῶν. NOVELL. 133, 3 Τί γὰρ δὴ καὶ βουλόμενοι τὰς τοιαύτας εἰσόδους ποιήσουντο, εἰ μὴ βούλονται τι πράττειν τῶν ἀπηγορευμένων; ANTEC. 2, 1, 8 Εἰ δέ τις . . . κατέστησε τόπον, οὐκ ἂν τις τοῦτον καλέσοι σάκρον. (See also εἰ, in the Glossary.)

2. In the Epic dialect, an apodosis referring to future time often appears in the *present subjunctive* or *aorist subjunctive*, where the Attic requires the optative; as

#### Epic.

Εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι.  
 Ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον.  
 Τάχ' ἂν ποτε θυμὸν ὀλέσῃ.  
 Οὐκ ἂν τοι χραίσμῃ κίθαρις.  
 Ἐγὼ δέ κέ τοι εἰδέω χάριν.  
 Τῶν κέ τις τόδ' ἔχῃ.  
 Ἐγὼ δέ κέ σε κλείω.

#### Common.

Ἐὰν δέ μὴ δώσωιν, ἐγὼ δ' ἂν αὐτὸς ἐλοίμην.  
 Ἐγὼ δ' ἂν ἄγοιμι Βρισηίδα καλλιπάρειον.  
 Τάχ' ἂν ποτε θυμὸν ὀλέσειεν.  
 Οὐκ ἂν τοι χραίσμοι κίθαρις.  
 Ἐγὼ δ' ἂν σοι εἰδείην χάριν.  
 Τούτων ἂν τις τόδ' ἔχοι.  
 Ἐγὼ δ' ἂν σε κλείοιμι.

This use of the subjunctive is rare in classical Attic, but not uncommon in later and Byzantine Greek. SEXT. Adv. Gram. 4, p. 237 Οὐκ ὀλίγην δὲ ἂν ἔχῃ μοῖραν εἰς προτροπὴν καὶ ὅταν βλέπωμεν, κ. τ. λ. CYRILL. HIER. Procat. 12 "Όταν τῇ πείρᾳ λάβῃς τὸ ὕψωμα τῶν διδασκομένων, τότε ἂν γνώσῃ. PROC. II, 135, 19 Οὕτω γὰρ ἂν ποιήσῃσθε. 171, 19 Ἦν τι καὶ περὶ Καμπανίας ὑμῖν ἢ Νεαπόλεως αὐτῆς εἴποimen, οὐκ ἂν δέξῃσθε; 168, 11 Οὐδεὶς ἂν, οἶμαι, τοῦτό γε οὐκ ὄντως ἀνόητος ὦν ἀντείπῃ. 263, 12 Τῆς παρουσίας αὐτῶν πρεσβείας οὐδὲν ἂν γένηται μιαιώτερον.

3. In classical Greek, when a conditional clause expresses that which *happens often*, *customarily*, or *habitually*, the protasis appears in the *present indicative*, *present subjunc-*

*tive*, or *aurist subjunctive*. But when it refers to *time past*, the present indicative becomes *imperfect indicative*; the present subjunctive becomes *present optative*; and the *aurist subjunctive* becomes *aurist optative*. (Compare § 107, 2.)

In later and Byzantine Greek, the *aurist indicative* sometimes takes the place of the *aurist optative*. SEPT. EX. 40, 37 Εἰ δὲ μὴ ἀνέβη ἢ νεφέλῃ, οὐκ ἀνεξέγνυσαν ἕως ἡμέρας ἧς ἀνέβη ἢ νεφέλῃ, for εἰ δὲ μὴ ἀναβαίῃ. Tobit. 1, 18 Εἰ τινα ἀπέκτεννε . . . , ἔθαψα αὐτοὺς κλέπτων. LEIMON. 13 (24) Εἰ ποτε εἶδέν τινα ἀπονήσαντα, ἐβάσταζεν τὸ γομάριον αὐτοῦ. Ibid. Καὶ πάλιν τὴν αὐτὴν ὑπέστρεψεν βαστάζων, εἵπερ εὗρεν ἄλλους, τὰ ἐκείνων γομάρια ἕως Ἱεριχώ. Ibid. Ἀλλοτε ἐκάθητο τὰ ὑποδήματα, εἰ ἐκόπη, ἀνδρὸς ἢ γυναικὸς ποιῶν.

### § 109.

#### Auxiliary Verbs.

The auxiliary verbs most commonly used, in later and Byzantine Greek, are ἄφες, ᾶς or ᾶς, γίνομαι, εἰμί, ἔχω, θέλω, and ὀφείλω.

1. Ἄφες (from ἀφίημι), *let*, with the first or third person of the *present* or *aurist subjunctive*. NT. Matt. 7, 4 Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου. 27, 49 Ἄφες ἰδῶμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν. Luc. 6, 42. EPICT. 1, 9, 15 Ἄφες δείξωμεν αὐτοῖς ὅτι οὐδενὸς ἔχουσιν ἐξουσίαν. EPHES. 1285 C Ἄφες ἔλθωσιν οἱ παραγενόμενοι ἐπίσκοποι. CHAL. 965 A Τέως κὰν ἄφες ἰδῶμεν. NIC. II, 901 C Ἄφες σκέψωμαι. THEOPH. 281, 8 Ἄφες κολαζόμεθα (?). THEOPH. CONT. 610, 19 Ἄφες, δέσποτα, μὴ ἰδῶ καὶ τὴν γραφήν.

2. ᾶς or ᾶς, a corruption of Ἄφες. THEOPH. 593, 7 Ἐλθὲ οὖν πρὸς ἡμᾶς καὶ ᾶς λαλήσωμέν σοι τὰ πρὸς εἰρήνην. 606, 9 ᾶς εἰσέλθωσι πάντες. PORPH. Adm. 201, 11 ᾶς ἀποστείλῃ ὁ βασιλεὺς τουρμάρχην ἢ βασιλικόν τινα, καὶ ᾶς καθέξεται εἰς κάστρον τοῦ Κετζέου καὶ ᾶς θεωρῇ. THEOPH. CONT. 751, 16 ᾶς ἰδῶ αὐτόν. LEO. GRAM. 354, 22 ᾶς καταβάσωμεν ἐκεῖθεν τὴν εἰκόνα.

3. Γίνομαι, *to become, to be*, followed by the *participle*. SEPT. EX. 17, 12 Ἐγένοντο αἱ χεῖρες Μωϋσῇ ἐστηριγμέναι. Ps. 129, 2 Γενηθήτω τὰ ὦτά σου προσέχοντα. APOCR. Act. Philip. 37 Γίνεσθε εὐχόμενοι. Act. Paul. et Thecl. 1 Ἐγενήθησαν συνοδεύοντες αὐτῶ, for συνώδεον αὐτῶ.

4. Εἰμί, *to be*, followed by a *participle*. SEPT. Nehem. 1, 6 Ἔστω δὲ τὸ οὖς σου προσέχον. NT. Matt. 24, 9 Ἔσεσθε μισούμενοι, continued future. Luc. 1, 20 Ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλήσαι. APOCR. Act. Philipp. in Hellad. 3 Ἔστε ποθοῦντες. 20 Ἦν ἀγαλλιώμενος. Act. Andr. 3 Ἀναστησόμενον ἔσεσθαι. Act. Barn. 5 Ἦμην ἐγὼ διακονῶν. 22 Ἦν λαβών. HERM. Vis. 1, 2 Ἦμην πεφρικώς.

5. Ἐχω, *to have*. (a) When followed by a *participle*, in expressions like the follow-

ing, it is to be rendered *to have been*. MARTYR. POLYC. 9 Ὁγδοήκοντα καὶ ἐξ ἑτῆ ἔχω δουλεύων αὐτῷ, *I have been serving him these eighty-six years past*. CYRILL. ALEX. Epist. 83 C Ἡμέρας γὰρ ἔχω τριάκοντα . . . ὁδεύων, *I have been travelling these thirty days*. LEIMON. 151 Πόσον χρόνον ἔχεις ἡσυχάζων; *How long have you been a solitary (monk)?*

In this sense it is used also without a participle. APOPTH. SISOES 7 Πόσον χρόνον ἔχεις ὦδε; Ὁ δὲ ἔφη, Φύσει, ἀββᾶ, ἔχω ἑνδεκα μῆνας ἐν τῷ ὄρει τούτῳ, *How long hast thou been here? And he said, To tell thee the truth, father, I have been eleven months on this mountain.*

(b) *I am going to do anything, I am about to do anything, simply, I shall or will*; followed by the *present* or *aorist infinitive*, and sometimes by the *future infinitive*.<sup>206</sup> APOCR. Proteuangel. 19, 3 Καινόν σοι θέαμα ἔχω διηγῆσασθαι. Parad. Pilat. 9 Ἐγὼ χεῖρας κατὰ σοῦ οὐκ εἶχον ἐπενεγκεῖν, εἰ μὴ διὰ τὸ ἔθνος τῶν παρανόμων Ἰουδαίων, *I should not have laid violent hands upon thee, had it not been for the law-contemning race of the Jews*. Ibid. Ἦν ἀνέδειξας προφητεύειν ὅτι εἶχες σταυρῷ προσηλωθῆναι. Act. Philip. in Hellad. 4 Ἀποκαλύψαι ὑμῖν ἔχω. CLEM. ROM. Homil. 3, 10 Τὰς ἀποδείξεις ἐγγράφους ἔχει παρασχεῖν. Καὶ ἡμεῖς δὲ ἐξ αὐτῶν πολλὰς περικοπὰς δεῖξαι σαφῶς ἔχομεν. Ibid. Ἐξεῖ . . . παρασχεῖν. CYRILL. HIER. Catech. 1, 2 Καὶ τότε ἀκοῦσαι ἔχεις, ἐὰν ἄξιός γένῃ. MACAR. 69 A Οὐκ ἤδεις ὅτι συλληφθῆναι ἔχεις καὶ ἀποθανεῖν; EPIPH. I, 734 B Ἐλέγξαι σε ἔχει. COD. AFR. 90, p. 1319 C Εἶχον φθάσαι, *would have come*. CHAL. 984 B Συντυχεῖν γὰρ ἔχομεν τῷ ἀρχιμανδρίτῃ, *For we wish to see the archimandrite*. 1404 B Ἐχει χειροτονῆσαι ἐπίσκοπον, *He will ordain a bishop*. LEIMON. 2 Κύρι ἀββᾶ, ἄρτι ἔχω ἀποθανεῖν, *I shall die now*. 8 Εἰ ἐφυλάττομεν τὰς ἐντολὰς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ταῦτα εἶχεν ἂν ἡμᾶς φοβεῖσθαι, = ταῦτ' ἂν ἡμᾶς ἐφοβοῦντο. 31 Ἐχεις ἀκοῦσαι. 55 Ἐχετε ἀπολέσθαι. CHRON. 721, 20 Ἐχετε γενέσθαι. 732, 3 Εἶχεν ἐλθεῖν, *would have come*. MAL. 128 Εἶχον καῦσαι = Ἐκασαν ἂν, *would have burned*. NIC. II, 653 B Παρ' αὐτῶν πληροφορηθῆναι εἶχες δι' ἃ ἔλεγεν ὁ θεὸς χειροποίητα, πρὶν ἢ συμφῦραι καὶ συγχύσαι, κ. τ. λ. *would have been informed*. 657 A Κακέεινον ἂν εἶχομεν ἱστορῆσαι καὶ ζωγραφῆσαι. 665 A Ἐκδικῆσαι ἔχουσιν. THEOPH. 197, 15 Ἐχει εἶναι. 416, 13 Ἐχει ὑποστρέψαι. PORPH. Adm. 201, 5. 212, 8 Ἐχειν ἔχομεν, *We shall have*. Cér. 489, 9 Ἐχει ὀρίσειν.

In the following example, the article τοῦ seems to be superfluous. JOSEPH. Ant. 19, 8, 2 Διῆξε λόγος εἰς πάντας ὡς ἔχοι τοῦ τεθνάναι παντάπασι μετ' ὀλίγον. EUS. 2, 10, p. 58, 25 (quoted from Josephus).

(c) *Shall, should, must, ought*, denoting obligation; with the *infinitive*. APOPTH.

<sup>206</sup> Compare the Slavic periphrastic future formed by means of *ѣмѣ* (equivalent to *ἔχω*), and the present or future infinitive; as, *ѣмѣ пѣти*, Greek *ἔχω πίνειν*; *ѣмѣ ѡспѣти*, Greek *ἔχω πιεῖν* (*πίεσθαι*).

Joseph. 5 *Τί οὖν εἶχον ποιῆσαι*; the same as *Τί οὖν ἔδει με ποιῆσαι*; *What ought I then to have done?* LEIMON. 61 *Εἶχον λαβεῖν εὐλογίαν τῶν ἁγίων*, the same as *Ἔδει με λαβεῖν εὐλογίαν τῶν ἁγίων*, *I ought to have received the holy men's blessing.* MAL. 403, 7 *Τί ἔχω ποιῆσαι τῷ κυνί*; *What must I do to the dog?*

6. *Θέλω*, *shall, will*, as an auxiliary verb, belongs to modern Greek (see Romaic Grammar, § 32, 2 seq.). PTOCH. 2, 514 *Θέλεις σύρειν*, *You will drag him*; perhaps the earliest example of the kind.<sup>207</sup>

7. *Ὁφείλω*, *shall, must, ought, intend, expect, to be about to do anything*;<sup>208</sup> with the present or aorist infinitive. APOPHTE. Anton. 31 *Ὁφείλον ἀπελθεῖν*; *Ought I to go?* LEIMON. 32 *Ἐξέρχομαι ἐκ τῆς κέλλης μου ἐν αὐτῇ τῇ σταθῆρᾳ μεσημβρία ὡς ὀφείλων ἀπελθεῖν εἰς τὴν Λαύραν τῶν Πυργίων*, *intending to go.* CHRON. 615 *Ὁφείλων Ρωμαίοις πολεμῆσαι*, for the classical *πολεμήσων*. 615, 17 *Ὁφείλων αὐτοὺς προδοῦναι*, = *προδώσων*. PORPH. Cer. 472 *Ὁφείλει δὲ γίνεσθαι λάκκος ἔχων βάθος σπιθαμὰς δύο*.

## § 110.

### Negative Words.

1. *Οὐ*, *non, not*, extending to two verbs connected by *καί*. MAL. 141, 16 *Οὐκ ἀπεστράφη καὶ ὑπέδειξεν αὐτοῖς τὸ ἱερόν*, *He did not return and (he did not) show them the shrine.*

2. *Οὐδέν*, *nihil, nothing*, for *οὐ, not*. IL. 1, 244 *Χώμενος ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας*. OD. 4, 195 *Νεμεσώμαι γε μὲν οὐδὲν κλαίειν*.

This use of *οὐδέν* is very common in Ptochoprodromus and in the Conquest.<sup>209</sup>

3. In later and Byzantine Greek, *μή* is often used for *οὐ*. NT. Joan. 3, 18 *Ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ* (§ 87). JOSEPH. Ant. 11, 5, 5 *Ἐνθυμούμενοι πρὸς ἑαυτοὺς ὅτι μηδὲν ἂν τῶν πεπειραμένων κακῶν ἔπαθον, εἰ τὸν νόμον διεφύλαττον*. 11, 6, 10 *Ὅτι μηδεὶς ἄλλος τοσαύτης τυγχάνει παρὰ τοῖς βασιλεῦσι τιμῆς*. 14, 4, 4 *Εἶδον ὅσα μὴ θεμιτὸν ἦν τοῖς ἄλλοις ἀνθρώποις, ἢ μόνοις τοῖς ἀρχιερεῦσιν*. 14, 10, 6 *Ἐπειδὴ ἐν αὐτῷ μήτε ἀπὸ τῶν δένδρων καρπὸν λαμβάνουσι μήτε σπείρουσι*. CAN. APOST. 76 *Ὅτι μὴ χρῆ*. JUST. Ad Graec. 1 *Ὅτι μὴ ἡδυνήθη*. APOI. 1, 26 *Ὅτι μὴ διώκον-*

<sup>207</sup> Compare HER. 1, 109 *Εἰ δ' ἐβλήσει . . . . ἀναβῆναι*. 2, 11 *Εἰ ὦν δὴ ἐβλήσει ἐκτρέψαι*. 7, 49 *Εἰ ἐθέλοι τοι μηδὲν ἀντίξοον καταστήναι*.

<sup>208</sup> The Teutonic *skal, skola, shall*, corresponds, in signification, to the Greek *ὀφείλω*.

<sup>209</sup> The modern Greek negative *δέν*, that is, *οὐδέν*, without the first syllable, made its appearance after the middle of the fourteenth century. In PTOCHOPRODROMUS (1, 71. 277) it appears only as a various reading.



ται. EUS. 3, 38 Ὅτι μὴ νέον ὑπάρχει. Id. 5, 1, p. 200 Ὅτι μηδὲν ἄθεον μηδὲ ἀσεβές ἐστὶν ἐν ἡμῖν. ATHAN. I, 368 C Διατί μὴ ἀντέστης Λιβερίῳ; CYRILL. HIER. Catech. 7, 9 Ὅτι μὴ πάντως . . . . καλεῖται. MAL. 476, 16 Διατί μὴ τοῦτο ἐποιήσατε πρὸ τοῦ καυθῆναι πᾶσαν τὴν πόλιν; PORPH. Adm. 128, 21 Ἀρχοντας δὲ, ὥς φασι, ταῦτα τὰ ἔθνη μὴ ἔχει. 247, 22 Πείθεσθε ὅτι ἀληθεύω ὑμῖν καὶ μὴ ψεύδομαι.

4. On the other hand, οὐ is sometimes used for μὴ. SEPT. EX. 21, 21 Ἐὰν δὲ διαβιώσῃ ἡμέραν μίαν ἢ δύο, οὐκ ἐκδικηθήτω.

## PREFACE TO THE GLOSSARY.

THE *Glossarium Graecobarbarum* of MEURSIUS, the earliest glossary of the kind, was published in the year 1614.\* It contains a limited number of words of later, mediæval, and modern origin.

DUCANGE'S *Glossary of Mediæval and Modern Greek*, a work of immense labor, appeared in 1688.† It contains a large number of words, but the author throws his chief strength upon the foreign element of the language. The citations are numerous, but unfortunately they are full of typographical errors. As scientific lexicography had no existence in the age of Ducange, it is not surprising that his meanings, as also his authorities, should be arranged without regard to logic or to chronology. Further, the author was but imperfectly acquainted with modern Greek, and consequently his definitions of words peculiar to that language are not unfrequently erroneous. Sometimes mistakes in copying, or in printing, are amusingly converted into Greek words.‡

SUICER'S *Thesaurus Ecclesiasticus* § is, as its title indicates, confined to the language

\* JOANNIS MEURSII *Glossarium Graecobarbarum*. Lugduni Batavorum. MDCXIV.

† *Glossarium ad Scriptores Mediæ et Infimæ Graecitatis* . . . auctore CAROLO DU FRESNE *Domino* DUCANGE. Lugduni. MDCLXXXVIII.

‡ We give the following specimens: Ἀγγίδες, *Vacula*, ἀγγη. Agapius in *Geoponico* cap. 174 Ἦτις εἶναι χόρτον γεμάτο ἀγγίδες λεπταῖς, etc. Adde cap. 190. [For *vascula*, ἀγγη, read *assulae*, *schidiae*, σχινδαλμοί, σχινδαλμοί.]

Ἀστῆλαι, *Astella* sive *Astilla*. Hes. Φέρμια, ἄς ἔνιοι ἀσθήλας τὰς ἐκ σχοινίων πλεκομένας. Anonymus de *Bellis Peloponnesiacis* :

Ὅτι ἦς τὸ Ἀράκλον ἐνεὶ καλὲς γιστέρναις,

Καὶ ἀστῆλιν νὰ τοῦ δώσωσιν ἐκ τὸν νερὸν ἐκεῖνο.

Vide *Gloss. Med. Lat. in Astilla*. [The verses quoted by Ducange are found in the *CONQUEST*. In Buchon's edition of that poem, they are written as follows (6867–8) :

Τὸν εἶπεν εἰς τὸ Ἀράκλον εἶνε καλαῖς γιστέρναις,

Καὶ ἄς στειλῇ νὰ τοῦ δώσωσιν ἐκ τὸ νερὸν ἐκεῖνο.

Here ἄς στειλῇ, incorrectly written ἀστῆλιν, *let him send*, was imagined to be a neuter substantive connected with ἀσθήλαι.]

§ JOH. CASPARI SUICERI . . . *Thesaurus Ecclesiasticus e Patribus Graecis*. . . . Editio secunda. Amstelodami. 1728.

of the Greek Fathers. But, although a work of great research, it is far from being a copious glossary of Patristic Greek.

A complete lexicon of later and Byzantine Greek should contain all the words (proper names not excepted), meanings, phrases, and idioms, which exclusively belong to the language of the Roman, and to the first two epochs of the Byzantine period. With regard to the authors of the Alexandrian period, it may be remarked that, notwithstanding their inferiority to the great masters of antiquity, they are, in a lexicographical point of view, to be classed with them; for it was not till Greece had lost its national independence that corruptions of all kinds began to accumulate round its language. And it may not be unimportant to add, that the scholars of the Roman period were disposed to regard as forming part of the *Canon* of classical Greek authors, not only Apollonius and Euphorion, but also Nicander, although the latter died eight years after the subjugation of Greece.\*

As to the language of the *Septuagint*, it is the Macedonian-Attic of Alexandria, as modified, or rather corrupted, by the Jewish inhabitants of that city.† Consequently it cannot with any degree of propriety be regarded as a regularly developed Greek dialect. It is very true that the *Septuagint* exerted an influence upon the Greek language during the Roman and Byzantine periods; but it is equally true that that influence was not felt till after the *Septuagint* had become a sacred book with the Greeks. It is obvious, therefore, that, although parts of it made their appearance as early as the third century before Christ, its barbarisms, solecisms, and Hebraisms are not entitled to a place in a lexicon for Homer, Pindar, Thucydides, Plato, Aristotle, and the other early writers of Greece. They can be tolerated only in a later and Byzantine Greek lexicon.

The period of modern Greek begins with the first Crusade.‡ This being the case, it is easy to see that words, meanings, phrases, and idioms, occurring for the first time in authors of the last epoch of the Byzantine period, belong to a modern Greek dictionary.§ If it be said that many of these words were formed by scholars agreeably to the

\* QUINTIL. 10, 1, 54 *Apollonius* in ordinem a grammaticis datum non venit, quia Aristarchus atque Aristophanes, poetarum iudicium, neminem sui temporis in numerum redegerunt: non tamen contemnendum reddit opus aequali quadam mediocritate. . . . *Nicandrum* frustra secuti Macer atque Virgilius? Quid? *Euphorionem* transibimus?

† INTRODUCTION, § 24.

‡ Ibid. § 19.

§ The reader should always bear in mind that the authors of the third epoch of the Byzantine period, as also those of the Turkish period, are, with very few exceptions, entirely destitute of literary merit. They are valuable chiefly on account of the historical information they contain.

analogy of the ancient tongue, and therefore ought not to be excluded from a lexicon for later and Byzantine authors, we answer, that the question here is not *what* kind of words they are, but simply *when* they first made their appearance; it relates to *time*, not to *quality*. The Greeks of the present day are constantly introducing into the spoken language new words, as good as those coined by the scholastic Greek writers of the twelfth and subsequent centuries, but no one will maintain that they ought to have a place in an ancient Greek lexicon.\* The fact that many of the words belonging to the early part of the modern Greek period are now obsolete, does not render it necessary that they should be excluded from a modern Greek dictionary. If the vocabulary of a living language is to contain nothing but what is in actual use, its value, as well as its extent, must be very small indeed.

The following Glossary does not profess to be anything more than an attempt at separating from the vocabulary of classical Greek (strictly so called) whatever is peculiar to the language of the Roman and Byzantine periods. The rule which has been adopted is to give such words, meanings, phrases, and idioms, as occur for the first time in later writers, from *Polybius* to *Scylitzes* (including the Septuagint version of the Old Testament).† Every meaning is supported by at least one reference. The passages referred to are very often given in full, especially when the meaning of the word is more or less modified by the context. When the true date of a supposititious work is uncertain, that work is referred to the time *claimed* by its title.

Words belonging to the third epoch of the Byzantine period, that is, to the early part of the modern Greek period, are to be sought in the Appendix.

\* It may be well to state here the principles which (in theory at least) are recognized by the scholars of Greece in relation to the modern dialect.

1. The ancient *inflections* are, as far as practicable, to be preferred to the corresponding Byzantine and modern Greek inflections.

2. All *barbarous* or *foreign* words, phrases, and idioms, not necessary, are to be banished.

3. *New words* are to be formed by derivation, or composition, or by both derivation and composition, after the analogy of the ancient language. And here we must observe that the apparent adherence to this rule often produces strange results. Thus, ἀτμόπλοιον, *steam-boat*, is in reality an English word in Greek dress. The word for *ministry* (the body of ministers of state) is ὑπουργεῖον, the analogical meaning of which would be the *servants' place* in a house. In modern Greek, καπνοπωλεῖον is a *tobacco-shop*; in ancient Greek the word can mean only *a place where smoke is sold*.

4. The *orthography* of words of Greek origin is to be retained. But the radical portion of words of foreign origin is to be spelled in the simplest manner, as it is pronounced.

† See above, p. 132.

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- CALLIM. — CALLIMACHUS.
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- CLEM. ALEX. — CLEMENS of Alexandria. Potter. Oxonii. 1715. Quoted by pages.
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- COD. AFR. — CODEX CANONUM ECCLESIAE AFRICANAE. Coleti, Vol. II.
- CODIN. — GEORGIUS CODINUS. Bonnae. 1843. Quoted by pages.
- COMN. — ANNA COMNENA. Bonnae. 1839. Quoted by pages to the end of the ninth book. Books X–XV are quoted by the pages of the Paris edition.
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- CONST. II. — CONCILIUM CONSTANTINOPOLITANUM II. Called also *the Fifth Œcumenical Council*. Coleti, Vol. VI, p. 224 seq.
- CONST. III. — CONCILIUM CONSTANTINOPOLITANUM III. Called also *the Sixth Œcumenical Council*, or *the Trullan Council*. Coleti, Vol. VII.
- CONST. IV. — CONCILIUM CONSTANTINOPOLITANUM IV. The Latin Church regards it as *the Eighth Œcumenical Council*. Coleti, Vol. X.
- CONST. (536) — CONCILIUM CONSTANTINOPOLITANUM A. D. 536. Called also *Concilium Constantinopolitanum sub Mena*. Coleti, Vol. V.
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- DEXIP. — DEXIPPUS. Bonnae. 1829. Quoted by pages.
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- DION. AREOP. — DIONYSIUS AREOPAGITA. Lansselius et Corderius. Venetiis. 1756.
- DION CASS. — DION CASSIUS. Reimar. Hamburgii. 1750–1752. Quoted by pages.
- DION CHRYS. — DION CHRYSOSTOMUS. Reiske. Lipsiae. 1798.
- DION. HAL. — DIONYSIUS of Halicarnassus. Reiske. Lipsiae. 1774–1777.
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- EPHES. — CONCILIUM EPHESINUM. Called also *the Third Œcumenical Council*. Coleti, Vol. III.
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- EPIPH. — EPIPHANIUS. Parisiis. 1622.
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- ET. M. — ETYMOLOGICUM MAGNUM. Sylburgius. Lipsiae. 1816.
- EUAGR. — EUAGRIUS. Cantabrigiae. 1720.
- EUAGR. SCITENS. — EUAGRIUS SCITENSIS. In Migne's *Patrologia Graeca*, Vol. XL, p. 1220 seq.
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- FRANZ. — FRANZ'S ELEMENTA EPIGRAPHICES GRAECAE. Berolini. 1840.
- GALEN. — GALENUS. Charterius. Lutetiae Parisiorum. 1679.
- GANGR. — CONCILIUM GANGRENSE. Coleti, Vol. II, p. 423 seq.
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- GEOPON. — GEOPONICA. Niclas. Lipsiae. 1781.
- GERM. — GERMANUS, bishop of Constantinople. *Epistola ad Cyprios*. In Cotelier's *Ecclesiae Graecae Monumenti*, Vol. II, p. 462 seq.
- GLOSS. — GLOSSARIA. Labbaeus. Found at the end of the London edition of Stephens's *Thesaurus*.
- GLOSS. JUR. — VETERES GLOSSAE VERBORUM JURIS, quae passim in Basilicis reperiuntur. Found at the end of the London edition of Stephens's *Thesaurus*.
- GLYC. — MICHAEL GLYCAS. Bonnae. 1836. Quoted by pages.
- GREG. CORINTH. — GREGORIUS of Corinth. Schaefer. Lipsiae. 1811.
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- GREG. NYSS. — GREGORIUS, bishop of Nyssa. Parisiis. 1638.
- GREG. THAUM. — GREGORIUS THAUMATURGUS. Parisiis. 1622.
- GRUTER. — GRUTER'S CORPUS INSCRIPTIONUM. 1707.
- HARMEN. — CONSTANTINUS HARMENOPULUS. Heimbach. Lipsiae. 1851.
- HARPOC. — HARPOCRATION.
- HELIOD. — HELIODORUS. Coray. Parisiis. 1804.
- HERM. — HERMAS, Ποιμήν.\* Dressel. Lipsiae. 1857.
- HERMEIAS. — HERMEIAS Philosophus. In Migne's *Patrologia Graeca*, Vol. VI. Parisiis. 1857.
- HERODIAN. — HERODIANUS, historian. Irmisch. Lipsiae. 1789–1805.
- HES. — HESYCHIUS, Λεξικόν. Alberti. Lugduni Batavorum. 1746–1766.
- HIERON. — HIERONYMUS, one of the *Greek Fathers*.† In Migne's *Patrologia Graeca*, Vol. XL, p. 848 seq. Parisiis. 1858.
- HIEROSOL. — CONCILIUM HIEROSOLYMITANUM. Coleti, Vol. V, p. 1251 seq.
- HIPPOL. — HIPPOLYTUS. Oxford. 1851. Quoted by pages.
- HOROL. — HOROLOGION, Ὁρολόγιον τὸ μέγα. Bartholomaeus Kutlumusianus. Venetiis. 1845.
- IAMBL. — IAMBlichus. *De Mysteriis*. Gale. Oxonii. 1678.

\* The *Shepherd of Hermas* was written in the second century of our era. It was the *Pilgrim's Progress* of the early Christians. As it was not a book of much authority, nothing was more natural for unscrupulous transcribers than to make such alterations in the text as they thought proper. This may account for the *Byzantine complexion* of its style. Nicephorus of Constantinople (died 828) classes the *Shepherd* among the *Apocrypha of the New Testament*. NIC. CONST. Chron. fin. Ὅσα τῆς Νέας εἰσὶν ἀπόκρυφα . . . . Ἰγνατίου, Πολυκάπτου, Ποιμένος καὶ Ἑρμᾶ (read καὶ Ποιμήν Ἑρμᾶ?).

† Referred to the close of the fourth century.



- ILLYR.—CONCILIIUM ILLYRICUM. Coleti, Vol. II, p. 974 seq.
- IGNAT.—IGNATIUS, including MARIAE CASSOLITAE *Epistola ad Ignatium*. Dressel. Lipsiae. 1857.
- INSCR.—BOECKH'S CORPUS INSCRIPTIONUM GRAECARUM. Berolini. 1828–1853.
- JOAN. ANT.—JOANNES ANTIOCHENUS. In Cotelerius's *Ecclesiae Graecae Monumenta*, Vol. I, p. 159 seq.
- JOSEPH.—JOSEPHUS. Quoted according to Richter's divisions.
- IREN.—IRENAEUS. Stieren. Lipsiae. 1853.
- ISID. PEL.—ISIDORUS PELUSIOTES. Lugduni Batavorum. 1606.
- JUL. AFR.—JULIUS AFRICANUS. *Κεστοί*. In Thevenot's *Veterum Mathematicorum . . . . Opera*. Parisiis. 1693.
- JULIAN.—JULIANUS, the emperor.
- JUST.—JUSTINUS, *ὁ φιλόσοφος καὶ μάρτυς*. In Migne's *Patrologia Graeca*, Vol. VI. Parisiis. 1857.
- LAOD.—CONCILIIUM LAODICENUM. Coleti, Vol. I, p. 1530 seq.
- LATERAN.—CONCILIIUM LATERANENSE. Coleti, Vol. VII, p. 78 seq.
- LEG. HOMER.—LEGES HOMERITARUM. By Saint Gregentius.\* In Boissonade's *Anecdota Graeca*, Vol. V, p. 77 seq. Quoted by pages.
- LEIMON.—JOANNIS MOSCHI LEIMONARION. In Cotelerius's *Ecclesiae Graecae Monumenta*, Vol. II.
- LEO.—LEO *ὁ φιλόσοφος*. *Tactica*. Lugduni Batavorum. 1613.
- LEO DIACON.—LEO DIACONUS. Bonnae. 1826. Quoted by pages.
- LEO GRAM.—LEO GRAMMATICUS, including the *SCRIPTOR INCERTUS De Leone Bardae Filio*. Bonnae. 1842. Quoted by pages.
- LESBON.—*Lesbonax*. In the same volume with AMMONIUS, p. 165 seq.
- LEX. BOTAN.—*Λεξικὸν βοτανικόν*.† In Boissonade's *Anecdota Graeca*, Vol. II, p. 394 seq.
- LEX. SCHED.—*Λεξικὸν σχεδογραφικόν*.† In Boissonade's *Anecdota Graeca*, Vol. IV, p. 366 seq.
- LUCIAN.—LUCIANUS. Biponti. 1789–1793.
- LYCOPHR.—LYCOPHRON.
- LYD.—JOANNES LYDUS. Bonnae. 1837. Quoted by pages.
- MACAR.—MACARIUS. Parisiis. 1622.
- MAL.—JOANNES MALALAS. Bonnae. 1831. Quoted by pages.
- MALCH.—MALCHUS. Bonnae. 1829.
- MARTYR. ARETH.—MARTYRIUM ARETHAE. In Boissonade's *Anecdota Graeca*, Vol. V. Quoted by pages.
- MARTYR. EUPL.—MARTYRIUM EUPLI. In Cotelerius's *Ecclesia Graecae Monumenta*, Vol. I, p. 192 seq.
- MARTYR. IGNAT.—MARTYRIUM IGNATII. Dressel. Lipsiae. 1857.
- MARTYR. JUST.—MARTYRIUM JUSTINI. In Migne's *Patrologia Graeca*, Vol. VI. Parisiis. 1857.
- MARTYR. POLYC.—MARTYRIUM POLYCARPI.‡ Dressel. Lipsiae. 1857.
- MAURIC.—MAURICIUS. As quoted by Ducange.
- MAX. CONF.—MAXIMUS CONFESSOR. *Scholia in Librum de Divinis Nominibus*. In Dionysii Areopagitae *Opera Omnia*, Vol. II. Lansselius et Corderius. Venetiis. 1756.

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\* Referred to the sixth century.

† Belonging to the third epoch of the Byzantine Period.

‡ Written soon after Polycarp's martyrdom.

MENAEON. — MENAEON, *Μηναίων*.\*

MENAND. — MENANDER PROTECTOR. Bonnae. 1829. Quoted by pages.

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MOER. — MOERIS. Koch. Lipsiae. 1830.

NECTAR. — NECTARIUS, bishop of Constantinople. In Migne's *Patrologia Graeca*, Vol. XXXIX, p. 1821 seq. Parisiis. 1858.

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NEOCAES. — CONCILIUM NEOCAESARIENSE. Coleti, Vol. I, p. 1510 seq.

NEOPHYT. — NEOPHYTUS. *De Calamitatibus Cypri*. In Cotelierus's *Ecclesiae Graecae Monumenta*, Vol. II, p. 457 seq.

NICAND. — NICANDER.

NIC. I. — CONCILIUM NICAENUM I. Called also the *First Œcumenical Council*. Coleti, Vol. II.

NIC. II. — CONCILIUM NICAENUM II. Called also the *Seventh Œcumenical Council*. Coleti, Vol. VIII.

NIC. CONST. — NICEPHORUS, bishop of Constantinople. *History*. Bonnae. 1837. Quoted by pages. — *Chronographia*. Bonnae. 1829. — *Canones*. In Cotelierus's *Ecclesiae Graecae Monumenta*, Vol. III, p. 445 seq.

NICET. — NICETAS of Chonae. Bonnae. 1835. Quoted by pages.

NIC. GREG. — NICEPHORUS GREGORAS. Bonnae. 1829–1855. Quoted by pages.

NICON. — NICON. *De Jejuniis*. In Cotelierus's *Ecclesiae Graecae Monumenta*, Vol. III, p. 438 seq.

NIL. — NILUS monachus. Romae. 1668.

NOM. COTELER. — NOMOCANON COTELERIANUS. In Cotelierus's *Ecclesiae Graecae Monumenta*, Vol. I.

NOVELL. — JUSTINIANI NOVELLAE INSTITUTIONES. Leeuwen. Amstelodami. 1663.

NOVELL. ALEX. — NOVELLA ALEXII COMNENI. In Cotelierus's *Ecclesiae Graecae Monumenta*, Vol. II, p. 178 seq.

NT. — NOVUM TESTAMENTUM.

OKTOËKH. — OKTOËKHOS, Ὀκτώηχος.

OLYMP. — OLYMPIODORUS. Bonnae. 1829. Quoted by pages.

OPP. — OPPIANUS.

ORIG. — ORIGENES. Parisiis. 1733–1759.

ORPH. — ORPHICA. Hermann. Lipsiae. 1805.

PACH. — GEORGIUS PACHYMERES. Bonnae. 1835. Quoted by pages.

PACHOM. — PACHOMIUS.† In Migne's *Patrologia Graeca*, Vol. XL, p. 948 seq. Parisiis. 1858.

PALAEPH. — PALAEPHATUS. Fischer. Lipsiae. 1789.

PALLAD. — PALLADIUS. *Λαυσιακόν*. In Cotelierus's *Ecclesiae Graecae Monumenta*, Vol. III, p. 158 seq. — *De Vita Sancti Joannis Chrysostomi*. In the thirteenth volume of Chrysostom's works.

PAPP. — PAPPUS of Alexandria. *Praefatio ad VII<sup>mum</sup> Collectionis Mathematicae*. Found near the beginning of *Apollonii Pergaei de Sectione Rationis*. Halley. Oxonii. 1706.

\* Many of the *κανόνες* in the Menaea were composed by JOSEPH the Hymnographer (died A. D. 883).

† The death of this great *κοινοβιάρχης* is referred to A. D. 348. His festival is celebrated on the 15th of May. HOROL. Mai. 15 Τῶν ἁγίων πατέρων ἡμῶν Παχωμίου τοῦ μεγάλου καὶ Ἀχιλλίου ἀρχιεπισκόπου Λαρίσσης τοῦ θαυματουργοῦ.

PARAKL. — PARAKLETIKE, Παρακλητική.\*

PATR. — PETRUS PATRICIUS. Bonnae. 1829. Quoted by pages.

PAUS. — PAUSANIAS. Shubart et Walz. Lipsiae. 1838.

PENTEKOST. — PENTEKOSTARION, Πεντηκοστήριον.

PETR. ALEX. — PETRUS, bishop of Alexandria. In Migne's *Patrologia Graeca*, Vol. XVIII, p. 468 seq.

PETR. ANT. — PETRUS ANTIOCHENUS. In Cotelier's *Ecclesiae Graecae Monumenta*, Vol. II, p. 145 seq.

PHAVOR. — PHAVORINI Eclogae. In Guil. Dindorf's *Grammatici Graeci*. Lipsiae. 1823.

PHILON. — PHILON Judaeus. Mangey. 1742.

PHILON CARP. — PHILON of Carpasia. In Migne's *Patrologia Graeca*, Vol. XL. Parisiis. 1858.

PHILOSTORG. — PHILOSTORGIUS. Cantabrigiae. 1720.

PHILOSTR. — PHILOSTRATUS. Olearius. Lipsiae. 1709.

PHOC. — NICEPHORUS PHOCAS. Bonnae. 1828. Quoted by pages.

PHOT. — PHOTIUS. *Bibliotheca*. Immanuel Bekker. Berolini. 1824. — *Lexicon*. Hermann. Lipsiae. 1808. — *Nomocanon*. Justellus. Lutetiae Parisiorum. 1615.

PHRAN. — GEORGIUS PHRANTZES. Bonnae. 1838. Quoted by pages.

PHRYN. — PHRYNICHUS. Lobeck. Lipsiae. 1820.

PISID. — GEORGIUS PISIDES. Bonnae. 1837.

PLUT. — PLUTARCHUS. Quoted by the pages of Xylander's edition (Paris). 1624.

POLL. — POLLUX. Ὀνομαστικόν. Guil. Dindorf. Lipsiae. 1824.

POLYAEN. — POLYAENUS. Coray. Parisiis. 1809.

POLYB. — POLYBIUS. Schweighaeuser. Lipsiae. 1789 – 1808.

POLYC. — POLYCARPUS. Dressel. Lipsiae. 1857.

PORPH. — CONSTANTINUS PORPHYROGENITUS. Bonnae. 1829 – 1840. Quoted by pages.

PRISC. — PRISCUS. Bonnae. 1829. Quoted by pages.

PROC. — PROCOPIUS. Bonnae. 1833 – 1838. Quoted by pages.

PSSELL. — MICHAEL PSSELLUS, the younger. Στίχοι πολιτικοί. In Boissonade's *Anecdota Graeca*, Vol. III, p. 200 seq. — *Synopsis Legum*. Teucher. Lipsiae. 1789.

PSEUDO-SYNOD. — PSEUDO-SYNODUS PHOTIANA, so called by the Western church. Coleti, Vol. XI.

PSEUDO-VT. — CODEX PSEUDEPIGRAPHUS VETERIS TESTAMENTI. Fabricius. Hamburgii. 1722 – 1723.

PTOCH. — THEODORUS PTOCHOPRODROMUS. Στίχοι πολιτικοί.† Coray's *Atakta*, Vol. I. Parisiis. 1828.

PTOLEM. — CLAUDIUS PTOLEMAEUS. Petrus Bertius Beverus. Lugduni Batavorum. 1618.

PTOLEM. GHOST. — PTOLEMAEUS, the Gnostic. *Epistola ad Floram*. In the Appendix ad Quinque Irenaei Libros, p. 922 seq. Stieren. Lipsiae. 1853.

QUIN. — CONCILIUM QUINISEXTUM (Ἡ Πενθέκτη σύνοδος). Coleti, Vol. VII, p. 1327 seq.

\* Many of the κανόνες in the Parakletike are referred to THEOPHANES ὁ Γραπτός (died A. D. 842+), and JOSEPH the Hymnographer (died A. D. 883). The author of the τριαδικοί κανόνες is METROPHANES of Smyrna, who died in the latter part of the ninth century. (PENTEKOST. p. 32 Ἔστι δὲ καὶ οὗτος καὶ οἱ ἐφεξῆς πάντες ποίημα Μητροφάνους Σμύρνης).

† In his other productions Ptochoprodromus used the *scholastic Greek* of his time.

- ROMAN. — CONCILIUM ROMANUM. Coleti, Vol. II, p. 625 seq.
- SARD. — CONCILIUM SARDICENSE. Coleti, Vol. II, p. 658 seq.
- SCHOL. — SCHOLIA, that is, notes to ancient authors. (Written at different times and by different persons.)  
The best of them belong to the Alexandrian and Roman periods.)
- SCYMN. — SCYMNUS. Müller. Parisiis. 1855.
- SCYL. — JOANNES SCYLITZES. Bonnae. 1839. At the end of the second volume of Cedrenus. Quoted by pages.
- SEPT. — SEPTUAGINTA INTERPRETES. Van Ess. Lipsiae. 1824.
- SEXT. — SEXTUS Empiricus. Fabricius. Lipsiae. 1718.
- SIMOC. — THEOPHYLACTUS SIMOCATES. Bonnae. 1834. Quoted by pages.
- SOCR. — SOCRATES Scholasticus. Cantabrigiae. 1720.
- SOZ. — SOZOMENUS. Cantabrigiae. 1720.
- STEPH. BYZANT. — STEPHANUS BYZANTIUS.
- STUDIT. — THEODORUS STUDITES. In Sirmondi Opera Varia, Vol. V. Venetiis. 1728.
- SUID. — SUIDAS. Bernhardy. Halis. 1843–1853.
- SYLLEITOURG. — SYLLEITOURGICA, συλλειτουργικά.
- SYNAX. — SYNAXARION, συναξάριον. The Synaxaria are contained in the *Μηναία*, *Τριφάδιον*, and *Πεντηκοστάριον*.
- SYNCELL. — GEORGIUS SYNCELLUS. Bonnae. 1829. Quoted by pages.
- SYNES. — SYNESIUS. Lutetiae. 1612.
- TATIAN. — TATIANUS. In Migne's Patrologia Graeca, Vol. VI. Parisiis. 1857.
- THEOD. — THEODORETUS. Quoted by the pages of Sirmond's edition. Lutetiae Parisiorum. 1642.
- THEOD. LECTOR. — THEODORUS LECTOR. Cantabrigiae. 1720.
- THEODOS. — THEODOSIUS. In Bekker's Anecdota Graeca, Vol. III.
- THEOGNOST. — THEOGNOSTUS. In Cramer's Anecdota Graeca, Vol. 2. 1.
- THEOPH. — THEOPHANES ὁ καὶ Ἰσαάκιος. Bonnae. 1839. Quoted by pages.
- THEOPH. BULGAR. — THEOPHYLACTUS, bishop of Bulgaria. Venetiis. 1754–1763.
- THEOPH. CONT. — THEOPHANES CONTINUATUS. Bonnae. 1838. Quoted by pages.
- THEOPHIL. — THEOPHILUS, bishop of Antioch. In Migne's Patrologia Graeca, Vol. VI. Parisiis. 1857.
- THOM. M. — THOMAS MAGISTER. Ritschel. 1832.
- TIT. — TITUS of Bostra. In Migne's Patrologia Graeca, Vol. XVIII, p. 1069 seq.
- TRIOD. — TRIODION, τριφάδιον.\*
- TRYPH. — TRYPHO. In the Museum Criticum, Vol. I. Cantabrigiae. 1826.
- TYPIC. — TYPICON IRENES AUGUSTAE. In Cotelierius's Ecclesiae Graecae Monumenta, Vol. IV.
- TZETZ. — JOANNES TZETZES. *Scholia ad Lycophr. Cassandr.* M. Christ. Gott. Müller. Lipsiae. 1811.
- VILLOIS. — VILLOISON'S ANECDOTA GRAECA. Venetiis. 1781.

\* The principal authors of the Triodion are THEODORUS STUDITES (A. D. 826), JOSEPH STUDITES (A. D. 826+), ANDREAS of Crete (A. D. 724±), and COSMAS of Jerusalem (A. D. 743+). SYNAX. (near the beginning of the Triodion) Ὁ μέγας ποιητὴς Κοσμάς ἐν τῇ μεγάλῃ καὶ ἀγίᾳ τῶν παθῶν τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἑβδομάδι κατὰ τὴν ὀνομασίαν σχεδὸν ἐκάστης ἡμέρας διὰ τῶν ἀκροστιχίδων ἐπινοήσας τὰ μέλη, ἐξ οὐπερ καὶ οἱ λοιποὶ τῶν πατέρων, καὶ μᾶλλον τῶν ἄλλων Θεόδωρός τε καὶ Ἰωσήφ οἱ Στουδίται κατὰ ζῆλον ἐκείνου, κ. τ. λ.

- VIT. AMPHIL. — VITA AMPHILOCHII. In Migne's *Patrologia Graeca*, Vol. XXXIX. Parisiis. 1858.
- VIT. EPIPH. — VITA EPIPHANII. In the second volume of his works.
- VIT. EUTHYM. — VITA EUTHYMI, by Cyrillus Scythopolitanus. In Cotelierus's *Ecclesiae Graecae Monumenta*, Vol. IV.
- VIT. SAB. — VITA SABAE, by Cyrillus Scythopolitanus. In Cotelierus's *Ecclesiae Graecae Monumenta*, Vol. III, p. 220 seq.
- VIT. STEPH. — VITA STEPHANI JUNIORIS. In Cotelierus's *Ecclesiae Graecae Monumenta*, Vol. IV, p. 396 seq.
- VIT. SYNCL. — VITA SYNCLETICAE. In Cotelierus's *Ecclesiae Graecae Monumenta*, Vol. I, p. 201 seq.
- VIT. THEOD. STUDIT. — VITA THEODORI STUDITAE. In Sirmondi Opera, Vol. V. Venetiis. 1728.
- XYST. — XYSTUS. *Ad Cyrillum*. In Cotelierus's *Ecclesiae Graecae Monumenta*, Vol. I, p. 42 seq.
- ZONAR. — JOANNES ZONARAS. *History*. Bonnae. 1841–1844. Quoted by pages : from Book XIII to XVIII, inclusive, quoted by the pages of the Paris edition. — *De Matrimonio Sobrinorum*. In Cotelierus's *Ecclesiae Graecae Monumenta*, Vol. II, p. 483 seq. — *Lexicon*. Titmann. Lipsiae. 1808.
- ZOS. — ZOSIMUS. Bonnae. 1837. Quoted by pages.

The names of the earlier authors (from HOMER to THEOPHRASTUS, inclusive) are not given in the above list, simply because it is taken for granted that the scholar who is not familiar with them will very seldom have occasion to use a Glossary for later and Byzantine authors.

## G L O S S A R Y .

NOTE. When an author, or an inscription, belonging to the earlier periods of the Greek language (including the Alexandrian period), is referred to, an *asterisk* is prefixed to the word under which the reference is made; as, \*ἄβρα, \*αἰωνόβιος, \*ἀκροτελεύτιον.

## A

ἄβαγνον, τὸ, *rose, ρόδον*. A Macedonian word. HES.

\*Ἀβαγνα, ρόδα. Μακεδόνες.

ἀβάκιον, ον, τὸ, (ἄβαξ) abacus, for arithmetical operations. POLYB. 5, 26, 13 Ταῖς ἐπὶ τῶν ἀβακίων ψήφοις.

2. A part of the stage of a theatre, called also ἄβαξ. SUID. \*Ἀβαξι . . . ἀβακίους.

ἀβάκτις or ἀβ ἄκτις, ὁ, indeclinable, ab actis, *register, registrar, registry, recorder*. NIL. Epist. 2, 207 Θεοφίλῳ ἀβάκτις. LYD. 213 Ἀβ ἄκτις μὲν ὄνομα τῷ φροντισματι, σημαίνει δὲ καθ' ἑρμηνείαν τὸν τοῖς ἐπὶ χρήμασι πραττομένοις ἐφεστῶτα. Id. 220 Τοῦ λεγομένου ἀβ ἄκτις. 262, 23 Τοῖς τε λεγομένοις κοττιδιανοῖς, οἷον ἐφημέροις τοῦ ἀβ ἄκτις.

ἀβάλα, interj. = ἀβάλε. PORPH. Adm. 268 Ἀβάλα λοιπὸν τῷ πιστεύοντι Χερσονησίτῃ πολίτῃ, *Woe unto him, therefore, who trusts a citizen of Chersonesus*.

ἀβάλαι, interj. = ἀβάλε. LEIMON. 81 (110) Εἶπε πάλιν, Ἀβάλαι! πόσα κλαύσομεν καὶ μετανοήσομεν ἐφ' οἷς νῦν οὐ μετανοοῦμεν. DAMASC. I, 597 C Ἀβάλαι τοῖνυν τοῖς κατ' ἐμέ πᾶσι. ET. M. p. 2, 54 Ἀβάλαι, ἐπίρρημα σχετλιαστικόν. ZONAR. Lex. Ἀβάλαι, ἀντὶ τοῦ φεῦ.

ἀβάλε, interj. *woe!* ἀβάλα, ἀβάλαι, οὐαί, φεῦ. ET. M. 1, 55 Ἀβάλε σοι, Στέφανε, εἰδωλολάτρησας. ET. G. LEX. SCHED. 28.

ἀβαναύσως, adv. *liberaliter, with propriety or decorum*. CLEM. ROM. Epist. 1, 44 Λειτουργήσαντας ἀμέμπτως τῷ ποιμνίῳ τοῦ Χριστοῦ μετὰ ταπεινοφροσύνης ἡσύχως καὶ ἀβαναύσως.

ἄβαξ, ακος, ὁ, plural oi ἄβακες, a part of the stage of a theatre so called. BASIL. SELEUC. 266 A Ἀθρόον

καταφέρεται τοῦ θεάτρου παρὰ τοὺς ἄβακας· τόπος δὲ ἦν οὕτω καλούμενος ἄβακες. SUID. Ἀβαξι, τοῖς παρ' ἡμῖν λεγομένοις ἀβακίοις. Ὁ λογοθέτης ἐν τῷ τῆς ἀγίας Θέκλης μαρτυρίῳ· Τρύφαινα δὲ πάθει ληφθεῖσα νεκροῖς ὁμοία πρὸς τοῖς ἄβαξιν ὥρῳ κειμένη.

ἀβάπτιστος, ον, (βαπτίζω) *unbaptized*. ATHAN. I, 116 B. CHRYS. X, 842 D (spurious).

2. *Unchristianized, not converted to Christianity*, as a nation. PORPH. Adm. 86, 12.

\*Ἀβαρες, ων, οἱ, = \*Ἀβαροι. EUAGR. 6, 10.

\*Ἀβαροι, ων, οἱ, *Abari, Avars*, a Hunnic nation. EUAGR. 5, 1.

ἀβαρύ, τὸ, *marjoram, Origanum, ὀρίγανον*. A Macedonian word. HES. Ἀβαρύ, ὀρίγανον. Μακεδονία (sic).

ἀβάσκαντος, ον, (βασκαίνω) *not to be fascinated or bewitched*. Optatively, *may the gods preserve him from the evil eye*. INSCR. 5053 Καλλιστιανοῦ καὶ τοῦ παιδίου αὐτοῦ καὶ τῶν ἀβασκάντων ἀδελφῶν. 5119. Ὅλης συγγενείας τῆς ἀβασκάντων.

2. *Acting as a charm against the evil eye*. DIOSC. 3, 105 Ἀνθρώποις καὶ ζώοις ἀβάσκαντον.

ἀβατώ, ὥσω, (ἄβατος) *to make impassable or desolate*. SEPT. JER. 29 (49), 20 Ἐὰν μὴ ἀβατωθῇ ἐπ' αὐτοὺς κατάλυσις αὐτῶν.

ἀββάδιον, ου, τὸ, dimin. of ἀββᾶς, *contemptible monk*, that puppy of a monk. CONST. IV, 908 C, et alibi.

ἀββᾶς, ᾱ, ὁ, (Hebr. Syr. Chal.) *father, πατήρ*. NT. Marc. 14, 36. Gal. 4, 6.

*Father*, a title of respect given to monks. LEIMON. 3 Τὸν ἀββᾶν Ἀντώνιον. CONST. III, 617 E. NIC. II,

880 D ὁ ἀββᾶς Μάξιμος. THEOPH. CONT. 355 τὸν ἀββᾶν οὐ γνωρίζεις Θεόδωρον τὸν Σανδαβαρηνόν;

Sometimes the form ἀββᾶ is used for all the cases. ATHAN. I, 869 A τὸν ἀββᾶ Πάμμων. MARTYR. ARETH. 48 ὁ ἀββᾶ Ζωναῖνος. (See also ἀμμά.)

2. *Abbot*, the superior of a monastery, ἀρχιμανδρίτης, ἡγούμενος, καθηγούμενος. PACHOM. 948 C. NIL. Epist. 1, 35. 2, 96. NOVELL. 123, 34. BASILIC. 4, 1, 2.

ἀβδίον, ου, τὸ, a kind of garment. PORPH. Cer. 470 ἁβδία πλατύλωρα καὶ ἀβδία μασουρωτά. [Perhaps connected with the Arabic abayah, a woollen cloak usually striped brown and white.]

ἀβεβαιότης, ητος, ἡ, (ἀβέβαιος) *unsteadiness, fickleness*. POLYB. Frag. Gram. 6.

ἀβεις, habes (from habeo), ἔχεις (from ἔχω). HES. ἀβεργή, ης, ἡ, averta, a kind of knapsack? A Macedonian word. SUID. Ἀοργήν, λέγουσιν οἱ πολλοὶ νῦν Ἀβεργήν. Μακεδονικὸν δὲ καὶ τὸ σκεῦος καὶ τὸ ὄνομα.

ἀβέρτης, λίβα, averta, libum. GLOSS.

ἀβήνα or ἀβήνα, ἡ, habena, *thong, strap*, for beating, ἀβίνα. THEOPH. 562, 8. CEDR. I, 773. GLOSS. Ἀῶρος, havena, avena, habena. Ibid. Ἰμάς, habena, lorus, corrigia, hoc lorum.

ἄβιν for ἄβιον, τὸ, abies, *fir*. HES. Ἄβιν, ἐλάτη, οἱ δὲ πεύκη.

ἀβίνα = ἀβήνα. THEOPH. 562, 8, as a various reading. SCHOL. OPP. Hal. 1, 183 σκυτάλαι, ἀβίνα λεγόμεναι.

ἀβιρά, Hebrew הַבִּירָה, in Greek τῇ βάρει (see βάρις). SEPT. Nehem. 1, 1.

Ἀβλάβις for Ἀβλάβιος, ὁ, Ablabius, a man's name. INSCR. 6447.

ἀβλεπτέω (as if from ἀβλεπτος), *not to see, to be blind; to overlook, disregard*. POLYB. 30, 6, 4 Ἀβλεπτοῦντες τὸ πρέπον. Frag. Hist. 45. EUS. 10, 8, p. 489, 22 Δεινῶς ἀβλεπτέιν ὑπὸ τῆς ἐμφύτου κακίας ἠναγκασμένους.

ἀβλέπτημα, atos, τὸ, (ἀβλεπέω) *oversight, mistake*, παρόραμα. POLYB. Frag. Gram. 1.

ἀβλεψία, as, ἡ, (βλέπω) *blindness, darkness*. EUST. ANT. 652 D.

ἀβοηθησία, as, ἡ, (ἀβοήθητος) *helplessness*. SEPT. Sir. 51, 10.

ἀβolla, ἡ, a bolla, a kind of cloak, ἄβολος. ARRIAN. Peripl. Erythr. 6.

ἄβολος, ου, ἡ, = ἀβolla. ARRIAN. Peripl. Erythr. 6. ἀβουλητίων, onos, ἡ, abolitio. PALLAD. Vit. Chrys. 51 D.

\*ἄβρα, as, ἡ, Chaldee הַבְּרָה, *female companion, female attendant*. MENANDER (Comicus), Apist. Sikyon. 3. Pseuderakl. 3. SEPT. Gen. 24, 61. Ex. 2, 5. Esth. 2, 9. HES. Ἀβρα, δούλη, παλλακή. Id. Ἀβραι, νέαι δοῦλαι. SUID. Ἀβρα, οὔτε ἡ ἀπλῶς θεραπεία, οὔτε ἡ εὐμορφος θεραπεία λέγεται, ἀλλ' οἰκότριψ κόρη καὶ ἔντιμος, εἶτε οἰκογενής, εἶτε μή. EUST. 1854, 14 seq.

Ἀβράξας, Abrazas, the lord of heaven of the Basilidians; the same as Ἀβρασάξ. IREN. 1, 24, 7. The numerical value of this figment is 365, the number of days in the year.

Ἀβρασάξ = Ἀβράξας. EPIPH. I, 73 A. THEOD. IV, 195 D.

ἀβρούς, οὔτος, ἡ, brow, ὄφρῦς. A Macedonian word. HES. Ἀβροῦτες, ὄφρῦς. Μακεδόνες.

ἀβροχία, as, ἡ, (ἀβροχος) *drought*. SEPT. Jer. 14, 1. Sir. 32, 26.

ἄβροχος, ου, (βρέχω) *unsteeped, not soaked*, as bread. LEIMON. 17.

ἀβστινατεύω, εῦσα, abstineo, a law term. ANTEC. 2, 16, p. 281 εἰ ἀβστινατεύσῃ ἑαυτὸν, se abstinendo. ἄβυσσος, ου, ἡ, the deep, the abyss of waters. SEPT. Gen. 1, 2.

ἀγαθοποιέω, ἦσω, (ἀγαθοποιός) *to do good, to benefit*; opposed to *κακοποιέω*. SEPT. Num. 10, 32 Ὅσα ἂν ἀγαθοποιήσῃ κύριος ἡμᾶς. NT. Luc. 6, 33 Ἐὰν ἀγαθοποιήτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;

Without a case. NT. Marc. 3, 4 Ἐξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; CLEM. ROM. Epist. 2, 10.

ἀγαθοποιία, as, ἡ, (ἀγαθοποιός) *benefactio, doing good*. NT. 1 Petr. 4, 19. CLEM. ROM. Epist. 1, 2. 33.

ἀγαθοποιός, ὁ, ὄν, (ἀγαθός, ποίω) *doing good, ἀγαθοεργός*; opposed to *κακοποιός*. SEPT. Sir. 42, 14. NT. 1 Pet. 2, 14 εἰς ἐκδίκησιν μὲν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν, used substantively. PLUT. II, 368 B. IAMBL. De Myster. 1, 18, p. 30, 17.

ἀγαθός, ἡ, ὄν, *good*. Substantively, τὸ ἀγαθόν, *the good thing*, applied to the *holy sacrament*, τὰ ἅγια, τὸ ἁγίωμα or τὰ ἁγίσματα. BASIL. III, 293 C. D Ἡ κοινωμία τοῦ ἀγαθοῦ. GREG. NYSS. II, 120 D τὴν τοῦ ἀγαθοῦ μετουσίαν.

ἀγαθοσύνη, ης, ἡ, = ἀγαθωσύνη. APOCR. Act. Paul. et Thecl. 1.

ἀγαθῶς, ὡσω, (ἀγαθός) *to do good to one*, ἀγαθύνω 2; opposed to κακῶς. SEPT. 1 Reg. 25, 31 Μνησθήσῃ τῆς δούλης σου ἀγαθῶσαι αὐτῇ. Jer. 51 (44), 27 Ἐγὼ ἐργήγορα ἐπ' αὐτοὺς τοῦ κακῶσαι αὐτοὺς καὶ οὐκ ἀγαθῶσαι.

ἀγαθύνω, νῶ, (ἀγαθός) *to make good or glad*. SEPT. Jud. 16, 25 Ἐγαθύνθη ἡ καρδιά αὐτῶν, *Their hearts were merry*. 3 Reg. 1, 47 Ἀγαθῦναι ὁ θεὸς τὸ ὄνομα Σαλωμῶν ὑπὲρ τὸ ὄνομά σου. 4 Reg. 9, 30 Ἐγάθυνε τὴν κεφαλὴν αὐτῆς, *She adorned her head*. Nehem. 2, 5 ἀγαθυνθήσεται ὁ παῖς σου ἐνώπιόν σου, *shall find favor*. Dan. 6, 23 Ἐγαθύνθη ἐπ' αὐτῷ, *He was glad for him*. 1 Macc. 1, 12 Ἐγαθύνθη ὁ λόγος ἐν ὀφθαλμοῖς αὐτῶν, *seemed good*.

2. *To do good, to benefit*, ἀγαθῶς, εὖ ποιῶ. SEPT. Jud. 17, 13 Ἀγαθυνεῖ μοι κύριος. 4 Reg. 10, 30. Ps. 50, 20 Ἀγάθυνον, κύριε, ἐν τῇ εὐδοκίᾳ σου τὴν Σιών. 124, 4 Ἀγάθυνον, κύριε, τοῖς ἀγαθοῖς καὶ τοῖς εὐθέσι τῇ καρδίᾳ.

ἀγαθῶς, adv. of ἀγαθός, *well*, εὖ. SEPT. 1 Reg. 20, 7.

ἀγαθωσύνη, ης, ἡ, (ἀγαθός) *goodness, kindness*; opposed to κακία. SEPT. Nehem. 9, 25. Ps. 51, 5 Ἐγάπησας κακίαν ὑπὲρ ἀγαθωσύνης.

ἀγαλλίαμα, ατος, τὸ, (ἀγαλλιάω) *delight, joy*. SEPT. Esai. 16, 10. Judith. 12, 14.

ἀγαλλίασις, εως, ἡ, (ἀγαλλιάομαι) *a rejoicing, great joy*. SEPT. Ps. 41, 5 Ἐν φωνῇ ἀγαλλιάσεως. NT. Luc. 1, 14 Ἔσται χαρὰ σοι καὶ ἀγαλλίασις.

ἀγαλλιάω, usually ἀγαλλιάομαι, ἀσομαι, (ἀγάλλω) *to rejoice, to be glad*. SEPT. 2 Reg. 1, 20. Ps. 2, 11 Ἀγαλλιᾶσθε αὐτῷ ἐν τρόμφῳ. 32, 1 Ἀγαλλιᾶσθε δίκαιοι ἐν τῷ κυρίῳ. 34, 9 Ἡ δὲ ψυχὴ μου ἀγαλλιᾶσθεται ἐπὶ τῷ κυρίῳ. NT. Luc. 1, 47 Ἐγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου. Joan. 5, 35 Ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. 8, 56 Ἐγαλλίασατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν. 1 Pet. 1, 9 Ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ.

ἀγάνιδα, adv. *softly, gently*, ἀτρέμας. HES.

ἀγανον, ου, τὸ, *splinter, small dry stick*, for burning. SUID. Ἀγανον, προπαροξύτως, τὸ κατεαγὸς ξύλον, ἡ τὸ φρυγανῶδες. [MODERN GREEK, τὸ ἀγανον, awn, the beard of an ear of corn.]

ἀγάπη, ης, ἡ, *love*, as a title. BASIL. III, 140 D Πρὸς τὴν ὑμετέραν ἀγάπην, *To you, my beloved friend*. 141 A τῆς ὑμετέρας ἀγάπης. COD. AFR. 10 Λοιπὸν τί δοκεῖ τῇ ὑμετέρᾳ ἀγάπῃ, εἶπατε. THEOD. III, 566 D Πρὸς τὴν ὑμετέραν ἀγάπην. 618 D τῆς ὑμετέρας ἀγάπης. 718 D Ἡ ἀγάπη ὑμῶν.

2. *Amity, good understanding, alliance*, as between two nations. CONST. III, 1041 A Ἵνα γένηται ἀγάπη καὶ εἰρήνη. PORPH. Adm. 144, 11 Συμπενθερίας μετὰ τοὺς Τούρκους καὶ ἀγάπας ἔχοντας. 200, 13 Οἱ Ἰβηρες πάντοτε εἶχον ἀγάπην καὶ φιλίαν μετὰ τῶν Θεοδοσιουπολιτῶν. CUROP. 75 Ἐποίησε μετὰ μὲν τῶν Γενουῖτων ἀγάπην διαιωνίζουσιν.

3. *Salutation, kiss, or rather holy kiss*. LEIMON. 59 (86) Ἐποίησαν ἀγάπην, *They saluted each other*. PORPH. Cer. 17, 10 Καὶ μετὰ τοῦτο ἐξέρχονται πάλιν οἱ δεσπότες ἐν τῷ αὐτῷ σχήματι εἰς τὴν ἀγάπην. 66 Ἐκεῖσε δίδωσιν ὁ βασιλεὺς ἀγάπην τῷ τε πατριάρχῃ, μητροπολίταις τε καὶ ἐπισκόποις. (See also ἀσπάζομαι, ἀσπαστικός, ἀσπασμός.)

4. *Charity, alms, eleemosynary*. APOPHTH. Arsen. 20 Μὴ ἔχων ὄθεν ἀγοράσαι ἔλαβε παρὰ τινὸς ἀγάπην. Agathon. 17, et alibi.

Ποίησον ἀγάπην, in the plural Ποιήσατε ἀγάπην, *Do me the favor, Have the goodness, Be kind enough to do anything*. APOPHTH. Agathon. 29 Ποιήσατε ἀγάπην. LEIMON. 1 Λέγει μοι ὁ οἰκονόμος· Ποίησον ἀγάπην ἀδελφε· ἐλθέ ἵνα τὰ σκευὴ τοῦ ἀδελφοῦ ἀπενέγκωμεν εἰς τὸ οἰκονομεῖον. 6 Ποίησον ἀγάπην, κύριε, δός μοι δλίγον ὕδωρ.

5. *Love-feast*, in the early church. NT. Jud. 12 CONST. APOST. 2, 28, 1. IGNAT. Smyrn. 8 Ἀγάπην ποιεῖν. ORIG. I, 319 B τὴν καλουμένην ἀγάπην. LAOD. 27. 28. GANGR. 11 Ἀγάπας ποιεῖν. (Compare NT. 1 Cor. 11, 21 seq.)

ἀγαπητός, ἡ, ὄν, *beloved*. Substantively, (a) Ὁ ἀγαπητός, *the favorite or attendant of a deaconess, a sort of*



spiritual *cavalier servente*, quite common in the sixth century. NOVELL. 6, 6 Βουλόμεθα δὲ αὐτὰς τὰς ἐπὶ τὴν χειροτονίαν ἀγομένας διακόνους, εἴτε ἐκ χηρείας, εἴτε ἐκ παρθενίας, μὴ τινας συνόντας ἔχειν ἐν τάξει δῆθεν ἀδελφῶν ἢ συγγενῶν ἢ τῶν καλουμένων ἀγαπητῶν· τοῖς γὰρ τοιοῦτοις ὀνόμασι χρώμεναι πάσης πονηρᾶς ὑποψίας τὸν ἐαυτῶν πληροῦσι βίον.

(b) Ἡ ἀγαπητή, equivalent to *συνείσακτος*, which see. Ἄγαρ, ἡ, indeclinable, Hebrew **גַּאֲר**, *Hagar*, the mother of Ishmael the progenitor of the Arabs. SEPT. Gen. 16, 1 seq.

Οἱ τῆς Ἄγαρ, or Οἱ ἐξ Ἄγαρ, or Οἱ ἐκ τῆς Ἄγαρ, equivalent to οἱ Ἀγαρηνοί. THEOPH. CONT. 95, 19. 121. 298. Ἀγαρηνός, οὐ, ὁ, (Ἄγαρ) *Hagarene*, descendant of *Hagar*, simply *Arab* or *Saracen*. SEPT. Ps. 82, 7. VIT. EUTHYM. 23. DAMASC. I, 110 D. NIC. II, 920 B. PORPH. Them. 16, 6, et alibi.

ἀγαρεία, as, ἡ, (ἀγαρεύω) *corvée*, *compelled service*. INSCR. 4956 (A. D. 49) ἀγαρεία. EPICT. 4, 1, 79. NOVELL. 128, 22. 134, 1. LEO. 20, 71. SUID. Ἀγαρεία .... ἀγαρείαν ἀνάγκην ἀκούσιον λέγομεν καὶ ἐκ βίας γινομένην ὑπηρεσίαν. Id. Ἀγαρος· καὶ Ἀγαρεία, ἡ δημοσία καὶ ἀναγκαῖα δουλεία (*service*).

ἀγαρεύω, εὔσω, (ἀγαρος) *to compel one to perform service without paying him for it*. INSCR. 4956 (A. D. 49). NT. Matt. 5, 41 Ὅστις σε ἀγαρεύσει μίλιον ἓν. 27, 32 Τοῦτον ἡγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. MARG. 15, 21 Ἀγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. CLEM. ROM. Homil. 12, 29 ἀγαρευόμενοι.

ἀγγάριος = ἀγαρεία. LYD. 264, 7.

Ἀγγελικοί, ὦν, οἱ, *Angelici*, the name of an obscure sect. EPIPH. I, 505 B.

ἀγγελικός, ἡ, ὄν, (ἄγγελος) *pertaining to a messenger*. BEKKER. 26, 6 Ἀγγελικὴ ρῆσις, αἱ τῶν ἀγγέλων ἐν ταῖς τραγωδίαις ρῆσεις, the part of a messenger in a tragedy. ATHEN. 14, 27 Τὴν ἀγγελικὴν δὲ πάροιον ἡκρίβουν ὄρχησιν, a kind of dance.

2. *Angelicus, angelical*. It is often applied to monachism. BASIL. III, 473 E Ὁ τοίνυν πρὸς τὴν ἀγγελικὴν ἀξίαν μεταταξάμενος, κ. τ. λ. THEOD. I, 677 D

Οἱ τὸν ἀγγελικὸν ἀσπασάμενοι βίον. III, 795 D Τὴν ἀγγελικὴν πολιτείαν, *The angelic conversation*, that is, monastic life. EUAGR. 1, 15 Ἀγγελικὸς βίος. (See also ἄγγελος, and compare CYRILL. HIER. Catech. 4, 24 Ἰσάγγελος βίος.)

ἀγγελοειδής, ἐς, (ἄγγελος, ΕΙΔΩ) *angel-like*. THEOPH. CONT. 203, 21 τὸ σχῆμα ἀγγελοειδέις.

ἄγγελος, ου, ὁ, *angelus, angel*. SEPT. passim. NT. passim.

For the different *orders of angels*, see CONST. APOST. 7, 35, 2. 8, 12, 5.

*The guardian angel*. NT. Matt. 18, 10 Ὁρᾶτε μὴ καταφρονήσητε ἐνδὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. Act. 12, 15 Ὁ ἄγγελος αὐτοῦ ἐστίν. CONST. APOST. 7, 38, 3 Ἀγγέλους ἐπέστησας. BASIL. I, 148 C. III, 505 C Ὁ φυλάσσων ἡμᾶς ἄγγελος. 505 D Τὸν φύλακα τῆς ζωῆς ἡμῶν ἄγγελον. DID. ALEX. 584 B Ὁ δορυφόρος ἄγγελος. CHRYS. II, 512 C Ἀγγελοι παρὰ τοῦ τῶν ὀλων δεσπότης εἰσι δεδομένοι φύλακες. VII, 599 D Ἀγγέλους ἔχουσιν οἱ ἅγιοι ἐκεῖ πάντες. IX, 211 D Ἐκαστος ἡμῶν ἄγγελον ἔχει. THEOD. I, 5. APOPT. Paul. Simplic. Τὸν τε ἐκάστου ἄγγελον χαίροντα ἐπ' αὐτῷ. [In the HOROLOGION, the office of the guardian angel is entitled *Κανὼν ἱκετήριος εἰς τὸν ἄγγελον τὸν φύλακα τῆς τοῦ ἀνθρώπου ζωῆς*. Compare LAOD. 35 Ὅτι οὐ δεῖ Χριστιανοὺς ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἀπιέναι καὶ ἀγγέλους ὀνομάζειν καὶ συνάξεις ποιεῖν, ἅπερ ἀπηγόρευται. TERTULL. Praescript. Haeret. 33, p. 214 *Simonianae magiae disciplina angelis serviens*.]

*The angel of peace*. CONST. APOST. 8, 36. 8, 37, 3 Τὸν ἄγγελον τὸν ἐπὶ τῆς εἰρήνης. EUKHOL. p. 61 Ἀγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν παρὰ τοῦ κυρίου αἰτησώμεθα.

*The angel of the church*. NT. Apoc. 2, 1 et alibi. BASIL. III, 367 A Ὁ ἄγγελος ὁ τῆς ἐκκλησίας ἔφορος. PALLAD. Vit. Chrys. 35 E Προσευξάμενοι συνταξώμεθα τῷ ἀγγέλῳ τῆς ἐκκλησίας.

*The two attendant angels*. HERM. Mand. 6, 2 Δύο εἰσὶν ἄγγελοι μετὰ τοῦ ἀνθρώπου, εἰς τῆς δικαιοσύνης, καὶ εἰς τῆς πονηρίας.

*Monks are angels on earth.* THEOD. III, 657 A

Καὶ ὁ τῶν ἀσωμάτων δὲ τὸν βίον ἐν σώματι μιμησάμενος, sc. ἀγγέλων. 685 C Ἄνδρες ἐν Αἰγύπτῳ τὴν τῶν ἀγγέλων πολιτείαν ζηλώσαντες, κ. τ. λ. PALLAD. 165 A Ἐπίγειος ἄγγελος. EUAGR. 1, 13, p. 266 Συμῶντος οὗτος ὁ ἐπὶ τῆς γῆς ἄγγελος. 1, 14 Ὁ ἐπὶ γῆς ἔνσαρκος ἄγγελος. HOROL. Sept. 29 Τῆς ἐρήμου πολίτης καὶ ἐν σώματι ἄγγελος.

*The angels of the Gnostics.* CLEM. ROM. Homil.

18, 12. JUST. Tryph. 62. IREN. 1, 5, 2. HIPPOL. 244.

ἀγγέριος, ου, ὁ, (ἄγγαρος) messenger, ἄγγελος. HES.

ἀγγούριον, ου, τὸ, cucumber, τετραγγούριον, σικυός. PORPH.

Adm. 138, 22. [MODERN GREEK, τὸ ἀγγούρι, the common cucumber, *Cucumis Sativus*. According to Forskal, the Arabic *a g u r* (with an Ain at the beginning) is the *Cucumis Chate* of botanists. Compare gherkin, gourd, and the German *gurke*.]

ἀγγρίζω, irritate, make angry, ἐρεθίζω. HES. [Compare anger, angry.]

ἀγγων, ωνος, ὁ, a kind of spear or javelin, used by the Franks. AGATH. 74, 11.

ἀγελάδιον, ου, τὸ, (ἀγέλη) cow, ἡ βοῦς. PORPH. Cer. 464

Ἀγελάδια ὑπόμοσχα. [MODERN GREEK, τὸ ἀγελάδι, ox; in the plural τὰ ἀγελάδια, bulls, cows, oxen, or cattle: ἡ ἀγελάδα, as, cow, ἡ βοῦς. Compare IL. 11, 729 Βοῦν ἀγελαιήν.]

ἀγεννησία, as, ἡ, the being ἀγέννητος, τὸ ἀγέννητον. DID.

ALEX. 385 D. THEOD. IV, 207 A. V, 308, 18

Ἔστιν δ' ὁ πατήρ, ὡς νομίζεις, ἡ ἀγεννησία.

ἀγέννητος, ου, unbegotten, applied to the Father. JUST.

Apol. 1, 14. PTOLEM. Gnost. p. 935.

Substantively, τὸ ἀγέννητον, the being unbegotten, ἡ ἀγεννησία, as applied to the Father; opposed to τὸ γεννητόν. DID. ALEX. 332 A Καὶ τὸ ἀσύγκριτον δὲ καὶ μείζον τῷ πατρὶ διὰ τὸ ἀγέννητον ἀπονέμουσι.

ἀγεννία = ἀγέννεια. POLYB. 30, 9, 1. 30, 9, 19. 39, 2, 10.

ἀγεντισηρίκους, incorrectly for ἀγεντισιρήβους, agentes in rebus. ATHAN. I, 301 C.

ἀγερωχία, as, ἡ, the being ἀγέρωχος, haughtiness, arrogance, insolence. POLYB. 10, 35, 8.

ἄγεστα or ἀγέστα, ἡ, agger, aggestio, mound, ἄκεσσα.

PROC. I, 271. EUAGR. 4, 27, p. 406, 20. SUID.

Ἄγεστα, πολεμικὸν μηχανήμα ἐκ λίθων καὶ ξύλων καὶ χοῦ ἐγειρόμενον.

ἄγημα, ατος, τὸ, a name given to the Macedonian royal guard. POLYB. 5, 25, 1 Τοῦ λεγομένου παρὰ τοῖς Μακεδόσιν ἀγήματος. 5, 65, 1 Ἦγειτο σχεδὸν ἀνδρῶν τρισχιλίων τοῦ καλουμένου παρὰ τοῖς βασιλεῦσιν ἀγήματος. 31, 3, 8 Τὸ καλούμενον ἄγημα, κράτιστον εἶναι δοκοῦν σύστημα τῶν ἱππέων, περὶ χιλίους.

ἄγια, τὰ, see ἅγιος c.

ἀγιάζω, ἄσω, (ἅγιος) hallow, sanctify, purify; consecrate.

SEPT. Gen. 2, 3. Ex. 13, 2 Ἀγιάσον μοι πᾶν πρωτό-

τοκον. Ibid. 19, 14. 22. NT. Matt. 6, 9. 23, 17.

Joan. 10, 36. 17, 17. CAN. APOST. 73 Σκεῦος χρυσοῦν ἢ ἀργυροῦν ἁγιασθέν.

2. To defile, pollute. SEPT. Deut. 22, 9 Οὐ κατασπερεῖς τὸν ἀμπελῶνα σου διάφορον, ἵνα μὴ ἁγιασθῇ τὸ γέννημα.

3. To read the office of the blessing of water.

PORPH. Cer. 140, 4 seq. (See also ἁγιασμός 3.)

ἁγίασμα, ατος, τὸ, (ἀγιάζω) holy place, sanctuary. SEPT.

Ex. 15, 17. 25, 8. Ps. 113, 2. CLEM. ROM. Homil.

3, 15. EUS. 7, 15, the altar of a church.

2. Holy or sacred thing. SEPT. Ex. 29, 34. COD. AFR. 37. 57.

3. The sacramental elements, the holy sacrament, commonly τὰ ἁγιάσματα. GREG. THAUM. Can. 11, p. 41 C Ἡ μέθεξις τῶν ἁγιασμάτων. BASIL. II, 681 D Τὴν μερίδα τῶν ἁγιασμάτων σου. III, 326 B. 328 B. GREG. NYSS. II, 117 A Τῆς κοινωνίας τῶν ἁγιασμάτων. Ibid. Τῆς τοῦ ἁγιάματος μερίδος. Ibid. Τῶν μυστικῶν ἁγιασμάτων. 121 A Τὸ ἁγίασμα. DAMASC. I, 109 A Τῆς προσφορᾶς τῶν ἁγιασμάτων.

4. The same as ἀντίδωρον, εὐλογία. CUROP. 96, 16 Τοῦ διαδιδόμενου τῷ λαῷ ἁγιάματος, ὃ φάμεν ἀντίδωρον.

5. Holy water. PORPH. Cer. 141, 13. NOM. COTELER. 127. CUROP. 79, 9.

[In MODERN GREEK, τὸ ἁγίασμα, a spring of water reputed holy. The most celebrated ἁγίασμα of Constantinople is ἡ Ζωοδόχος Πηγή of Balukli. See HOROL. p. 388, and compare PROC. III, 184.]

ἁγιασμός, οὔ, ὁ, (ἀγιάζω) holiness, sanctification, purity.

NT. Rom. 6, 19, 22. Hebr. 12, 14. CLEM. ROM. Epist. 1, 30.

2. *Sacrament.* COD. AFR. Can. 72.

3. *The blessing of water.* PORPH. Cer. 140 et alibi. CUROP. 65. [MODERN GREEK, ὁ ἁγιασμός, *Holy water*, ἁγιασμα 5.]

Ἡ ἀκολουθία τοῦ μικροῦ ἁγιασμοῦ, *The lesser office (form) of the blessing of water*, which may be read by the priest at any time and place. EUKHOL.

Ἡ ἀκολουθία τοῦ μεγάλου ἁγιασμοῦ, *The greater office of the blessing of water*, which is read only on the day of the Epiphany (Θεοφάνια), that is, on the sixth of January, after the λειτουργία. EUKHOL. (Compare HER. 1, 51 'Ο δὲ ἀργύρεος, ἐπὶ τοῦ προνητίου τῆς γωνίης χωρέων ἀμφορέας ἑξακοσίους· ἐπικίρναιτο γὰρ ὑπὸ Δελφῶν Θεοφανίουςι. CHRYS. II, 369 D Διά τοι τοῦτο καὶ ἐν μεσονυκτίῳ κατὰ τὴν ἑορτὴν ταύτην ἅπαντες ὕδρευσάμενοι οἴκαδε τὰ νάματα ἀποτίθενται, καὶ εἰς ἐνιαυτὸν ὁλόκληρον φυλάττουσιν, ἅτε δὴ σήμερον ἁγιασθέντων τῶν ὑδάτων. THEOD. LECTOR. 2, 48 Τὴν ἐπὶ τῶν ὑδάτων ἐν τοῖς Θεοφανίοις ἐπικλήσιν ἐν τῇ ἑσπέρᾳ γίνεσθαι.)

ἁγιαστήριον, ου, τὸ, (ἁγιάζω) *holy place, sanctuary*, ἁγίσμα 1. SEPT. Lev. 12, 4.

2. *Baptistery*, βαπτιστήριον, λουτήρ, φωτιστήριον. THEOPH. 177.

ἁγιαφόρος, ὁ, ἡ, (ἅγιος, φέρω) *one who bears the holy vessels* in a temple, ἱεραφόρος. INSCR. 481. (See also ἁγιοφόρος.)

ἁγιαχάς, interj. *huzza! hurra!* PORPH. Cer. 47. 281, 19. ἁγιογράφος, ον, (ἅγιος, γράφω) *written by inspiration*. In the plural τὰ ἁγιογραφα, *the holy writings*, a term applied to Joshua, Judges, Ruth, Chronicles, and Kings. EPIPH. II, 162 A.

ἁγιοπρεπής, ἐς, (ἅγιος, πρέπω) *befitting the holy*, simply *holy*. CLEM. ROM. Epist. 1, 13 Ὑπηκόους ἡμᾶς τοῖς ἁγιοπρεπέσι λόγοις αὐτοῦ.

ἅγιος, α, ον, *holy, sacred*. Οἱ ἅγιοι τόποι, *The holy places*, that is, Jerusalem and its precincts. EUS. V. C. 3, 52. CHRON. 585, 16. THEOPH. 46. (Called also οἱ ἱεροὶ τόποι. THEOD. III, 568 C.)

A title given to bishops; usually in the superlative degree. NIC. I, 188 C Οἱ ἅγιοι ἐπίσκοποι. ALEX.

1051 B Τῷ ἁγιοτάτῳ καὶ μακαριωτάτῳ ἐπισκόπῳ Ἀθανασίῳ. COD. AFR. 1255 A Ἀγιοτάτε πάπα Αὐρήλιε. 1255 C Πρὸς αὐτὸν τὸν ἁγιοτάτον ἀδελφὸν ἡμῶν τὸν τῆς Κωνσταντινουπόλεως ἐπίσκοπον. EPHES. 932 D. CHAL. 1268 C.

During the second and third epochs of the Byzantine period, it was given also to the emperor, but only in the positive. CONST. IV, 832 B Τὸν βασιλέα ἡμῶν τὸν ἅγιον. PORPH. Cer. 680, 17 Πῶς ἔχει ὁ ἁγιοτάτος ἐπίσκοπος Ρώμης ὁ πνευματικὸς πατὴρ τοῦ βασιλέως ἡμῶν τοῦ ἁγίου; Adm. 186 Παρὰ τῶν χειρῶν τοῦ ἁγίου βασιλέως. PHOC. 240, 12. CANT. I, 198 Ὁ πατριάρχης δὲ τῷ θείῳ μύρῳ σταυροειδῶς χρίει τὸν βασιλέα ἐπιλέγων μεγάλη φωνῇ ἅγιος. Διαδεχόμενοι δὲ οἱ ἐπὶ τοῦ ἄμβωνος ἱστάμενοι τὴν φωνὴν ἐκ τρίτου καὶ αὐτοὶ λέγουσιν ἅγιος. CUROP. 90, 11 seq.

Substantively. (a) Ὁ ἅγιος, *holy man, saint*. Ἡ ἁγία, *holy woman, saint, saintess*. SEPT. Ps. 15, 3 Τοῖς ἁγίοις τοῖς ἐν τῇ γῇ αὐτοῦ. NT. Matt. 27, 52. Rom. 1, 7. Eph. 1, 1. CONST. APOST. 2, 41, 4 Ὁ ἅγιος Δαβίδ. 7, 9 Ἐκζητήσεις καθημέραν τὸ πρόσωπον τῶν ἁγίων, ἢ ἐπαναπαύῃ τοῖς λόγοις αὐτῶν. EPIPH. I, 148 B Ὁ ἅγιος Ἰωάννης. 149 A Ὁ ἅγιος Παῦλος.

Οἱ ἅγιοι πάντες, *All-Saints*. PORPH. Cer. 189, 10. 535. NOM. COTELER. 291.

Ἡ κυριακή τῶν ἁγίων πάντων, *All-Saints' day*, the Sunday next after Pentecost, corresponding to *Trinity Sunday* of the Anglican church. PENTEKOST. HOROL.

Ὁ ἐν ἁγίοις, with or without the participle συναριθμούμενος, *numbered with*, is essentially the same as ὁ ἅγιος. DID. ALEX. 920 B Ὡς τις τῶν ἐν ἁγίοις πατέρων σοφίας γέμων ἀσυλλογίστως ἐδίδαξεν. EPHES. 1100 B Ὁ ἐν ἁγίοις Κωνσταντῖνος, *Saint Constantine*. CHAL. 932 A Τοὺς πατέρας τοὺς ἐν ἁγίοις συναριθμουμένους. 956 C Τοῦ τῆς μακαρίας μνήμης καὶ ἐν ἁγίοις πατρὸς ἡμῶν Κυρίλλου. CONST. (536), 1152 B Τῶν ἐν ἁγίοις πατέρων ἡμῶν. LEIMON. 10 Ὁ ἡγουμένος τῆς μονῆς τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Εὐθυμίου.

(b) Τὸ ἅγιον, *holy or sacred thing*. SEPT. Ex. 26, 33 Ἀναμέσον τοῦ ἁγίου καὶ ἀναμέσον τοῦ ἁγίου τῶν ἁγίων,

*the most holy place.* Num. 4, 15. 19 τὰ ἅγια τῶν ἁγίων, *The most holy things.* NT. Matt. 7, 6 Μὴ δώτε τὸ ἅγιον τοῖς κυσί.

(c) τὰ ἅγια, sc. δῶρα, *the sacramental elements.* CONST. APOST. 7, 40, 1. LAOD. 14. EUS. 7, 9, p. 330, 20 τῇ μετοχῇ τῶν ἁγίων. BASIL. II, 525 A. III, 326 C. COD. AFR. Can. 37 Ἴνα ἐν τοῖς ἁγίοις μηδὲν πλέον τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου προσε-  
νεχθείη, ὡς καὶ αὐτὸς ὁ κύριος παρέδωκε· τοῦτ' ἔστιν ἄρτου καὶ οἴνου ὕδατι μεμιγμένον. Can. 41 Ὡστε ἅγια θυσια-  
στηρίου, εἰ μὴ ἀπὸ νηστικῶν ἀνθρώπων, μὴ ἐπιτελείσθαι. PORPH. Cer. 65, 10 Ἐνίκα μέλλουσι διέρχεσθαι τὰ ἅγια, equivalent to εἰς τὴν μεγάλην εἵσοδον.

In the early church, the expression τὰ ἅγια τοῖς ἁγίοις, *Sancta sanctis, Holy things for holy men*, was used by the priest when he invited the believers (οἱ πιστοί) to partake of the Lord's table. CONST. APOST. 8, 13, 3 Ὁ διάκονος λεγέτω πρόσχωμεν, καὶ ὁ ἐπίσκοπος προσφωνησάτω τῷ λαῷ οὕτω· τὰ ἅγια τοῖς ἁγίοις. APOCR. Marc. Liturg. p. 305.

The phrase εἰς τὰ ἅγια sometimes has the same meaning as εἰς τὴν μεγάλην εἵσοδον (see εἵσόδος). PORPH. Cer. 26, 7.

(d) τὸ ἅγιον, holiness, ἀγιωσύνη, ἀγιότης. SEPT. Ps. 88, 36 Ὡμοσα ἐν τῷ ἁγίῳ μου, *I have sworn by my holiness.* CLEM. ROM. 1, 30 Ἀγίου οὖν μερὶς ὑπάρχοντες ποιήσωμεν τὰ τοῦ ἁγιασμοῦ πάντα.

ἀγιότης, ητος, ἡ, (ἁγιος) holiness, sanctity, ἀγιωσύνη. NT. Hebr. 12, 10. DID. ALEX. 517 B.

As a title it is commonly applied to bishops. ATHAN. I, 868 F τὴν σὴν ἀγιότητα. CYRILL. ALEX. Epist. 40 A.

In the following passage, it refers to the hymn Ἅγιος ἅγιος ἅγιος κύριος Σαβαώθ, κ. τ. λ. METHOD. 357 C τῷ τριπλασιασμῷ τῆς ᾠδῆς τὸν τριπλασιασμόν τῆς ἀγιότητος εἰσαγαγόντες.

ἀγοτρισσολογέω, ἦσω, (ἁγιος, τρισσός, λέγω) to sing the τρισάγιος ὕμνος. DID. ALEX. 593 A Ἀγοτρισσολογῆσαι αὐτὴν [τὴν τριάδα] ἐν οὐρανοῖς.

ἀγοφόρος, ον, (ἁγιος, φέρω) replete with holiness. IGNAT. Ephes. 9, with ἀγοφόροι as a various reading. Smyrn. titul. (See also ἀγιαφόρος.)

ἀγιωσύνη, ης, ἡ, = ἀγιότης. SEPT. Ps. 29, 5 Ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἀγιωσύνης αὐτοῦ. NT. 2 Cor. 7, 1 Ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ.

Used also as a title. CYRILL. ALEX. Epist. p. 64 Ε Μεσιτευούσης σου τῆς ἀγιωσύνης. COD. AFR. Can. 7 Ἡ ὑμετέρα ἀγιωσύνη. 13 Τί πρὸς ταῦτα λέγει ὑμῶν ἀγιωσύνη; EPHES. 1120 D Ἡ σὴ ἀγιωσύνη.

ἀγκίλα, ἡ, ancilla, δορίκτητος γυνή. LYD. 129, 13.

ἀγκίλιον, τὸ, ancile, ἀγκύλιον, πέλτη, εἶδος ἀσπίδισκαρίου. LYD. 44, 15. 20. 129, 11.

\*ἀγκιστρώω, ὥσω, (ἀγκιστρον) to hook, catch, as a fish. SYNES. Epist. 4, p. 168 A Ἠγκιστρωμένον ἰχθύδιον.

Metaphorically, to hold, capture; captivate. LYCOPHR. 67 Πόθῳ δὲ τοῦ θανόντος ἠγκιστρωμένη. METHOD. 397 D Πρὸς θάνατον τὰς ψυχὰς μεθόδοις ἀπάτης ἀγκιστρευσάμενοι. ET. M. 10, 53 Ἀγκιστρωμένους, κατεχόμενος· ἀπὸ μεταφορᾶς τῶν ἰχθύων τῶν κατεχομένων ἐν τῷ ἀγκίστρῳ.

2. To furnish with a barb, as an arrow. PLUT. I, 559 A Ἠγκιστρωμένας ἀκίδας, barbed.

ἀγκιστροειδής, ἐς, (ἀγκιστρον, ΕΙΔΩ) hook-shaped, barbed. PLUT. II, 877 E. DIOSC. 2, 204.

ἀγκιστρώδης, ἐς = ἀγκιστροειδής. POLYB. 34, 3, 5 Ἀγκιστρώδης τε γάρ ἐστι [ἡ ἐπιδοραῖς] καὶ χαλαρῶς ἐνήρμο-  
σται τῷ δόρατι ἐπίτηδες. DIOD. 5, 34. STRAB. 1, 2, 16. ἀγκιστρωτός, ἡ, ὄν, (ἀγκιστρώω) barbed. POLYB. 6, 23, 10 Βέλους σιδηροῦν ἀγκιστρωτόν.

ἀγκύλιον = ἀγκίλιον. PLUT. I, 69 A.

ἀγκυλοκοπέω, ἦσα, (ἀγκύλη, κόπτω) to hamstring, to hough, ἀντίζίω, ἀντζοκοπῶ, νευροκοπῶ. THEOPH. 246, 18 Καβάδης δὲ τινος τῶν ἐν Περσίδι Χριστιανῶν ἠγκυλοκόπησεν, οἱ μετὰ ταῦτα περιεπάτησαν. THEOPH. CONT. 369 τοὺς δημοσίους ἵππους τοὺς ἐν ἐκάστῃ ἀλλαγῇ ἀγκυλοκοπῶν. (Compare THEOD. III, 541 A τὰς ἀγκύλας ἐκκεκομένους τὰς δεξιὰς.)

ἀγκωνίσκος, ου, ὁ, (ἀγκών) tenon. SEPT. Ex. 26, 17.

ἀγνάτος, ὁ, agnatus. ANTEC. 1, 10, 1, p. 64.

ἀγνισμός, οὔ, ὁ, (ἀγνίζω) purification. SEPT. Num. 8, 7 Οὕτω ποιήσεις αὐτοῖς τὸν ἀγνισμόν αὐτῶν. DION. HAL. I, 469, 13 τὸν ἀγνισμόν ἐποιήσαντο.

Ἀγνοηταί, ὧν, οἱ, (ἀγνοέω) Agnoëtai, certain heretics who maintained that Christ did not know the day of

judgment. CYRILL. ALEX. VI, 381 C. DAMASC. I, 107 D Ἀγροῦνται, οἱ καὶ Θεμιστῖανοι, οἱ ἀγορεύειν ἀσεβῶς καταγγέλλοντες τὸν Χριστὸν τὴν ἡμέραν τῆς κρίσεως. (Compare NT. Matt. 24, 36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατὴρ μου μόνος. MARC. 13, 32 Περὶ δὲ τῆς ἡμέρας ἐκείνης οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατὴρ. ACT. 1, 7 Οὐχ ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. BASIL. III, 360 D Ἐζητημένον ἤδη παρὰ πολλοῖς τὸ εὐαγγελικὸν ρητὸν περὶ τοῦ ἀγορεύειν τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν τὴν ἡμέραν τοῦ τέλους. DID. ALEX. 920. CYRILL. ALEX. V, 217 E seq.

ἀγορά, ἄς, ἡ, *emptio, a buying, purchase*, ὠνή. PORPH. Cer. 473 Ἱμάτια ἐξ ἀγορᾶς ἀπὸ τοῦ φόρου, *bought in the market*. 674, 21 Ἐδόθη ὑπὲρ ἀγορᾶς διφθερίων. PTOCH. 2, 571.

ἀγοράζω, ἄσω, *to buy*. Followed by ἀπὸ with the genitive or accusative of the seller. MAL. 59, 19 Ἐγόρασε δὲ ἀπὸ τῶν Σαρακηνῶν. PORPH. Cer. 674, 12 Τὰ καὶ ἀγορασθέντα ἀπὸ τοὺς ἀββάδας.

2. *To ransom*, λυτροῦμαι. CHRON. 592 Ἀς μετ' ὀλίγον ἀγοράζει ἐκ τῆς αἰχμαλωσίας.

ἀγορανομία, ἄς, ἡ, the representative of the Latin *aedilitas*. POLYB. 10, 4, 1.

ἀγορανόμος, ου, ὁ, the Roman *aedilis*. POLYB. 3, 26, 1 Παρὰ τὸν Δία τὸν Καπιτώλιον, ἐν τῇ τῶν ἀγορανόμων ταμίᾳ. Id. 10, 4, 6. 10, 5, 3.

ἀγορασία, ἄς, ἡ, (ἀγοράζω) *purchase*. ASTER. 169 B Τὴν πολυδάπανον ἀγορασίαν τῶν ἐκ Φάσιδος ὀρνίθων. ANTEC. 1, 2, p. 10. MAL. 60, 10. 341, 6.

ἀγορασμός, ου, ὁ, (ἀγοράζω) *purchase, the thing purchased*. SEPT. Gen. 42, 19 Τὸν ἀγορασμὸν τῆς σιτοδοσίας ὑμῶν, Nehem. 10, 31 Οἱ φέροντες τοὺς ἀγορασμοὺς καὶ πᾶσαν πρᾶσιν.

ἄγονρος, ου, ὁ, (κοῦρος) *youth, young man*. PORPH. Cer. 471, 13. THEOPH. CONT. 821. COMN. I, 360, 12. EUST. 1788, 56 Ἀχαιοὶ δὲ κούρους, Θρᾶκες δὲ ἀγούρους.

ἀγάριον, ου, τὸ, a kind of *boat*. THEOPH. 611 Ἀλιευτικὰ ἀγάρια. PORPH. Cer. 601, 17. Adm. 233, 14. 20. 235, 18. 19. COMN. I, 321, 12. 361, 15.

ἀγαριώτης, ου, ὁ, *tower of an ἀγάριον*. PORPH. Adm. 242.

ἀγρία, ἄς, ἡ, = ἀγρωστis. SUID. Ἀγρωστis . . . ἀγρία. [MODERN GREEK, ἡ ἀγριά or ἀγριάδα, (a) *Panicum Dactylon*. (b) *Triticum repens*.]

ἀγρίδιον, ου, τὸ, dimin. of ἀγρός, *field*. EPICT. 2, 2, 17. MARTYR. POLYC. 5.

ἀγριελαία, ἄς, ἡ, (ἄγριος, ἐλαία) *oleaster, wild olive*, the olive in its uncultivated state, κότινος. STRAB. 8, 3, 13. DIOSC. 1, 125 (126). 137 (136, 138) Ἀγριελαία, ἣν ἐνιοὶ κότινον καλοῦσιν, οἱ δὲ Αἰθιοπικὴν ἐλαίαν.

ἀγριομυρική, ἡς, ἡ, *wild μυρική*. SEPT. Jer. 17, 6.

ἀγριόμωρος, ου, (μωρός) *savagely foolish, savage and foolish* at the same time. CYRILL. ALEX. II, 834 C.

ἀγριορνίθιον, ου, τὸ, (ὀρνίθιον) *wild fowl*. ANTEC. 2, 1, 16.

ἀγριοφονίκιος, ου, (φοίνιξ) *of wild date-tree*. MARTYR. ARETH. 49 Ξύλον ἐλαφρὸν ἀγριοφονίκιον.

ἀγριοχηνάριον, ου, τὸ, (χηνάριον) *wild goose*. ANTEC. 2, 1, 16.

ἀγριφος, ου, ὁ, (γρίπος, γρίφος) *grapple*. PORPH. Cer. 670. [MODERN GREEK, τὸ ἀγρίφι. Compare gripe, German greifen.]

ἀγρογείτων, ονος, ὁ, (ἀγρός, γείτων) *one whose field is contiguous to another man's field*. PLUT. I, 351 E. ANTEC. 2, 1, 31 Ὁ ἐμὸς ἀγρογείτων ἐν τέλει τοῦ οἴκειου

ἀγροῦ πλησίον τῶν ἐμῶν γηδίων δένδρον εἶχε.

ἀγροδιατᾶω, (ἀγρός, διατᾶω) *to live in the country* (not in the city). THEOPH. CONT. 472, 8.

ἀγρόπολις, εως, ἡ, (ἀγρός, πόλις) *country-city*, κωμόπολις. ATTAL. 146, 17. SCYL. 691, 6. (Compare ἀστυκώμη.)

ἀγρυνία, ἄς, ἡ, *vigilia, vigil*, religious service performed in the evening preceding a church feast. EPIPH. I, 823 Ἀ. CUROP. 72. EUKHOL.

ἀγυρεύω (ἀγύρτης) *to be a vagabond*. THEOPH. CONT. 421, 14.

ἀγχιστεία, ἄς, ἡ, *rejection, separation from*. SEPT. Nehem. 13, 29 Μνήσθητι αὐτοῖς ὁ θεὸς ἐπὶ ἀγχιστεία τῆς ἱερατείας (the word is improperly used).

ἀγχιστεύω, *to separate from, reject*. SEPT. 2 Esdr. 2, 62 Ἐγχιστεύθησαν ἀπὸ τῆς ἱερατείας (the word is improperly used).

ἄγω, *lead*. In the passive ἀγομαι, *to be appointed to any ecclesiastical office*. NEOCAES. 12 Εἰς πρεσβύτερον ἀγεσθαι, *To be appointed presbyter*.

ἀγωγήμα, ατος, τὸ, *load, burden, ἀγωγήον*. LEG. HOMER. 104.

ἀγωγικός, ἡ, ὄν, (ἀγωγή) *relating to carrying or conveying*. Substantively, τὰ ἀγωγικά, *carriage*, in the sense of *the price or expense for carrying*. BASILIC. 56, 10, 5 Τῶν λεγομένων ἀγωγικῶν, ἧτοι παραπομπικῶν. [MODERN GREEK, ἀγωγάζω, *to hire a beast of burden*; ὁ ἀγωγιάτης, *η, one who lets beasts of burden to travelers and accompanies them*; τὸ ἀγωγή (for ἀγωγήον), *carriage, the price for carrying*.]

ἀγώγιμος, ον, *alluring, enticing*. Substantively, τὰ ἀγώγιμα, *philters* for exciting love. IREN. 1, 13, 5 Φίλτρα καὶ ἀγώγιμα πρὸς τὸ καὶ τοῖς σώμασιν αὐτῶν ἐνυβρίζειν ἐμποιεῖ οὗτος ὁ Μάρκος ἐνίαυς.

ἀγών, ὦνος, ὁ, *agon, fear, anxiety, ἀγωνία*. POLYB. 4, 56, 4 Ἦσαν γὰρ οἱ Σινοπεῖς ἐν ἀγῶνι μὴ πολιορκεῖν σφᾶς ὁ Μιθριδάτης ἐγχειρήσῃ. IREN. 1, 2, 2 Ἐν πολλῷ πάνν ἀγῶνι γενόμενον διὰ τε τὸ μέγεθος τοῦ βάθους καὶ τὸ ἀνεξιχνίαστον τοῦ πατρός.

ἀγωνίστρια, ας, ἡ, *female ἀγωνιστής*. EUS. 5, 1, p. 201, 33. ἀγωνοθετώ, ἡσω, *to set in competition, to pit against*. POLYB. 9, 34, 3 Ἀθηναίους καὶ τοὺς τούτων [τῶν Λακεδονίων] προγόνους ἀγωνοθετοῦντες καὶ συμβάλλοντες.

2. *To stir up, as war, strife, or sedition*. PLUT. I, 781 E Στάσεις ἀγωνοθετῶν ἐν ταῖς παραγγελίαις καὶ θορύβους μηχανώμενος. II, 621 C Μίμοις καὶ ὀρχησταῖς ἀγωνοθετοῦντες. JOSEPH. ANT. 17, 3, 1 Ἀγωνοθετεῖν στάσιν αὐτῷ πρὸς τὸν ἀδελφόν. POLYAEN. 7, 16, 2 Ἀρταξέρξης τὸν πόλεμον ἡγωνοθετεῖ τοῖς Ἑλλησιν αἰεὶ προστιθέμενος τοῖς ἡττημένοις.

Ἀδαμιαίος, α, ον, (Ἀδάμ) *of Adam*. METHOD. 368 C Τοῖς Ἀδαμιαίους, *The progeny of Adam*.

ἀδνατιών, ὄνος, ἡ, *adgnatio, agnatio*. ANTEC. 1, 10, 1, p. 64.

ἄδεια, ας, ἡ, *leave, permission, power, opportunity*. BASIL. II, 534 C Μῆτε ἄδειαν ὑπάρχειν αὐτῷ τῆς ἐπὶ τὸν γάμον ἐπιστροφῆς. EPHES. 1184 A Μηδεμίαν ἔχοντες ἄδειαν ὡς ἐξ αὐθεντίας ἱερατικῆς εἰς τὸ δύνασθαι τινας βλάπτειν. THEOD. IV, 334 Ἀδειαν δίδωσι τῷ ἀέρι κεχρησθαι τῇ φύσει. THEOD. LECTOR. 2, 34 Ὁ δὲ πᾶσι τοῖς Χριστιανίζουσιν ἐθέλουσιν ἄδειαν δέδωκεν. PORPH. ADM. 80, 21 Μὴ εὐρίσκοντες ἄδειαν μετὰ φροσύτου ἐπιτίθεσθαι.

Cer. 234, 14 Μὴ ἔχοντες ἄδειαν εἰσιέναι ἐν τῷ κοινοστωρίῳ. HES. Ἀδειαν, ὁδὸν μακράν, εὐκαιρίαν. TYPIC. 79, p. 288 Ἐξουσι δὲ ἐπ' ἀδείας κτίζειν ἔνθα βούλονται. CUCROP. 83, 17 Οὐκ ἔχουσιν ἐπ' ἀδείας ταῦτα ἀπλῶσαι, *They are not permitted to spread them out*.

ἀδειγάνες, ων, οἱ, *adeiganes*, certain Seleucian magistrates. POLYB. 5, 54, 10 Τοὺς καλουμένους ἀδειγάνας. ἀδελφή, *sister*, as applied to nuns. BASIL. II, 452 A. 453 A.

Ἀδελφὴ θετή, *adoptive sister*. ANTEC. 1, 10, 2. ἀδελφίς, ἰδος, ἡ, *dimin. of ἀδελφή, dear sister*. MARTYR. ARETH. 20 Ἀδελφίδες μου ἀγαπηταί.

ἀδελφογαμέω (ἀδελφή, γαμέω), *to marry one's own sister*. CLEM. ROM. Homil. 4, 16, as a various reading. ἀδελφοζωῖα, ας, ἡ, (ἀδελφός, ζωή) *living like brothers*. PALLAD. Vit. Chrys. 18 D.

ἀδελφόθεος, ου, ὁ, (ἀδελφός, θεός) *frater Domini*, an epithet applied to James the Less. BASIL. II, 674 B. (spurious) Τοῦ ἀποστόλου καὶ ἀδελφοθέου Ἰακώβου. HOROL. Oct. 23 Τοῦ ἁγίου ἀποστόλου Ἰακώβου τοῦ ἀδελφοθέου.

ἀδελφοκτονέω, ἡσω, (ἀδελφοκτόνος) *to murder one's own brother or sister*. JOSEPH. Bell. Jud. 2, 11, 4. CLEM. ROM. Homil. 4, 16, as a various reading.

ἀδελφοκτονία, ας, ἡ, (ἀδελφοκτόνος) *fratricide*. CLEM. ROM. Epist. 1, 4.

ἀδελφομιξία, ας, ἡ, (ἀδελφή, μίξις) *incest between brother and sister*. METHOD. 41 A. BASIL. III, 327 C.

ἀδελφοποίησις, εως, ἡ, *adoptio in locum fratris, the making of an ἀδελφοποιητός, the taking of a stranger as one's own brother*. THEOPH. CONT. 820, 10.

ἀδελφοποιητός, οὔ, ὁ, (ἀδελφός, ποιητός) *adoptive brother, adopted brother, brother by adoption, ἀδελφός θέσει but not φύσει*. THEOPH. CONT. 656, 12. (See also πνευματικὸς ἀδελφός in ἀδελφός.)

ἀδελφός, οὔ, ὁ, *brother, a member of a Christian society*. JUST. Apol. 1, 65 Ἐπὶ τοὺς λεγομένους ἀδελφούς, *Christian brethren*. ARIUS apud THEOD. III, 537 A.

*Brother, a member of a monastic establishment*. BASIL. II, 452 A. QUIN. 42.

*Brother, used by kings when they address, or speak of, each other*. EUS. V. C. 4, 11, applied by

Constantine to Sapore, king of Persia. MENAND. 353, by Chosroës, king of Persia, to the emperor Justinian. PORPH. Cer. 406, 14, by the Byzantine emperor to the king of Persia.

Θεὸς ὁ Πνευματικὸς ἀδελφός, = ἀδελφοποιητός. ANTEC. 1, 10, p. 64.

ἀδελφότης, ἡτος, ἡ, (ἀδελφός) *brotherhood*. SEPT. 1 Macc. 12, 10, 17. JOSEPH. De Macc. 9, p. 510. DION CHRYS. Orat. 38, p. 472, 44 Ἡ δὲ ἀδελφότης τί ἄλλο ἐστίν, ἡ ἀδελφῶν ὁμόνοια;

*Brotherhood*, as of Christians. NT. 1 Pet. 2, 17, 5, 9. CLEM. ROM. Epist. 1, 2. IREN. 2, 31, 2.

*Brotherhood*, as of monks. ATHAN. I, 868 D. BASIL. II, 452 B. 566 E Πνευματικὴ ἀδελφότης. APOPTH. Carion. 2.

*Sisterhood*, as of nuns. TYPIC. 11.

*Brotherhood*, as a title. CYRILL. ALEX. Epist. 40 B τῆς σῆς ἀδελφότητος. MENAND. 353, 22 Χάριν ἀπονέμομεν τῇ ἀδελφότητι τοῦ καίσαρος, *We thank our brother the emperor of the Romans*: said by Chosroës, king of Persia, in his letter to the emperor Justinian. 354 Ἡ ἀδελφότης τοῦ καίσαρος, *Our brother the emperor*. CHRON. 736 Ἡ ἀδελφότης ὑμῶν τοῦ βασιλέως τῶν Ῥωμαίων, *You my brother the emperor of the Romans*.

Πνευματικὴ ἀδελφότης, *Spiritual brotherhood*, that is, *Brotherhood by adoption*. THEOPH. CONT. 228 τὸ ποιήσασθαι πνευματικῆς ἀδελφότητος σύνδεσμον πρὸς Ἰωάννην τὸν ταύτης υἱόν. CEDR. II, 192, 12. 236, 22.

ἀδελφοφθορέω, ἡσω, (ἀδελφή, φθείρω) *to corrupt one's own sister*. CLEM. ROM. Homil. 4, 16.

ἄδενδρος, ὄν, (δένδρον) *without trees, destitute of trees, treeless*. POLYB. 3, 55, 9.

ἀδέσποτος, ὄν, *anonymous*, without the name of the author. PLUT. I, 848 C Ἀδέσποτος ὑπομήμασιν. 868 A Μίαν [ἐπιστολήν] ἀδέσποτον, *An anonymous letter*.

ἀδέστροφος, ὄν, (α δextra?) *led by the right hand?* ἀδίστροφος, δίστροφος. Substantively, τὸ ἀδέστροφον, *a supernumerary horse* in an army, to be used in case of necessity, πάροχος ἵππος, ἐπισυρόμενος ἵππος. MAURIC. 5, 2 Ἀδέστροφα σύρειν τοὺς στρατιώτας διὰ τῶν παλλίκων αὐτῶν.

Also, *led-horse*, a horse led by the bridle in a procession for show, συρτόν. MAURIC. 1, 9 Χρὴ περιπα-

τοῦντος τοῦ στρατοῦ ἡγεῖσθαι τὸν τοῦ παντὸς στρατηγὸν προπορευομένων αὐτοῦ τιμῆς ἕνεκεν τῶν ἐπιτιμιῶν καὶ ἰδικῶν αὐτοῦ ἀνθρώπων μετὰ τῶν ἀδεσφάτων καὶ βουκελλαρικῶν βάνδων. (See also ἀδέστροφος, δίστροφος.)

ἀδηλία, ας, ἡ, (ἄδηλος) *obscurity, retirement from the world, privacy*. PALLAD. Vit Chrys. 17 A.

ἀδηλότης, ἡτος, ἡ, (ἄδηλος) *uncertainty*. POLYB. 5, 2, 3, 36, 4, 2.

ἀδήμιον, τὸ, a kind of *leather?* PORPH. Cer. 466 Μετὰ κινστέρνης δερματίνης ἀπὸ ἀδήμιου.

ἀδήριτος, ὄν, *uncontested, undisputed*. POLYB. 1, 2, 3 Μόλις ἔτη δώδεκα κατείχον αὐτὴν [τὴν ἡγεμονίαν] ἀδήριτον. 4, 74, 3 Ταύτην [τὴν εἰρήνην] . . . ἀδήριτον κτᾶσθαι.

ἀδηρίτως, ἀντ. of ἀδήριτος, *without contest*. POLYB. 3, 93, 1 Τὴν μὲν λείαν αὐτῶν ἡλπισεν ἀδηρίτως περισυρεῖν.

ἄδης, ὄν, ὁ, *Hades, the under-world, the world of departed spirits*. CLEM. ROM. Homil. 11, 10 Οὐκ ἐν ᾗδῃ τῇ ψυχῇ ὁ ἐκεῖ καθεστὼς ἄρχων [δῶσει] τὴν ἀνάπαισιν.

*The Harrowing of Hell*, that is, *Christ's descent into the under-world*. APOCR. Nicod. Evangel. II, where ἄδης is represented as a person. Anaphor. Pilat. A. 9. Act. Thom. 10. IGNAT. Trall. (interpol.) 9 Κατήλθεν εἰς ᾗδην μόνος, ἀνῆλθε δὲ μετὰ πλήθους. METHOD. 372 B τὴν κατάδυσιν τοῦ κυρίου ἡμῶν εἰς ᾗδην. EUS. 1, 13, p. 41 Κατέβη εἰς τὸν ᾗδην. ATHAN. I, 721 D Σταυρωθέντα καὶ ἀποθανόντα καὶ εἰς τὰ καταχθόνια κατελθόντα. CYRILL. HIER. Catech. 4, 11. AMPHIL. 86 B. EPIPH. I, 448 D Φωτισμὸς ᾗδου, *The illumination of Hell*. II, 259 Εἰς τὴν ἐν τῷ ᾗδῃ τοῦ κυρίου κατάβασιν, *A sermon on the Lord's descent into Hades*. SOCR. 2, 37, p. 137 Εἰς τὰ καταχθόνια κατελθόντα καὶ τὰ ἐκείσε οἰκονομήσαντα. THEOD. III, 616 B. IV, 211 A Οὗτος [ὁ Μαρκίων] τὸν μὲν Κάϊν καὶ τοὺς Σοδομίτας καὶ τοὺς ἄλλους δυσσεβεῖς ἅπαντας σωτηρίας ἔφησεν ἀπολελαυκέναι προσεληλυθότας ἐν τῷ ᾗδῃ τῷ σωτῆρι Χριστῷ. ἀδιάγνωστος, ὄν, (διαγνώσκω) *undistinguishable*. DIOD. 1, 30.

ἀδιάδοχος, ὄν, (διάδοχος) *without successor*. Hence, *perpetual*. METHOD. 368 C Βασιλέα αἰδίου καὶ ἀδιάδοχον. DID. ALEX. 424 A.

αδιάθετος, ὄν, (διατίθημι) *intestate*. PLUT. I, 341 D μίαν ἡμέραν αδιάθετος ἔμεινε. COD. AFR. Can. 81.

Ἐξ ἀδιαθέτου, *Ab intestato*, or simply, *intestato*.

NOVELL. 1, 1, § γ. ANTEC. 1, 11, 2.

ἀδιάκριτος, *on*, *undecided*. LUCIAN. *Jup. Tragoed.* 25

Ἀμφήριστον ἔτι καὶ ἀδιάκριτον καταλιπὼν τὸν λόγον.

2. *Indiscreet, thoughtless*. PORPH. *Adm.* 242, 10

Εὐκολον γὰρ ἡ κουφότης καὶ ἀδιάκριτος γνώμη πρὸς ἅπαν τὸ κακούργως λεγόμενον καὶ ὑποτιθέμενον ἀποπλανᾶσθαι καὶ ἐκκυλίεσθαι.

Substantively, τὸ ἀδιάκριτον, *indiscretion, thoughtlessness*. PORPH. *Adm.* 240, 16.

ἀδιακρίτως, *adv.* of ἀδιάκριτος, *promiscuously*. CLEM.

ALEX. 115, 30 Οὐδὲ μετὰ τὴν ἐνθένδε ἀποδημίαν ἀναμένει τοὺς πεπιστευκότας ἀδιακρίτως ἐνταῦθα ἡρραβωνισμένους.

2. *Undoubtedly*. IGNAT. *Philad.* (*interpol.*) *titul.*

Ἀγαλλομένη ἐν τῷ πάθει τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἀδιακρίτως. (See also διακρίνω.)

ἀδιαλείπτως, *adv.* of ἀδιάλειπτος, *constantly*. POLYB. 9,

3, 8 Ἀδιαλείπτως νικῶντες ταῖς μάχαις.

ἀδιαλύτως, *adv.* of ἀδιάλυτος, *irreconcilably*. POLYB. 18,

20, 4 Πολεμῖν πρὸς τὸν Φίλιππον ἀδιαλύτως.

ἀδιαπαστος, *on*, (*διαπαύω*) *incessant, constant*. POLYB.

4, 39, 10 Τῆς δ' ἐγχώσεως καὶ τῆς ἐπιρρύσεως ἀδιαπαύστου καὶ συνεχοῦς γιγνομένης ἐκ τῶν ποταμῶν, καὶ τὴν ἀόρρυσιν ἀδιαπαστον καὶ συνεχὴ γίνεσθαι διὰ τῶν στομάτων ἀναγκαῖον.

ἀδιαπαύστως, *adv.* of ἀδιαπαστος, *incessantly, constantly*.

POLYB. 1, 57, 1 Πληγὴν ἐπὶ πληγῇ τιθέντες ἀδιαπαύστως.

22, 11, 7 Ὀρυττον ἀδιαπαύστως.

\*ἀδιαπτωσία, *as*, ἡ, *the being ἀδιάπτωτος, infallibility*.

HIPP. 1282, 56 (*spurious*) ἀδιαπτωσίη, *Ionian*.

ἀδιάπτωτος, *on*, (*διαπίπτω*) *not liable to error, infallible,*

*sure*. POLYB. 5, 98, 10 Ὁ δὲ τρόπος τῆς ἐκμετρήσεως

καὶ κατασκευῆς τῶν τοιούτων εὐχερὴς καὶ ἀδιάπτωτος. 6,

37, 6 Ἀδιάπτωτα γίγνεται παρ' αὐτῆς τὰ κατὰ τὰς νυκτερι-

νὰς φυλακάς. 4, 60, 10 Κομιδὴς ὑπαρχούσης ἀδιαπτώτου,

*unfailing supplies*.

2. *Correct*, as applied to pronunciation. DION.

THRAX in BEKKER. 629.

ἀδιαπτῶτως, *adv.* of ἀδιάπτωτος, *without liability to error,*

*unerringly, with certainty: unfailingly*. POLYB. 6,

26, 4 Παραγίγνονται δὴ πάντες ἀδιαπτῶτως οἱ καταγρα-

φέντες. 6, 41, 11 Παραγίγνονται πρὸς τὰς ἰδίας οἰκήσεις

ἀδιαπτῶτως. 10, 47, 3 ἵνα τῆς χρείας γιγνομένης ἀδια-

πτῶτως δύνωνται διασφαεῖν ἀλλήλους. DIOD. 1, 50

Πάντα τὰ κατὰ μέρος γινόμενα προλέγοντες ἀδιαπτῶτως.

ἀδιάσπαστος, *on*, (*διασπάω*) *not pulled asunder, unbroken*.

POLYB. 1, 34, 5 Τῆς γε μὴν ἑλθῆς τάξεως τὸ σύστημα διὰ

τὸ βάθος τῶν ἐφεστώτων ἕως τινὸς ἀδιάσπαστον ἔμεινεν.

ἀδιάστικτος, *adv.* of ἀδιάστικτος, *without distinction*. AN-

TEC. 2, 15, 3. [Apparently suggested by the Latin

*indistinctus*.]

ἀδιαστρόφως, *adv.* of ἀδιάστροφος, *without perverting or*

*distorting*. DID. ALEX. 972 C Οὐκ ἀδιαστρόφως δέχονται.

ἀδιαφορέω, *ησα*, (*ἀδιάφορος*) *to be indifferent or uncon-*

*cerned*. POLYB. 31, 22, 10. EPICT. 2, 6, 2. ANTON.

11, 16 Ἐὰν πρὸς τὰ ἀδιάφορα ἀδιαφορῇ.

ἀδιαφορία, *as*, ἡ, (*ἀδιάφορος*) *indifference*. CICER. *Acad.*

Prior. 2, 42. EPICT. 2, 5, 20.

2. *Dissoluteness, dissipation*. DID. ALEX. 980 A

Τὴν κακὴν τοῦ βίου ἀδιαφορίαν.

ἀδιάφορος, *on*, *indifferens, indifferent*, in the Stoical

philosophy. CICER. *Fin.* 3, 16. EPICT. 1, 9, 13, et

*alibi*.

2. *Dissolute*. SOZ. 3, 3, p. 96, 16 Παῦλον δὲ περὶ

τρυφὴν καὶ βίον ἀδιάφορον ἐσχολακῆναι διαβάλλουσι.

ἀδιαφόρως, *adv.* of ἀδιάφορος, *indifferently*. LAOD. 10.

2. *Dissolutely*. CLEM. ROM. *Homil.* 13, 4 Ἀδιαφό-

ρως μὴ βιούντες. CLEM. ALEX. 529, 17 Ἀδιαφόρως

ζῆν. CYRILL. *Hier.* *Catech.* 2, 11.

ἀδιάψευστος, *on*, (*διαψεύδομαι*) *not deceiving, true*. DIOD.

5, 37. MARTYR. IGNAT. (*inedit.*) 3 Τῇ ἀδιαψεύστῳ

θρησκείᾳ.

ἀδιήγητος, *on*, *indescribable, ineffable*. IGNAT. *Ephes.* 1

Τῷ ἐν ἀγάπῃ ἀδιηγῆται.

ἀδικοδοξία, *ήσω*, (*ἄδικος, δόξα*) *to have evil designs?* DIOD.

31, 1.

ἀδικοδοξία, *as*, ἡ, (*ἄδικος, δόξα*) *evil design?* POLYB. 23,

16, 7. *Frag. Gram.* 5.

ἀδιούτωρ, *ωρος* or *ορος*, ὁ, *adjutor, βοηθός, ὑποβοηθός*.

NIL. *Epist.* 2, 287. LYN. 158, 12. 196, 12.

ἀδιστάτως, *adv.* *undoubtedly*. EUS. 5, 1, p. 205, 13.

ἀδίστρατος, *on*, = *ἀδέστρατος*. CHRON. 731 Μετὰ νεωτέρων

καὶ Κ' ἵππων ἀδιστράτων σελλαρίων, *With camp-boys and*

*20 led-horses furnished with saddles*.



ἀδιτεύω (aditus), adire, a law term. ANTEC. 1, 20, 1. ἀδιτίων, onos, ἡ, aditio. NOVELL. 1, 1, § 8 τῆς ἀδιτίωνος.

ἀδμησιών, όνος, ἡ, admissio, εισδοχή. PORPH. Cer. 394 Ὁ πρόξιμος τῶν ἀδμησιόνων.

ἀδμησυνάλιος = ἀμισσιονάλιος. PORPH. Cer. 23, 8.

ἀδμινσυνάλιος = ἀμισσιονάλιος. PORPH. Cer. 520.

ἀδνάτος, ό, adnatus, ἀγνάτος. ANTEC. 1, 10, 1, p. 64.

ἀδνόμιον, ου, τὸ, (ad nomen) muster, in military language, ἀδνούμιον, ἀννουμίνος. LEO. 6, 15.

ἀδνουμάζω, ασα, to muster. MAURIC. 7, 2. PHOC. 187, 11.

ἀδνούμιον = ἀδνόμιον. LEO. 9, 4. LEO GRAM. 305.

SUID. Ἀδνούμιον, ἀπογραφὴ ὀνομάτων παρὰ Ῥωμαίοις.

Οἱ δὲ ἀνουμίνος, τὸ ἀδνούμιον.

2. Registry, record, in general. NOVELL. ALEX. 12.

ἀδολεσχέω, ἡσω, to amuse one's self. SEPT. Gen. 24, 63

Ἐξῆλθεν Ἰσαὰκ ἀδολεσχῆσαι εἰς τὸ πεδῖον τὸ πρὸς δειλῆς, Isaac went out to meditate in the fields at eventide (Engl. Vers.).

ἀδολος, ου, unmixed, sheer, pure, as wine. GEOPON. 20, 8 Οἶνον ἀδολον αὖστηρόν, neat wine.

ἀδοξοποίητος, ου, (δοξοποιέω) forming no opinion. Hence, unreasoning, as applied to the lower animals. POLYB. 6, 5, 8.

ἀδοπτίων, όνος, ἡ, adoptio, υἱοθεσία. ANTEC. 1, 11, 1.

ἀδοσοληπτος, ου, (δοσοληψία) in which no traffic or business is going on. CHRON. 628, 16 Κωνσταντινούπολις ὑπῆρχεν ἀδοσοληπτος ἐπὶ ἡμέρας ἱκανάς.

Ἀδρανούτζη, less correctly for Ἀδρανούτζι, Ἀδρανούτζιον, τὸ, Adranutzi, a place so called. PORPH. Adm. 207.

ἀδρέστρατος, incorrectly for ἀδέστρατος, which see. LEO. 10, 12.

ἀδρογατίων, όνος, ἡ, adrogatio, arrogatio. ANTEC. 1, 11, 1.

ἀδρογάτωρ, ωρος, ό, adrogator. ANTEC. 1, 11, 3.

ἀδσηκρήτις = ἀσηκρήτις. LYD. 213. CHRON. 625. 628, 9, et alibi.

ἀδυσώπητος, ου, (δυσωπέω) not to be put out of countenance, inexorable. PLUT. II, 64 F, et alibi. CLEM. ROM.

Homil. 1, 14.

ᾄδω, to sing. Ἀιδεταὶ λόγος, There is a report; It is

said. EPIPH. I, 525 B Ὡς πολὺς ᾄδεται λόγος. II, 163 B Ὡς ᾄδεται λόγος. THEOPH. CONT. 426, 22. 442, 10.

ἀδωράτωρ, ορος, ό, (adorea) pensioner? ἀπόμαχος. LYD. 158, 33. 159.

ἀειανγούστα, ης, ἡ, (ἀεί, αἰγούστα) semper augusta, αἰωνία βασιλῖς, given to Galla Placidia. CHAL. 825 C.

ἀεὶ βασιλεύς, έως, ό, perpetual king, αἰώνιος βασιλεύς, applied to Theodosius the Great. CHAL. 821 E.

ἀειζωία, ας, ἡ, (ἀείζωος) eternal life. DID. ALEX. 553 B.

ἀειπαρθένος, ου, ἡ, (ἀεὶ, παρθένος) ever-virgin, perpetual virgin. PHILON. II, 481, 24. DION CASS. 650, 17 τὰς τε ἱερείας τὰς ἀειπαρθένους, virgines vestales.

Substantively, ἡ ἀειπαρθένος, vestalis, vestal virgin. DION CASS. 134, 55. 139, 59, et alibi.

In Christian writers, a woman vowing perpetual virginity. IGNAT. Smyr. (interpol.) 13. EUS. V. C. 4, 28. EPIPH. I, 1104 B. THEOD. III, 552 A ταῖς ἀεὶ παρθένοις, separately. (Compare THEOD. III, 652 D Παρθένων τὴν διὰ βίου παρθενίαν ἐπηγγελμένων.)

Most commonly, however, it is applied to the Deipara. PETR. ALEX. 517 B τῆς ἁγίας ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου καὶ κατὰ ἀλήθειαν θεοτόκου Μαρίας. DID. ALEX. 404 C Ἀπὸ τῆς ἀειπαρθένου ἐν ὑστέροις καιροῖς διὰ φιλανθρωπίαν ἀφράστως ἐτέχθη, e semper virgine. EPIPH. I, 122 B. 1037 C Μαρίας τῆς ἀειπαρθένου. CONST. (536), 1013 C. CONST. II, Anath. 2, p. 208 A Ἡ ἁγία ἔνδοξος θεοτόκος καὶ ἀειπαρθένος Μαρία. (Compare APOCR. Proteuangel. 19. 20. CLEM. ALEX. 889, 35 Ἀλλ', ὡς ἔοικε, τοῖς πολλοῖς καὶ μέχρι νῦν δοκεῖ ἡ Μαρὶὰμ λεχθῶ εἶναι διὰ τὴν τοῦ παιδίου γέννησιν οὐκ οὕσα λεχθῶ. Καὶ γὰρ μετὰ τὸ τεκεῖν αὐτὴν μαιωθεῖσαν φασὶ τινες παρθένον εὑρεθῆναι. ORIG. III, 463 A Τὸ ἀξίωμα τῆς Μαρίας ἐν παρθενίᾳ τηρεῖν μέχρι τέλους βούλονται. CYRILL. ALEX. VI, 396 E τὴν ἀπειρόγαμον ἄφθορον ὀνομάζειν οἶδεν ἡ τῶν ἀνθρώπων συνήθεια. SOZ. 1, 1, p. 8, 14 Μητέρα μετὰ τόκον παρθένον μένισαν. See also ἀλόχευτος.)

ἀεισέβαστος, ου, ό, (ἀεὶ, σεβαστός) ever august. EPHES. 984 B Ἀεισέβαστος αἰγουστος, Perpetuus augustus, or Semper augustus, where αἰγουστος is superfluous.

αείσιτος, *ον*, (αεί, σίτος) *always fed, áσιτος*; applied to those who lived at the public expense in the Prytaneum. POLL. 6, 34. 9, 40.

αέλís, ἡ, *miserable, wretched, τάλαινα, ἀθλία*. HES. [Compare the MODERN GREEK interj. ἀλί, ἀλιά, ἀλίμονον, *alas! woe!*

αέναος, *ον*, *ever-flowing*. IGNAT. Roman. 7 Ἀέναος ζωή, *Everlasting life*.

αερίκός, ἡ, *όν*, *pertaining to the air*. Substantively, τὸ αερίκόν, *the air-tax*, levied by Justinian and his successors; called also τὸ αέριον. PROC. III, 119 Πρὸς δὲ τοῦ τῶν πραιτωρίων ἐπάρχου ἀνὰ πᾶν ἔτος πλέον ἢ τριάκοντα κεντηνάρια πρὸς τοῖς δημοσίοις ἐπράσσετο φόροις. Οἷς δὲ ὄνομα τὸ αερίκόν ἐπιτίθεικεν, ἐκείνο, οἶμαι, παραδελῶν ὅτι δὴ οὐ τεταγμένη τις οὐδὲ ξυνειθισμένη οὐσα ἢ φορὰ ἐτύγχανεν αὐτῇ, ἀλλὰ τύχη τινὶ ὥσπερ ἐξ ἀέρος αἰὲν αὐτὴν φερομένην ἐλάμβανε. LEO. 20, 71. CEDR. II, 521, 14.

αέριος, *α*, *ον*, *of the air*. Substantively, τὸ αέριον = αερίκόν. PORPH. Cer. 451, 19.

αερόμελι, *ιτος*, τὸ, (ἀήρ, μέλι) *honey-dew*. ATHEN. 11, 102. (Compare DIOD. 17, 75.)

αεροσκοτία, *ας*, ἡ, (ἀήρ, σκοπέω) *divination from the appearance of the sky*. CEDR. I, 20.

αερίζω, *ισα*, (αἰτός) *to be embroidered with figures of eagles, as a garment*. GEN. 7.

αερίτης, *ου*, ὁ, (αἰτός) *the eagle-stone*. DIOSC. 5, 161 Ἀερίτης λίθος, ὁ ἐν τῷ κινεῖσθαι ἦχον ἀποτελῶν.

αερός, *οὔ*, ὁ, *a name given to a kind of military garment, θάλασσα*. THEOPH. CONT. 19.

ἄζυμος, *ον*, (ζύμη) *unleavened, as bread*. SEPT. Gen. 19, 4 ἄζυμους, sc. ἄρτους. EX. 12, 39. ATHEN. 3, 74.

Substantively. (a) Τὰ ἄζυμα, *unleavened bread*. SEPT. EX. 12, 15. 23, 15 Τὴν ἑορτὴν τῶν ἄζύμων, *The feast of unleavened bread*. NT. Matt. 26, 17.

(b) The Greeks use it also with reference to the *holy wafer* of the Latin church. CERUL. 139 C, et alibi. COTELER. II, 110 A Ψέγουσι τοῖνον τὰ ἱερῶτατα ἄζυμα.

ἄζυμοφαγία, *ας*, ἡ, (ἄζυμος, φαγεῖν) plural αἱ ἄζυμοφαγαί, *the eating of unleavened bread*. JUST. Tryph. 14 Μετὰ τὰς ἐπτά ἡμέρας τῶν ἄζυμοφαγιῶν.

ἀήρ, ἔρος, ὁ, *passage, in a building?* EPIPH. I, 131 C Διῶν ἐν τῷ ἀέρι παρενέτριψεν αὐτοῦ τὴν πλευρὰν τῇ πλευρᾷ τοῦ γυναιίου.

2. *A square cloth for covering both the paten (δίσκος) and the chalice (ποτήριον)*; called also κάλυμμα. Not to be confounded with the εἰλητόν. CONST. IV, 1025 B. PORPH. Cer. 15, 19 Ἀπλοῦσιν ἐπάνω τῆς ἀγίας τραπέζης τοὺς δύο κατὰ τὸ εἰωθὸς λευκοὺς ἀέρας. EUKHOL. p. 43 Ὁ ἱερεὺς θυμῶν τὸ κάλυμμα, ἦτοι τὸν ἀέρα καὶ σκεπάζων ἀμφότερα [τόν τε δίσκον καὶ τὸ ἅγιον ποτήριον] λέγει, κ. τ. λ.

ἀθανατισμός, *οὔ*, ὁ, (ἀθανατίζω) *immortalization*. DIOD. 1, 1. ἀθανατοποιός, *όν*, (ἀθάνατος, ποιέω) *rendering immortal, immortalizing*. CLEM. ROM. Homil. 3, 8 Τὴν ἀθανατοποιὸν πρὸς αὐτὸν ἀνθρώπων στοργήν.

ἀθάνατος, *ον*, *immortal*, as a title. CHAL. 1537 C Ἡ θεία καὶ ἀθάνατος κορυφή, *The divine and immortal head, of the emperor*.

Ἡ ἀθάνατος πόλις, *Aeterna Urbs*, applied to Rome. Ibid. 828 A Ὁφείλομεν γὰρ τῇ ἀθανάτῳ πόλει ἀπονέμειν ἐν πᾶσι τὰ πρωτεῖα: said by Galla Placidia.

Substantively, οἱ ἀθάνατοι, *the immortals*, a designation applied to a body of men in the Byzantine army. SCYL. 727, 17. BRYEN. 133, 20. COMN. I, 25, 14. (Compare the Persian ἀθάνατοι.)

ἀθεέω, ἡσω, *to be ἄθεος*. DID. ALEX. 397 D.

ἀθεΐα, *ας*, ἡ, (ἄθεος) *godlessness, atheism, impiety, ἀθεότης*. THEOD. I, 410 D.

ἀθεότης, *ητος*, ἡ, = ἀθεΐα. CONST. APOST. 6, 10, 1. CLEM. ALEX. 57, 13. LAOD. 39.

ἀθεσία, *ας*, ἡ, (ἄθετος) *faithlessness, perfidiousness*. POLYB. 2, 32, 8 Τὴν τε Γαλατικὴν ἀθεσίαν. 3, 70, 4 Τὴν τε τῶν Κελτῶν ἀθεσίαν οὐκ ἐμμενέιν ἐν τῇ πίστει. 8, 23, 10 Ὑπὸ δὲ τῆς τῶν πιστευθέντων ἡττηθεὶς ἀθεσίας. DIOD. 18, 32.

ἀθετέω, ἡσω, (ἄθετος) *to set at naught, to disregard, violate, as a treaty, oath, promise, or friendship*. POLYB. 2, 58, 5 Τὴν πρὸς τὸ ἔθνος χάριν καὶ φιλίαν ἀθετεῖν. 3, 29, 2 Τὰς πρὸς Ἀσδρούβαν γενομένας ὁμολογίας οὐκ ἀθετῆτον. 8, 2, 5 Τὴν πίστιν ἀθετεῖν. 11, 29, 3 Ἀθετήσαντες τοὺς ὅρκους καὶ τὴν πίστιν. 30, 3, 7 Ἀθετήσασα τὴν ἐπαγγελίαν.

2. *To set aside, reject; to refuse.* POLYB. 12, 14, 6 Ἰαθετεῖν τοῖς ὑπὸ Τιμαίου κατὰ Δημοχάρους εἰρημένους. 16, 12, 11 Τὸ δ' ὑπεραίρον ἀθετείσθω. 27, 15, 2 Ἐπὶ τῷ τὰς ἐπιφανεστάτας αὐτοῦ τιμὰς ἡθετῆσθαι ὑπὸ τῶν ἐν Πελοποννήσῳ, *to have been refused.* EUS. 3, 25.

3. *To deal deceitfully with any one, to act perfidiously towards any one.* SEPT. EX. 21, 8 Ἡθέτησεν ἐν αὐτῇ. Deut. 21, 14 Οὐκ ἀθετήσεις, αὐτήν. Ps. 14, 4. Jer. 3, 20 Ἡθέτησεν εἰς ἐμέ.

4. *To revolt, rebel against.* SEPT. 4 Reg. 8, 20 Ἡθέτησεν Ἐδὼμ ὑποκάτωθεν χειρὸς Ἰούδα, *Edom revolted from under the hand of Judah.* 18, 7 Ἡθέτησεν ἐν τῷ βασιλεῖ Ἀσσυρίων. Esai. 1, 2 Αὐτοὶ δέ με ἐθέτησαν. ἀθέτημα, ατος, τὸ, (ἀθετέω) *breach of faith, treachery.* SEPT. Jer. 12, 1 Οἱ ἀθετοῦντες ἀθετήματα.

ἀθέτησις, *rejection.* DIOG. LAERT. 3, 66.

ἀθετηγῆς, οὔ, ὅ, (ἀθετέω) *violator, breaker, as of the law.*

METHOD. 353 B Μὴ ἀθετηγὴν εἶναι νόμου.

ἀθετικῶς (ἄθετος), adv. *irrelevantly.* DID. ALEX. 949 C Ταῖς ἄλλαις ταῖς φερομέναις ἐν τῷ περὶ τοῦ ἁγίου πνεύματος λόγῳ ἀθετικῶς εἰς τὸ σμικρύνειν τὴν ἀπειρομεγέθη καὶ σεπτὴν αὐτοῦ φύσιν κέχρηται.

ἄθετος, ον, *unfit, improper, ἀνοίκειος: unfavorable.* POLYB.

17, 9, 10. DIOD. 11, 15 Τὸν περὶ τὸν Ἰσθμὸν τόπον ἀπεφαίνετο παντελῶς ἄθετον ἔσεσθαι πρὸς τὴν ναυμαχίαν.

ἀθεωρησία, ας, ἡ, (ἀθεώρητος) *want of observation.* DIOD. 1, 37.

ἀθήλυντος, ον, (θηλύνω) *having no female companion; applied to the Gnostic Limit (Ὁρος).* IREN. 1, 2, 4.

Ἀθήναις, for Ἀθήναιος, ὁ, *Athenaeus, a proper name.* INSCR. 265. 267. 272.

Ἀθίγγανοι, ον, οἱ, *Athingani, certain heretics, called also Παυλικιανοί.* THEOPH. 759, 8. 771. THEOPH. CONT. 42. 52.

ἄθλησις, εως, ἡ, (ἀθλέω) *contest, combat, as applied to athletes.* POLYB. 5, 64, 6. 7, 10, 2.

ἀθληφόρος, ὁ, = ἄθλοφόρος. DID. ALEX. 777 A Τοῦ μεγάλου ἀθληφόρου Παύλου.

ἀθυρογλωσσία, ας, ἡ, (ἀθυρόγλωσσος) *flippancy.* POLYB. 8, 12, 1 Τὴν ἀθυρογλωσσίαν τοῦ συγγραφέως.

ἀθῶος, ον, *clear, free from.* SEPT. Gen. 24, 41 Ἀθῶος ἔσῃ ἀπὸ τῆς ἀρᾶς μου.

ἀθῶω, ὥσω, (ἀθῶος) *to absolve, forgive.* SEPT. Jer. 18, 23 Μὴ ἀθῶωσῃς τὰς ἀδικίας αὐτῶν.

2. *To save or deliver from, ρόμαι, σώζω.* SEPT. Jer. 15, 15 Ἀθῶωσόν με ἀπὸ τῶν καταδικόντων με.

ἀθῶωσις, εως, ἡ, *acceptilatio, quittance, acquittance.* BASILIC. 26, 6, 1 seq.

αἰδέσιμος, ον, (αἰδεσις) *venerable.* LUCIAN. Nigrin. 26. PAUS. 3, 5, 6 Ἦν δὲ ἄρα τὸ ἱερὸν τοῦτο ἐκ παλαιοῦ Πελοποννησίοις πᾶσιν αἰδέσιμον.

Superlative αἰδесιμώτατος, *most reverend (Right Reverend)*, a title commonly applied to bishops. ATHAN. I, 173 A. 395 C Ὁ αἰδесιμώτατος Ἀθανάσιος. BASIL. III, 212 B Τοῦ αἰδесιμωτάτου ἀδελφοῦ Κυρίλλου. EPIPH. I, 842 D Τοῖς αἰδесιμωτάτοις καὶ ἀγιωτάτοις ἐπισκόποις. ATTAL. 7 titul. Αἰδесιμωτάτου κριτοῦ ἐπὶ τοῦ ἵπποδρόμου καὶ τοῦ βήλου. [The superlative αἰδесιμώτατος is now given to married presbyters of the Greek church; as Ὁ αἰδесιμώτατος κύριος Ἀνδρέας. The corresponding substantive is ἡ αἰδесιμότης, *Reverence*, followed by the enclitic genitives of the personal pronoun; as, Ἡ αἰδесιμότης σου, *Your Reverence*. The positive αἰδέσιμος, *Reverend*, is commonly applied to Protestant presbyters.]

αἰδέω, εσα, *to cause to respect; the causative of αἰδέομαι, to respect.* BASIL. II, 177 B Πρῶτον μὲν αἰδέσαι τὴν βασιλίδι ἀφθέντα μόνον: said of Odysseus when he was first seen by Nausica.

αἰθάλη, ης, ἡ, (αἰθαλος) *ashes, τέφρα.* SEPT. EX. 9, 8 Αἰθάλης καμναίας, *Ashes of the furnace.*

αἰθεριώδης, ες, (αἰθήρ, ΕΙΔΩ) *ether-like, αἰθερώδης,* JUST. Cohort. ad Graec. 36 Ἐν τῷ αἰθεριώδει πέμπτῳ στοιχείῳ.

Αἰθίοπισσα, ης, ἡ, (Αἰθίοψ) *Ethiopian woman.* SEPT. Num. 12, 1.

αἶθριον, ου, τὸ, (αἶθριος) *atrium, area, court in the centre of a house.* JOSEPH. 3, 6, 2. 3, 8, 6. EUS. 10, 4, p. 473, 17. V. C. 3, 35. 4, 59.

αἰλᾶμ, τὸ, Hebrew אֵילָאִם, meaning uncertain. SEPT. 3 Reg. 6, 3, et alibi.

αἶμα, ατος, τὸ, *blood, as applied to the sacramental wine.* IREN. 5, 2, 3 Ἦτις ἐκ τοῦ ποτηρίου αὐτοῦ, ὃ ἐστὶ τὸ αἶμα αὐτοῦ, τρέφεται, καὶ ἐκ τοῦ ἄρτου, ὃ ἐστὶ τὸ σῶμα αὐτοῦ, αἰ-

ξεται. PETR. ALEX. 480 D Ἐν τε ταῖς προσευχαῖς καὶ τῇ μεταλήψει τοῦ σώματος καὶ τοῦ αἵματος τοῦ Χριστοῦ. THEOD. III, 727 B Τὸ αἷμα τὸ τίμιον.

αἱματοχυσία, as, ἡ, (αἷμα, χύσις) *bloodshed*, αἱμοχυσία. THEOPH. 510, 16.

αἱμομιξία, as, ἡ, (αἱμομίκτης) *incest*. LEG. HOMER. 78.

αἱμορροῦσα, ης, ἡ, (αἱμορροῶ) *the woman who was diseased with an issue of blood*. NT. Matt. 9, 20 Ἐνὶ αἱμορροῦσα. In ecclesiastical writers, it is used substantively. CONST. APOST. 6, 28, 4. IREN. 1, 3, 3. EUS. 7, 18. (See also Βερενίκη.)

αἱμόφυρτος, ου, (αἷμα, φύρω) *blood-stained, covered with blood*, αἱματόφυρτος. POLYB. 15, 14, 2.

αἱμοχυσία, as, ἡ, = αἱματοχυσία. THEOPH. 510, 16 as a various reading.

αἶνεσις, εως, ἡ, (αἰνέω) *praise*. SEPT. 1 Par. 16, 35 Κανχᾶσθαι ἐν ταῖς αἰνέσεσί σου. 2 Esdr. 10, 11 Δότε αἶνεσιν κυρίῳ θεῷ τῶν πατέρων ἡμῶν.

αἰνετός, ἡ, ὅν, (αἰνέω) *to be praised, praiseworthy*. SEPT. Lev. 19, 24 Ὁ καρπὸς αὐτοῦ ἅγιος αἰνετὸς τῷ κυρίῳ. 2 Reg. 14, 25.

αἰνγματιστής, οὔ, ὁ, (αἰνγμα) *one who propounds riddles, or speaks in riddles*. SEPT. Num. 21, 27.

αἶνος, ου, ὁ, *laus, praise*. In the RITUAL, οἱ αἶνοι, *ων, Laudes, the Lauds*, forming the conclusion of matins (ᾠδῆρος). Its distinctive portions are the *last three psalms*, and the *Gloria in Excelsis* (δοξολογία). [The name αἶνοι was suggested by the verb αἰνεῖτε, *laudate*, which occurs many times in the last two psalms.]

αἰράριον, ου, τὸ, *aerarium, θησαυρός, ταμείον, ταμείον*. INSCR. 4033 Ἐπαρχον αἰραρίου τοῦ Κρόνου.

αἰρεσιάρχης, ου, ὁ, (αἵρεσις, ἄρχω) *leader of a sect, ἀρχηγός αἵρέσεως*. INSCR. 6607.

2. In ecclesiastical writers, *heresiarch*. EUS. 2, 13, p. 62, 17, et alibi.

αἰρεσιομαχέω, ἡσω, (αἰρεσιομάχος) *to fight for or defend a sect*. DID. ALEX. 865 A.

αἰρεσιομάχος, ου, ὁ, (αἵρεσις, μάχομαι) *fighting for or defending a sect, partisan*. PHILON. II, 84, 31.

In ecclesiastical Greek, *a heretic*. DID. ALEX. 741 C. 897 A.

αἵρεσις, εως, ἡ, *sect*. NT. Act. 28, 22. EPICT. 2, 19,

20. CONST. APOST. 6, 6, 1, applied to the Jewish sects.

2. *Heresy*, in the usual acceptation of the term. CONST. APOST. 2, 6, 9. 6, 1, 1. 6, 7, 1. IGNAT. Ephes. 6. JUST. Apol. 1, 26 Ἔστι δὲ ἡμῖν καὶ σύνταγμα κατὰ πασῶν τῶν αἵρέσεων συντεταγμένον. Tryph. 17 Αἵρεσιν ἄθεον. ALEX. ALEX. 576 D. LAOD. 6. 7. EUS. 2, 13, p. 62, 21. BASIL. III, 268 D.

3. *Error*, πλάνη. CONST. APOST. 7, 38, 3 Ἐρρύσω γὰρ ἀσεβείας πολυθέν καὶ χριστοκτόνων αἵρέσεως ἐξείλου. αἰρεσιώτης, ου, ὁ, *a heretic, αἰρετικός*. CONST. APOST. 2, 21, 2. 6, 5, 1. 6, 18, 1. JUST. Tryph. 80. EUS. 5, 27.

αἰρετικός, ἡ, ὅν, *headstrong, determined to have his own way*. NT. Tit. 3, 10 Αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ.

2. Substantively, *a heretic, αἰρεσιώτης*. CAN. APOST. 62. 64. CONST. APOST. 2, 61, 2. 2, 62, 3. IREN. 3, 3, 4. LAOD. 6. CONST. I, 6.

αἰρετιστής, οὔ, ὁ, (αἰρετίζω) *one who chooses*. POLYB. 22, 6, 11 Τῆς προαιρέσεως γεγονότες αἰρετισταί.

2. *Partisan*, an adherent to a party or faction. POLYB. 1, 79, 9. 2, 38, 7. 2, 55, 8.

αἰσθάνομαι, with the infinitive. PROC. II, 51, 19 Ἐν μέσῃ πόλει ἦσθοντο εἶναι.

αἰσιτός = αἰεσιτός. INSCR. 185. 189. 190.

Αἰσχροποιοί, ὧν, οἱ, (αἰσχρός, ποιέω) *a religious sect of India, notorious for its abominable rites*. EPIPH. I, 1091 C. [Compare the *Vámis*, or *Vámácháris* of modern India. ASIATIC RESEARCHES, Vol. XVII, 224 seq.]

αἰσχύνη, ης, ἡ, *puendum, αἰδοῖον*. HIPPOL. 109.

αἵτημα, ατος, τὸ, *that which is asked*. IGNAT. Ephes. (interpol.) 5 Πείσει παρασχεθῆναι αὐτοῖς πάντα τὰ ἐν Χριστῷ αἵτήματα, *whatever is asked in the name of Christ*.

αἵτησις, εως, ἡ, *petition, prayer*. JUST. Apol. 1, 13 Αἵτήσεις πέμποντες.

In the RITUAL, *rogation*, one of the component parts of the ἐκτενής. TYPIC. 11, p. 170 fin.

Ἡ μικρὰ αἵτησις, *The lesser rogation*, applied to a portion of the ἐκτενής. It begins thus: Ἐλέησον ἡμᾶς

ὁ θεὸς κατὰ τὸ μέγα ἔλεός σου, δεόμεθά σου ἐπάκουσον καὶ ἐλέησον. EUKHOL.

αἰτία, as, ἡ, *cause*. Ἐξ αἰτίας, *On account of*. EUS. 4, 26, p. 189, 12 Ὁν ἐξ αἰτίας τῆς τοῦ Μελίτωνος γραφῆς φησὶν ἑαυτὸν συντάξει.

αἰτιολογικός, ἡ, ὄν, (αἰτιολόγος) *causative*. DION. THRAX in BEKKER, 642, 25, applied to the conjunctions ἵνα, διότι, κ. τ. λ.

αἰφνιδιάζω, ἄσω, (αἰφνίδιος) *to surprise*, in military language. VIT. SAB. 311 A. : THEOPH. 380, 19.

αἰφνιδιασμός, οὗ, ὁ, (αἰφνιδιάζω) *surprise*, in military language. LEO. 7, 39, et alibi. PHOC. 224, 11.

αἰχμαλωσία, as, ἡ, *captivity*. SEPT. Deut. 28, 41.

2. *Booty; captives*, collectively considered. SEPT.

Num. 31, 19 Ὑμεῖς καὶ ἡ αἰχμαλωσία ὑμῶν. Ps. 67, 19 Ἡχμαλώτευσας αἰχμαλωσίαν. DIOD. 17, 70?

αἰχμαλωτεύω, εἴσω, (αἰχμάλωτος) *to make prisoner of war, to lead captive*. SEPT. Gen. 14, 14 Ἡχμαλώτουνται Δωτ ὁ ἀδελφίδους αὐτοῦ. 34, 29 τὰς γυναῖκας αὐτῶν ἡχμαλώτευσαν. 1 Reg. 30, 2. 2 Par. 28, 5 Ἡχμαλώτευσεν ἐξ αὐτῶν αἰχμαλωσίαν πολλήν.

2. *To rescue, to deliver*. JUST. Tryph. 39, p. 136 B

Αἰχμαλωτεύσαι αὐτὸν ἡμᾶς ἀπὸ τῆς πλάνης.

αἰχμαλωπίζω, ἰσα, = αἰχμαλωτεύω. SEPT. Jud. 5, 12 Αἰχμαλώτισον αἰχμαλωσίαν σου.

αἰών, ὦνος, ὁ, *time, age*. In the RITUAL, the expression καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, *and to the ages of ages*, corresponding to the English *world without end*, forms the usual conclusion of a prayer or hymn; as, Δόξα πατρὶ καὶ υἱῷ καὶ ἀγίῳ πνεύματι, καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. (Compare NT. Ephes. 3, 21 εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. IREN. 1, 3, 1 Ἀλλὰ καὶ ἡμᾶς ἐπὶ τῆς εὐχαριστίας λέγοντας "εἰς τοὺς αἰῶνας τῶν αἰώνων" ἐκείνους τοὺς Αἰῶνας σημαίνειν, the *Æons* of the Gnostics. THEOD. III, 621 B.)

αἰωνίζω (αἰών), *to remain for ever*. THEOPH. CONT. 449,

8 εἰς αἰωνίζουσιν μνήμην, *everlasting*.

αἰώνιος, α, *eternal*, a title applied to the emperor, or to the empress. ATHAN. I, 721 B Βασιλέως Κωνσταντίου αὐγούστου τοῦ αἰωνίου σεβαστοῦ. CHAL. 821 A Τῷ δεσπότηϊ Θεοδοσίῳ ἐνδόξῳ νικητῇ καὶ τροπαιούχῳ αἰω-

νίῳ βασιλεῖ. 828 B Αἰωνίῳ αὐγούστῳ, *Semper augusto*. 821 E Γάλλα Πλακιδία ἡ εὐσεβεστάτῃ καὶ ἀνθοῦσα αἰωνία βασιλὶς. (See also αἰωνιότης, αἰεανγούστα, ἀεὶ βασιλεύς.)

αἰωνιότης, ητος, ἡ, (αἰώνιος) *eternity*. DID. ALEX. 517 B.

It is sometimes applied to the emperor, or to the empress (compare αἰώνιος). CHAL. 829 A (letter of Theodosius to Placidia) Ἐκ τῶν γραμμάτων τῆς σῆς ἡμερότητος ἡ ἡμετέρα ἔγνω αἰωνιότης ὅτι ὁ εὐλαβέστατος πατριάρχης Δέων παρὰ τῆς σῆς ᾗτησεν αἰωνιότητος, κ. τ. λ.

\*αἰωνόβιος, ον, *ever-living, immortal*, applied to Ptolemy. INSCR. 4697, 4. 8. 9.

αἰωνοθαλής, ἐς, (αἰών, θάλλω) *ever-blooming, ἀειθαλής*.

EUS. V. C. Prooem. Αἰωνοθαλεῖ δὲ διαδήματι.

ἀκάθαρτος, ον, *impure, unclean*. Πνεῦμα ἀκάθαρτον, *Impure, or Unclean spirit*. SEPT. Zech. 13, 2 τὸ πνεῦμα τὸ ἀκάθαρτον ἐξαρῶ ἀπὸ τῆς γῆς. NT. Matt. 10, 1 Ἔδωκεν αὐτοῖς ἐξουσίαν κατὰ πνευμάτων ἀκαθάρτων.

ἀκάθιστος, ον, (καθίζω) *not sitting, standing*. Hence, *unsteady, unsettled, of a roving disposition*. ΑΠΟΡΗΤΗ. Agathon. 6.

2. In the RITUAL, Ὁ Ἀκάθιστος ὕμνος is the office of the Virgin, partly read and partly sung, *all standing*, on the Saturday of the fifth week in Lent, in commemoration of the repulse of the Avars and other barbarians from the walls of Constantinople in the reign of Heracleius (A. D. 625).

Substantively, ἡ Ἀκάθιστος, sc. ἑορτή, the day on which the Ἀκάθιστος ὕμνος is read and chanted. PACH. I, 257 Ἑορτῆς ἀγομένης, ἣν Ἀκάθιστον σύνθητες ὀνομάζειν. CUROP. 72. (For further particulars, see INTRODUCTION, § 42.)

ἀκαιροπεριπάτητος, ον, (ἄκαιρος, περιπατέω) *lounging*. CONST.

APOST. 4, 14, 2.

ἀκαιροπεριπάτος = ἀκαιροπεριπάτητος. CONST. APOST. 1, 4 doubtful.

ἀκακία, as, ἡ, *acacia, a tree*. DIOSC. 1, 133.

ἀκακοήθης, ἐς, (κακοήθης) *guileless*. EUS. 5, 5 Ἀπλῶ καὶ ἀκακοῦθι τρόπῳ.

ἀκάκως, adv. of ἀκακος, *without suspicion, unsuspectingly*.

POLYB. 5, 20, 5, et alibi.

ἀκαλός, ἡ, ὄν, *quiet, meek*. HES. Ἀκαλόν, ἡσυχον, πρῶον.

Id. Ἄκαλα, ἄψοφα, ἥσυχα. [Compare the MODERN GREEK ἀγάλια, *softly, gently*. See also ἀγάνιδα.]  
 ἀκανόνιστος, *ον*, (κανονίζω) *not canonical*. LAOD. 59 Ἄκανόνιστα βιβλία.  
 ἀκάπνιστος, *ον*, (καπνίζω) = ἄκαπνος. STRAB. 9, 1, 23.  
 ἄκαπνος, *ον*, (καπνός) *unsmoked, ἀκάπνιστος*. PLIN. N. H. 11, 15 (16). AET. 7, 7. Id. 7, 50, p. 133, 34 Ἄκαπνον μέλι, *Honey taken without smoking the bees*.  
 ἀκάρδιος, *ον*, (καρδία) *vecors, excors, foolish*. SEPT. PRON. 10, 13.  
 ἀκαρής, *ές*, *short*, of time. EUS. V. C. 2, 12 Ἐν ὥρας ἀκαρεῖ ροπή.  
 ἀκαριαῖος, *α*, *ον*, *short*, as applied to time. DIOD. 1, 2 Πάντες γὰρ ἄνθρωποι διὰ τὴν τῆς φύσεως, ἀσθένειαν βιοῦσι μὲν ἀκαριαῖόν τι μέρος τοῦ παντὸς αἰῶνος.  
 ἀκατακάλυπτος, *ον*, (κατακαλύπτω) *unveiled*, as a woman. POLYB. 15, 27, 2.  
 ἀκατάληπτος, *ον*, *incomprehensible*. CICER. Acad. Pr. 2, 6. CLEM. ROM. Homil. 1, 11 Ἀκατάληπτον τὴν αὐτοῦ βούλησιν ἔθετο. 17, 10 Καταληπτὸς ἔστι καὶ ἀκατάληπτος.  
 ἀκαταλλάκτως, *adv.* of ἀκατάλλακτος, *irreconcilably*. POLYB. 4, 32, 4 Ἐχθρῶς καὶ ἀκαταλλάκτως αἰεὶ ποτε πρὸς αὐτοὺς ἔχοντος. 11, 29, 13 Πρὸς δὲ τοὺς αἰτίους ἀκαταλλάκτως διακείμεθα. 12, 7, 5 Τοῖς δὲ κατὰ προαίρεσιν ἀκαταλλάκτως ἔχειν.  
 ἀκαταμάχητος, *ον*, (καταμάχομαι) *not to be subdued in battle, unconquerable*. SEPT. Sap. 5, 20 Λήψεται ἀσπίδα ἀκαταμάχητον ὁσιότητα. ANTON. 8, 48.  
 ἀκατάπαυστος, *ον*, (καταπαύω) *unceasing, incessant; perpetual*. POLYB. 4, 17, 4 Ἐν ἀκαταπαύστοις καὶ μεγάλαις συνεσχῆσθαι στάσεσι. NT. 2 Pet. 2, 14 Ἀκαταπαύστους ἀμαρτίας, *That cannot (or do not) cease from sin*.  
 ἀκατάπληκτος, *ον*, (καταπλήσσω) *undaunted*. DIOD. 14, 112 Ἀκατάπληκτον τὴν ψυχὴν φυλάξας. DION. HAL. I, 210. JOSEPH. ANT. 15, 8, 4 Τὸ τῆς ὑπὲρ τῶν νόμων πίστεως ἀκατάπληκτον. EPICT. 2, 8, 23.  
 ἀκαταπλήκτως, *adv.* of ἀκατάπληκτος. DION. HAL. I, 145. II, 1115. APP. Bell. Mithr. 26.  
 ἀκατάποτος, *ον*, (καταπίνω) *that cannot be swallowed*. SEPT. Job. 20, 18 Ὡσπερ στρίφνος ἀμάσητος ἀκατάποτος.

ἀκατάρτιστος, *ον*, (καταρτίζω) *unsettled, unfixed, imperfect*. IREN. 4, 38, 2 Διὰ τὸ ἀκατάρτιστον αὐτῶν καὶ ἀσθενὲς τῆς πολιτείας.

ἀκατάσειστος, *ον*, (κατασειώ) *that cannot be shaken, firmly established*. DID. ALEX. 549 C Τὸν ἀκατάσειστον οἶκον, said of the Church Universal.

ἀκατασκεύαστος, *ον*, (κατασκευάζω) *unformed*. SEPT. Gen. 1, 2.

ἀκατάσκευος, *ον*, (κατασκευή) *without preparation, inartificial, simple*. DIOD. 5, 39 Διαφυλάττοντες τὸν ἀρχαῖον καὶ ἀκατάσκευον βίον.

Substantively, τὸ ἀκατάσκευον, *want of ornament*, as applied to style. DION. HAL. VI, 882, 10.

ἀκατασκεύως, *adv.* of ἀκατάσκευος, *without preparation, in a simple manner, inartificially*. POLYB. 6, 4, 7 Πρώτη μὲν οὖν ἀκατασκεύως καὶ φυσικῶς συνίσταται μοναρχία. 10, 11, 1 Ἀσφαλίζεσθαι συνέβαινε τοῖς Ῥωμαίοις τὴν στρατοπεδείαν κατὰ τὴν ἐντὸς ἐπιφάνειαν ἀκατασκεύως ὑπὸ τε τῆς λίμνης καὶ τῆς ἐπὶ θάτερα θαλάσσης.

ἀκατάσκοπος, *ον*, (κατασκοπέω) *not observed, unobserved*. CLEM. ROM. Homil. 14, 1 Ἐν ἀκατασκόπῳ, *Without being perceived*.

ἀκαταστασία, *as*, ἡ, (ἀκατάστατος) *disorder, confusion, tumult, disturbance, commotion*. SEPT. PRON. 26, 28 Στόμα δὲ ἄστεγον ποιεῖ ἀκαταστασίας. POLYB. 1, 70, 1 Τὴν ὅλην ἀκαταστασίαν καὶ παραχρῆν. 31, 13, 6 Τὴν ἀκαταστασίαν τῆς βασιλείας, *the unsettled state*. NT. Luc. 21, 9 Ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε. 1 Cor. 14, 33 Οὐ γὰρ ἔστιν ἀκαταστασίας ὁ θεός, ἀλλ' εἰρήνης.

2. *Unsteadiness, levity* of character. POLYB. 7, 4, 8 Τὴν μὲν οὖν ὅλην ἀκαταστασίαν καὶ μανίαν καλῶς συνεωρούμενοι Καρχηδόνιοι τοῦ μειρακίου.

ἀκατάστατος, *ον*, *unsteady, light, fickle*. POLYB. 7, 4, 6. PLUT. II, 437 D. 714 E.

Substantively, τὸ ἀκατάστατον, *unsteadiness, fickleness*. PLUT. II, 767 C.

ἀκατάσχετος, *ον*, (κατέχω) *not to be checked or restrained*. DIOD. 17, 38 Διὰ τὸ μέγεθος τῆς ἀνελπίστου χαρᾶς εἰς ἀκατάσχετα προπεσεῖν δάκρυα.

ἀκατασχέτως, *adv.* of ἀκατάσχετος. DIOD. II, 613, 59 Τῶν πόλεων ἀφισταμένων ἀκατασχέτως ἀπὸ Ῥωμαίων.

ἀκατάτριπτος, ον, (κατατρίβω) *inexhaustible*. POLYB. 3, 89, 9. [The word owes its existence to *conjectural emendation*.]

ἀκατέργαστος, ον, (κατεργάζομαι) *not done, unwrought*. SEPT. Ps. 138, 16 Ἀκατέργαστόν μου εἶδον οἱ ὀφθαλμοί σου.

ἀκατήχητος, ον, (κατηχέω) *not catechized*. EPIPH. I, 731 C.

ἀκαυχῆσια, as, ἡ, (καύχῃσις) *the not boasting, humility, modesty*. IGNAT. Polyc. (interpol.) 5 Εἴ τις δύναται ἐν ἀγνείᾳ μένειν εἰς τιμὴν τῆς σαρκὸς τοῦ κυρίου, ἐν ἀκαυχῆσίᾳ μενέτω · ἐὰν καυχῆσθῃται, ἀπώλετο.

ἀκενόδοξος, ον, (κενόδοξος) *free from vaingloriousness or conceit*. PALLAD. Vit. Chrys. 32 E Ὁ ἀκενόδοξος νοῦς.

Substantively, τὸ ἀκενόδοξον, *freedom from vain-gloriousness*. ANTON. 1, 16 Τὸ ἀκενόδοξον περὶ τὰς δοκούσας τιμὰς. Id. 6, 30.

ἀκεραισύνη, ης, ἡ, (ἀκέραιος) *purity, integrity, ἀκεραιότης*. BARN. 10 Ἐν ἀκεραιότητι περιπατοῦντες.

ἀκεραιότης, ητος, ἡ, *freshness, vigor*. POLYB. 3, 73, 6, 3, 105, 7.

ἀκεσσα = ἄγεστα. SUID. Ἀκεσσα, Ῥωμαϊκὸν τι μηχανήμα ἐκ δεινροτομίας πρὸς ἐρμυνότητα μετασκευαζόμενον.

Ἀκέφαλοι, ων οἱ, (ἀκέφαλος) *Acephali, the Levellers*, a name given to the followers of Severus and Jacobus (the Syrian). CONST. (536), 1073. 1089. LEIMON. 170 Τοῦ ἀκεφάλου Σεύηρου. VIT. SAB. 306 B. PHOT. 231, p. 286, 27 Ὁ Σύρος Ἰάκωβος ἐξ οὗ τὴν ἐπωνυμίαν τὸ τῶν Ἀκεφάλων αἰρετικῶν εἴλκυσε σύστημα. Id. p. 241, 39, et alibi. CALLIST. 16, 29. 18, 45.

ἀκηδία, as, ἡ, *heaviness, low spirits, ἀτονία ψυχῆς*. SEPT. Psal. 118, 28. Esai. 61, 3 Πνεύματος ἀκηδίας. NIL. De Octo Spirit. Malit. 13. THEOD. I, 884 D. ΑΡΟΡΗΤΗ. ANTON. 1. Zenon. 8.

ἀκηδιάω, ἄσω, (ἀκηδία) *to be low-spirited*. SEPT. Ps. 142, 4 Ἐκηδιάσεν ἐπ' ἐμέ τὸ πνεῦμά μου. SIR. 22, 13. ΑΡΟΡΗΤΗ. Heracl. VIT. SAB. 284 B.

ἀκηλίδωτος, ον, (κηλιδώω) *spotless, unsullied*. SEPT. Sap. 4, 9 Βίος ἀκηλίδωτος. 7, 26 Ἐσοπτρον ἀκηλίδωτον.

ἀκία, as, ἡ, *acies, rank, row or line of soldiers, κοντουβέρνιον, στίχος*. MAURIC. 1, 5. LEO. 4, 6 Τοῦ δλου στίχου, ἦγουν τῆς ἀκίας.

ἀκιδούκτος, ου, ὁ, *aqueductus*. THEOPH. 780, as a proper name.

ἀκιδωτός, ἡ, ὄν, (ἀκίς) *pointed, sharp*, as an arrow. SEPT. PRON. 25, 18 Τόξευμα ἀκιδωτόν.

ἀκίνητος, ον, *immovable, motionless*. HOROL. Ἀκίνητος ἐορτή, *Immovable feast*, that is, a church feast celebrated on the same day of the year; as Χριστούγεννα, Φῶτα, Εὐαγγελισμός. It is opposed to Κινητὴ ἐορτή.

ἄκκεπτον, ου, τὸ, *acceptum*. IGNAT. Polyc. 6 Τὰ δεπόμενα ὑμῶν τὰ ἔργα ὑμῶν, ἵνα τὰ ἄκκεπτα ὑμῶν ἀξία κομισθῇ.

ἀκκίτησις, ὁ, *accipenser, acipenser, or acipensis*, the name of a fish. ATHEN. 7, 44.

ἀκληρέω, ἥσω, (ἄκληρος) *to be poor; to be hapless*. Hence, *unfortunate*. POLYB. 1, 7, 4. 9, 30, 3, et alibi. DIOD. 3, 12 Μυριάδες ἀκληρούτων ἀνθρώπων.

ἀκλήρημα, ατος, τὸ, (ἀκληρέω) *mishap, misfortune*. DIOD. II, 516, 54. 610, 27.

ἀκληρία, as, ἡ, (ἄκληρος) *poverty; mishap, misfortune*. POLYB. 23, 8, 9.

ἀκλήρωμα = ἀκλήρημα. DIOD. II, 516, 54. 610, 27; in both places as a various reading.

ἄκλιτος, ον, (κλίνω) *undecidable, not declined*, as a part of speech. DION. THRAX in BEKKER. 641, 23.

ἀκλυδώνιστος, ον, (κλυδωνίζομαι) *not lashed by waves*. POLYB. 10, 10, 4 Τῶν γε μὴν ἄλλων πνευμάτων ἀκλυδώνιστος ὧν τυγχάνει.

ἀκλύστως, adv. of ἀκλυστος. THEOPH. CONT. 301, 22 Ἀκλύστως ἐτεῦθεν τὸ τοῦ Ῥωμαϊκοῦ κράτους σκάφος ἡθύνετο.

ἀκμαίως, adv. of ἀκμαῖος. POLYB. 32, 15, 7 Κατὰ τὴν ἡλικίαν ἀκμαίως ἔχοντος αὐτοῦ, *He being in the prime of life*.

\*ἀκμήν (ἀκμή), adv. *yet, still, even now*, ἔτι. ISOCR. 1 C, as a various reading. THEOCR. 4, 60 ἀκμάν, Doric. POLYB. 1, 13, 12 Αὐτὰ τε τὰ πολιτεύματα κατ' ἐκείνους τοὺς καιροὺς ἀκμήν ἀκέραια μὲν ἦν τοῖς ἐθισμοῖς. 14, 4, 9 Οἱ μὲν ἐκ τῶν ὕπνων, οἱ δ' ἀκμήν ἔτι μεθυσκόμενοι καὶ πίνοντες. SEXT. Adv. Gram. 3, 69, p. 231.

ἀκοή, ἡς, ἡ, *report*. Ἐξ ἀκοῆς, *from hearsay*. POLYB. 4, 2, 3 Ἀκοὴν ἐξ ἀκοῆς γράφειν.

2. *Obedience*. SEPT. 1 Reg. 15, 22 Ἀκοὴ ὑπὲρ θυσίαν ἀγαθή, *Obedience is better than sacrifice*.

ἀκοίμητος, *on, sleepless*. Substantively, οἱ Ἀκοίμητοι, *the Vigilists*, a name given to the inmates of a monastery in the vicinity of Constantinople, from the circumstance that in the church of that monastery divine service was going on day and night, without intermission.

THEOD. IV, 1235 (Schulze's edit.) Μαρκέλλω ἀρχιμανδρίτῃ τῶν Ἀκοιμήτων. EUGR. 3, 18 Ἡ μονὴ τῶν Ἀκοιμήτων. 3, 19 Ὁ τῶν Ἀκοιμήτων καλουμένων ἡγούμενος. THEOD. LECTOR. 1, 17 Ἐπὶ Γενναδίου Στούδιος ἔκτισε τὸν ναὸν τοῦ ἁγίου Ἰωάννου, καὶ μοναχοὺς ἐκ τῶν Ἀκοιμήτων ἐνεκατέστησεν. THEOPH. 175. PORPH. Cer. 801, 14 Ἡ ἐκκλησία τῶν Ἀκοιμήτων. HOROL. Dec. 29 Τοῦ ὁσίου πατρὸς ἡμῶν Μαρκέλλου ἡγουμένου τῆς μονῆς τῶν Ἀκοιμήτων.

ἀκωνωνήςια, *as, ἡ, the being ἀκωνωνήτος*, the not being allowed to partake of the sacrament. COB. AFR. Can. 29 Ἐν τῷ καιρῷ τῆς ἀκωνωνησίας αὐτοῦ.

ἀκωνωνήτος, *on, not allowed to partake of the sacrament* for some fault; essentially the same as ἀφορισμένος (from ἀφορίζω). CAN. APOST. 10 Εἴ τις ἀκωνωνήτῳ κὰν ἐν οἴκῳ συνείξῃται, οὗτος ἀφορίζεσθω. LAOD. 9. NIC. I, 5. 16. EUS. 6, 43, p. 315, 21 Ἀκωνωνήτῳ ἀποίησε. ANT. 1. BASIL. II, 527 Εἴστω ἀκωνωνήτος. III, 326 Α Εἴκοσιν ἔτεσιν ἀκωνωνήτος ἔσται τοῖς ἀγιάσμασιν.

2. *That has not partaken of the sacrament*. CONST. (536), 1148 C Ἀκωνωνήτοι διατί μένομεν;

ἀκολουθέω, ἴσω, *to follow*. APOCR. Martyr. Barthol. 8 Ἠκολούθησε τὸν ἀπόστολον τοῦ Χριστοῦ Βαρθολομαῖον.

Οἱ ἀκολουθοῦντες, *partisans*. MAL. 412 Οἱ τῆς συνόδου ἀκολουθοῦντες τὰ Νεστορίου φρονούσιν, *The partisans of the council are in favor of the tenets of Nestorius*.

ἀκολουθία, *as, ἡ, in the RITUAL, office, prescribed form, formulary of devotion, order*. VIT. EPIPH. II, 328 B Ἀπασαν ἀκολουθίαν τῆς πνευματικῆς λατρείας. Ibid. 348 D. PORPH. Cer. 28, 16 Κατὰ τὴν ἐκκλησιαστικὴν ἀκολουθίαν. 115 Ἡ ἀκολουθία τοῦ λυχνικοῦ, *The order for the Lychnicon*.

2. *Ceremony*. PORPH. Cer. 79, 24 Ἡ τῆς τραπέζης ἀκολουθία.

ἀκόλουθος, *ou, ὁ, acoluthus or acolythus*, an under-subdeacon. EUS. 6, 43, p. 312, 12. NOVELL. 59, 3. ἀκούβιτον, or ἀκκούβιτον, *ou, τὸ, accubitum*. LAOD. 28.

QUIN. 74 Ἀκκούβιτα στρωννύειν.

Τὸ τριβουνάλιον τῶν Ἐννεακαίδεκα Ἀκουβίτων, the name of a hall in Constantinople. THEOPH. 616, 17. NIC. CONST. 64 Ἀκκουβίτων.

Τὸ ἐξάερον τῶν Δεκαενέα Ἀκκουβίτων, the same as the preceding. PORPH. Cer. 20, 13. (Compare εἰκοσίκλινος.)

ἀκουμβίζω, *ισα, accumbo, to recline at meat, to sit at meat, to sit down at table*. PORPH. Cer. 47 Ὅτε ἀκουμβίσωσιν οἱ δεσπόται ἐπὶ τῆς τραπέζης.

2. *To lean against or upon anything*. SUID. Ἀπερείδομαι . . . ἀκουμβίζω.

ἀκουτίζω, ἴσω, (ἀκούω) *to cause to hear; to declare, make known*. SEPT. Jud. 13, 23 Ἠκούτισεν ἡμᾶς ταῦτα.

ἀκούω, *to hear*. POLYB. 1, 22, 2 Ἀκούοντες οὐ μακρὰν εἶναι τὸν τῶν πολεμίων στόλον. MAL. 481, 18 Ἠκουσαν ἀπὸ τῆς γυναικὸς τῆς κρεμασθείσης ὅτι μετὰ τρεῖς ἡμέρας ἀνέρχεται ἡ θάλασσα.

ἀκράτητος, *on, (κρατέω) incomprehensibilis, that cannot be held*. IREN. 1, 7, 2. 1, 13, 6. 1, 21, 5.

ἀκρατήτως, *adv. of ἀκράτητος*. IREN. 1, 7, 1.

ἀκρέα, *as, ἡ, maid, girl, ἡ παῖς*. A Macedonian word.

HES. Ἀκρέα, παῖς θήλεια. Μακεδόνες.

ἀκρήβης, ὁ, (ἄκρος, ἤβη) *one in the prime of life, ἀκμάζων*. PSELL. 290.

ἀκριβῶς, *adv. of ἀκριβής, dearly, at a high price; opposed to πλουσίως*. LEG. HOMER. 111 Πολλάκις γὰρ πλουσίως ὠνοῦνται καὶ πολλάκις ἀκριβῶς.

ἀκρίτης, *ou, ὁ, (ἄκρα) miles limitaneus? a soldier stationed on the frontier of the empire?* PORPH. Cer. 489, 12. PHOC. 190, 23.

ἀκριτικός, ἡ, ὁ, (ἀκρίτης) *limitaneus, pertaining to the frontier of the empire*. PHOC. 186.

ἀκρόαμα, *atos, τὸ, that which is heard*.

Metonymically, *lecturer, singer or player*. POLYB. 4, 20, 10, et alibi.

ἀκροάομαι, *in the early church, to be a hearer, to be a penitent of the second grade*. ANC. 4 Ἐνιαντὸν ἀκροᾶσθαι. BASIL. III, 329 E.



Οἱ ἀκοώμενοι, in the early church, *the hearers*, penitents of the second grade; or heathens wishing to be converted to Christianity. They were not allowed to partake of the sacrament, or even to pray with the believers (πιστοί). CONST. APOST. 8, 5, 6. 8, 12, 1. LAOD. 5 Περὶ τοῦ μὴ δεῖν τὰς χειροπονίας ἐπὶ παρουσίᾳ ἀκρωμένων γίνεσθαι. NIC. I, 11. 14. BASIL. III, 326 B. (Compare CONST. APOST. 2, 39, 2. See also ἀκρόασις 2. For the other grades of penitents, see προσκλαίω, συνίστημι, ὑποπίπτω.)

ἀκρόασις, εὖς, ἡ, ear, οὖς, ἀκοή. APOCR. Act. Thom. 45.

2. In ecclesiastical writers, *the being an ἀκροώμενος* (see ἀκροόμαι); the second grade of penitents. GREG. THAUM. Can. 8, p. 40 D. Can. 11, p. 41 B. ANC. 6. 9. NIC. I, Can. 12. BASIL. III, 272 A. 293 C. GREG. NYSS. II, 119 A. 120 B. (For the other grades of penitents, see πρόσκλαυσις, σύστασις, ὑπόπτωσις.)

ἀκροβατέω (ἄκρος, βαίνω), *to walk on tiptoe*. DIOD. 2, 50.

ἀκροβύστης, ου, ὁ, *an uncircumcised man*. EPIPH. I, 6

Α Ἀκροβύστης μὲν τῇ σαρκί.

ἀκροβυστία, as, ἡ, *foreskin, prepuce*. SEPT. Gen. 17, 11

Περιτμηθήσεσθε τὴν σάρκα τῆς ἀκροβυστίας ὑμῶν. 34, 14

Ἀνθρώπῳ δὲ ἔχει ἀκροβυστίαν.

ἀκρογωνιαίος, α, ου, (ἄκρος, γωνία) *at the extremity of the corner*. SEPT. Es. 28, 16 Λίθον ἀκρογωνιῶν, *The corner-stone*.

ἀκρόκομος, ου, *with hair at the extremity*. POLYB. 34, 10, 9 Ὑπὸ δὲ τῷ γενεῖα πυρῆνα ἴσχειν ὅσον σπιθαμαῖον ἀκρόκομον.

ἀκρολοφία, as, ἡ, (ἄκρος, λοφός) *top of a hill*. POLYB. 2, 27, 5. 18, 2, 5.

ἀκρόλοφος, ου, ὁ, (ἄκρος, λόφος) = ἀκρολοφία. PLUT. I, 108 F.

ἀκρόπηλος, ου, (ἄκρος, πηλός) *muddy on the surface*. POLYB. 3, 55, 2 Τοῖς διὰ τῶν ἀκρόπηλων πορευομένοις, *on slippery ground*.

ἀκροποσία, as, ἡ, (ἀκροπότης) *hard drinking*. POLYB. 8, 11, 4, v. l. ἀκραποσία.

ἀκρόπρωρον, ου, τὸ, (ἄκρος, πῶρα) *the end of a ship's prow, the head of a ship*. STRAB. 2, 3, 4 Ἀκρόπρωρον ξύλινον.

ἀκροπύργιον, ου, τὸ, (ἄκρος, πύργος) *the upper tower*.

THEOPH. CONT. 331, 15.

ἄκρος, α, ου, *extreme, highest*. Classical.

\*Ἀκρος ἱερεὺς, *High-priest*, as a title. COD. AFR.

Can. 39.

ἀκροσσος, ου, (κροσσός) *without tassels, fringeless*.

ATHAN. II, 116 B.

ἀκροστίχιον, ου, τὸ, (ἄκρος, στίχος) *the conclusion of a verse*, as of a psalm. CONST. APOST. 2, 57, 5 Ἐτερός τις τοὺς τοῦ Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω. (See also ὑπακοή.)

ἀκροστιχίς, ἴδος, ἡ, (ἄκρος, στίχος) *acrostic*. CICERO. Divin. 2, 54. DION. HAL. II, 793, 14.

In the RITUAL, the ἀκροστιχίς of a κανὼν consists of the first letters of the τροπάρια of that κανὼν.

ἀκροστόλιον, ου, τὸ, (ἄκρος, στόλος) *aplustre, ornament at the stern of a ship*, ἄφλαστον. DIOD. 18, 75.

\*ἀκροτελείτιον, ου, τὸ, *the clausula of a verse*. THUC. 2, 17.

2. Refrain, burden, chorus, as of a hymn, ὑπακοή.

PHILON. II, 484, 18. DION CASS. 1307, 64.

1371, 22. EUS. 2, 17, p. 70 Τῶν ὕμνων τὰ ἀκροτελείτια.

ἀκρότομος, ου, (ἄκρος, τέμνω) *cut off sharp, or square; abrupt, steep*. SEPT. Deut. 8, 15 Πέτρας ἀκρότομον. Jos. 5, 2 Μαχαίρας πετρίνας ἐκ πέτρας ἀκρότομου. 3 Reg. 6, 7 Ὁ οἶκος ἐν τῷ οἰκοδομεῖσθαι αὐτὸν λίθοις ἀκρότομοις ἀργοῖς ὠκοδομήθη. Job. 28, 9 Ἐν ἀκρότομῳ ἐξέτεινε χεῖρα αὐτοῦ, sc. πέτρα. POLYB. 9, 27, 4 Κεῖται γὰρ τὸ τεῖχος ἐπὶ πέτρας ἀκρότομου.

ἀκροφύλαξ, ακος, ὁ, (ἄκρα, φυλάσσω) *commander of a citadel*. POLYB. 5, 50, 10.

ἀκροώμενοι, see ἀκροάομαι.

ἀκρωτηριάζω, *to form a promontory, to jet out like a promontory*. POLYB. 4, 43, 2 Τῆς Εὐρώπης ἐπὶ προοχῆς τινος ἀκρωτηριαζούσης, v. l. ἀκρωρειαζούσης.

ἄκτα, see ἄκτον.

ἄκτιστος, ου, (κτίζω) *uncreated, increate*. METHOD. 393 A. DID. ALEX. 785 B.

ἀκτολογέω, ησα, (ἄκτα, λέγω) *to cheer, to salute with shouts of joy*. PORPH. Cer. 250 Ἀκτολογούσι δὲ αὐτόν.

ἄκτον, ου, τὸ, actum. APOCR. Act. Paul. et Thecl. 31.

Commonly in the plural, τὰ ἄκτα, acta. JUST.

Apol. 1, 35 Ἐκ τῶν ἐπὶ Ποντίου Πιλάτου γενομένων ἄκτων. EPIPH. I, 420 Α τῶν ἄκτων δῆθεν Πιλάτου.

CONST. (536), 1112 D. 1208 C, et alibi. MAL. 443, 20. THEOPH. 279.

ἀκτουάριος, ου, ὁ, actuarius, ἀκτωάριος. NOVELL. 117, 11. PORPH. Ceg. 304, 12. 312, 22.

ἀκτωάριος = ἀκτουάριος. INSCR. 4004 Ἀκτωάριος λανκιαρίων.

ἄκτωρ, ωρος, ὁ, actor. ANTEC. 1, 23, 6.

ἀκυβέρνητος, ου, (κυβερνῶ) not qualified, unfit. LEO GRAM. 206, 17 Εἰς τὴν τῶν πραγμάτων διοίκησιν παντελῶς ἀκυβέρνητος.

ἀκυρώω, ὡσω, to render invalid, ἄκυρον ποιεῖν τι. DIOD. 16, 24. DION. HAL. I, 391, 12. II, 1219 Ἐτέροις ἀκυρωθῆναι ταῦτα ψηφίσμασιν. NT. Matt. 15, 6. (Compare DIOD. 16, 24 Περὶ τοῦ ποιῆσαι τὰς κρίσεις τῶν Ἀμφικτυόνων ἀκύρους.)

ἀλαβαρχέω, ἥσω, to be alabarches. JOSEPH. Ant. 20, 5, 2 Τοῦ καὶ ἀλαβαρχήσαντος ἐν Ἀλεξανδρείᾳ.

ἀλαβάρχη, ου, ὁ, alabarches, the title of the chief magistrate of the Jews at Alexandria. JOSEPH. Ant. 18, 6, 3. 18, 8, 1. (Compare ἀναβαράχης.)

ἀλαβαρχία, as, ἡ, the office of alabarches. JOSEPH. Ant. 20, 7, 3 Δημητρίῳ τῷ ἐν Ἀλεξανδρείᾳ Ἰουδαίων πρωτεύοντι γένει τε καὶ πλούτῳ· τότε δὴ καὶ τὴν ἀλαβαρχίαν αὐτὸς εἶχε.

ἀλαβαστρινός, ἡ, ὅν, of alabaster. APOCR. Act. Andr. et Matthiae 29 Ἀνδριάς ἀλαβαστρινός.

ἀλακάτιον, ου, τὸ, (ἡλακάτη) ballista, ἡλακάτιον. LEO. 6, 27 Βαλλίστρας, ἥτοι μαγγανικά τὰ λεγόμενα ἀλακάτια στρεφόμενα κύκλῳθεν.

ἀλάριον, incorrectly ἀλλάριον, τὸ, (ἄλς) = σαλάριον. SUID. Ἀλλάριοις, συτηρεσίοις.

ἀλαρύνω, to dirty, befoul, ρυπαίνω. HES. Ἀλαρῦναι, ρυπαῖναι. (Compare ἀλέρος.)

Ἀλβανοπόλις, εως, ἡ, Albanopolis. PTOLEM. 3, 13.

Ἀλβανός, οὔ, ὁ, an Albanian. PTOLEM. 3, 13. ATTAL. 9. DUC. 223.

ἀλβάτοι, ων, οἱ, the albati of the Circus. LYD. 65, 20.

ἄλβος, ου, albus, λευκός, ἄσπρος. MAL. 176 Τὸ ἄλβον μέρος, = οἱ ἀλβάτοι.

ἀλγηρός, ἄ, ὅν, (ἄλγος) painful, ἀλγεινός. SEPT. Jer. 10, 19 Ἀλγηρὰ ἡ πληγὴ σου, sc. ἐστίν.

ἀλείφω. IGNAT. Ephes. 17 Μὴ ἀλείφῃσθε δυσωδίαν τῆς διδασκαλίας τοῦ ἄρχοντος τοῦ αἰῶνος τούτου.

ἀλεκτόριν, for ἀλεκτόριον, ου, τὸ, cockerel, ἀλεκτορίσκος. THEOPH. 437, 13.

ἀλεκτορίσκος, ου, ὁ, dimin. of ἀλέκτωρ, cockerel. BABR. 5, 1.

ἀλεκτορομαντεία, as, ἡ, (ἀλέκτωρ, μαντεία) divination by means of a cock. CEDR. I, 548, 15.

ἀλεκτοροφωνία, as, ἡ, (ἀλέκτωρ, φωνή) the crowing of a cock. Hence cock-crow, cock-crowing, ἀλεκτροφώνιον, early morning. NT. Marc. 13, 35. CONST. APOST. 5, 18, 2 Τὴν μέντοι παρασκευὴν καὶ τὸ σάββατον ὁλόκληρον νηστεύσατε, οἷς δύναμις πρόσεστι τοιαύτη, μέχρις ἀλεκτοροφωνίας νυκτός. 5, 19, 2 Ἀπὸ ἐσπέρας ἕως ἀλεκτοροφωνίας ἀγρυπνοῦντες. 8, 34, 1 Εὐχὰς ἐπιτελεῖτε ὀρθρου καὶ τρίτῃ ὥρᾳ καὶ ἕκτῃ καὶ ἑννάτῃ καὶ ἐσπέρᾳ καὶ ἀλεκτοροφωνίᾳ.

ἄλεκτος, ου, (λεκτός) that cannot be told. POLYB. 30, 13, 12 Ὁμοῦ δὲ τούτων πάντων ἀγωνιζομένων ἄλεκτον ἦν τὸ συμβαῖνον.

ἀλεκτροφώνιον, ου, τὸ, = ἀλεκτοροφωνία. DID. ALEX. 920 Α Τὴν πρὸ ἀλεκτροφωνίου ἄρνησιν Πέτρου.

ἀλεκτρῶδης, es, (ἀλεκτρῶν) cock-like. EUNAP. 94, 22 Πρὸς δὲ ἡδονὰς ἀλεκτρῶδης.

\*Ἀλεξάνδρειος, α, ου, of Alexandria, Alexandrian. INSCR. 3069 Ἀργυρίον Ἀλεξανδρείου.

ἀλέρος, ου, ὁ, or ἀλέρον, τὸ, dung, κόπρος. HES. Ἀλέρον, κόπρον. [MODERN GREEK, λερός, dirty, ρυπαρός. Substantive, ἡ λέρα, as, dirt, ρύπος. Verb, λερόνω, to dirty, befoul. Compare ἀλαρύνω.]

ἄλεις, εως, ἡ, (ἄλέω) a grinding, ἀλεσμός, ἀλσημός. GEORON. 2, 32, 1.

ἀλεσμός, οὔ, ὁ, = ἄλεις. IGNAT. Rom. (interpol.) 5 Ἀλεσμοὶ ὅλου τοῦ σώματος καὶ κόλασις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθω. EUS. 3, 36, p. 131, 30.

ἀλθειδιν for ἀλθειδιον, τὸ, true purple, not imitated, ἀλθινόν. CHRON. 614 Σιθηθάριν ἀλθειδιν.

ἀλθινοπίπερος, ου, (πίπερ, πίπερι) pepper-colored? hav-

ing the color of red pepper? THEOPH. CONT. 141  
'Αλιθινοπίπεροι κίονες.

\*ἀληθινός, ἡ, ὄν, *true purple, dyed with the genuine purple*, not imitated. XEN. Oecon. 10, 3 'Επιδεικνύς τε ἀργύριον . . . καὶ πορφυρίδας ἐξιτήλους (*faded*) φαῖν ἀληθινὰς εἶναι. APOCR. Proteuangel. 10 Τὴν ἀληθινὴν πορφύραν. AET. 7, 79 Πορφύρα ἀληθινή. MAL. 33, 11 Τὸ ἐξ ἀρχῆς ἀναδειχθὲν ἐκ τῆς κογχύλης ἀληθινὸν σχῆμα βασιλικὸν ἐφόρεσαν. 413, 14 Στήθαιον ἀληθινόν. THEOPH. 484, 4 'Εκ γὰρ τῶν ἀληθινῶν τσαγγίων ἐγνωρίζετο. PORPH. Cer. 80, 17 Σαγία ἀληθινά. Adm. 72 Δερμάτια ἀληθινὰ πάρδικα. HES. Κυννάβαρι, εἶδος χρώματος ἀληθινοῦ, ὃ λέγεται κόκκινον. (See also δλόβηρον.)

ἀλησμός = ἀλεσμός, ἀλεσις. IGNAT. Rom. 5. EUS. 3, 36, as a various reading.

ἀλίω, ἰω, (ἀλς) *to salt, to season with salt*. SEPT. Lev. 2, 13 Πᾶν δῶρον θυσίας ὑμῶν ἀλὶ ἀλισθήσεται.

Metaphorically, IGNAT. Magnes. 10 'Αλίσθητε ἐν αὐτῷ, sc. τῷ Χριστῷ.

ἀλιξ, ἰκος, alex, alec, halec, a kind of *fish-pickle*. GEOPON. 20, 46, 2 and 3.

ἀλισγέω, ἡσω, *to pollute*. SEPT. Mal. 1, 7 'Αρτους ἡλισγημένους. . . . 'Εν τίνι ἡλισγήσαμεν αὐτούς.

ἀλίσγημα, ατος, τὸ, (ἀλισγέω) *pollution*. NT. Act. 15, 20 'Απέχεσθαι ἀπὸ τῶν ἀλίσγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος.

ἀλιτεῖς, ἐς, (ἀλς, τείνω) *stretching to the sea, extending into the sea*. DIOD. 3, 44 'Αλιτενοῦς γὰρ πέτρας τὸν εἰσπλοῦν διαλαμβάνουσης οὗτ' εἰσπλεῦσαι δυνατόν ἐστιν εἰς τὸν κόλπον οὗτ' ἐκπλεῦσαι.

2. *Flat, shallow, low*. POLYB. 4, 39, 3 Καλεῖται δὲ τὸ μὲν τῆς Μαιώτιδος στόμα Κιμμερικὸς Βόσπορος . . . πᾶν δ' ἐστὶν ἀλιτενές. CICERO. Epist. ad Attic. 14, 13, 1 Ambulatione ἀλιτενεῖ, *A walk on level ground*.

\*ἀλλά for ἤ, than, after a negative word. OD. 3, 375 Οὐ μὲν γάρ τις ὅδ' ἄλλος . . . ἀλλὰ Διὸς θυγάτηρ. POLYB. 10, 11, 5 Οὐχ ἐτέροις τισὶ χρώμενος ἀπολογισμοῖς, ἀλλ' οἷς ἐτύγχανε πεπεικὼς αὐτόν. EPICT. 1, 11, 33 Οὕτε ἄλλο τι τῶν τοιούτων . . . ἀλλ' ὑπολήψεις καὶ δόγματα. THEOD. III, 952 D Αἰτία δὲ οὐδεμία τῇ δοκούσῃ πρόσκειται τιμωρίᾳ, ἀλλ' ὅτι συνόδους ἐπισκοπικὰς συνα-

θροίζει. IV, 242 D Τοῦτον δὲ οὕτε τὸ βάπτισμα, οὕτε ἄλλο τι δύναται τῆς ψυχῆς ἐξελάσαι, ἀλλὰ μόνη τῆς προσευχῆς ἡ ἐνέργεια.

'Αλλ' ἤ, *but; except; usually after a negative*. XEN. An. 4, 6, 11. 7, 7, 53. SEPT. Gen. 21, 26 Οὐδὲ ἐγὼ ἤκουσα ἀλλ' ἡ σήμερον. Num. 13, 29 'Αλλ' ἡ ὅτι θρασὺ τὸ ἔθνος, *Nevertheless the people be strong*. Ps. 1, 2. DIOD. 13, 35 Οὐδέτερον αὐτῶν ὠνόμασαν νομοθέτην, ἀλλ' ἡ ἐξηγητὴν τοῦ νομοθέτου. ἀλλαγῇ, ἡς, ἡ, *regeneration*. JUST. Apol. 1, 23 'Ἐπ' ἀλλαγῇ καὶ ἐπαναγωγῇ τοῦ ἀνθρώπου γένους.

2. *Stage, a place where a relay of horses is taken, σταθμός*. APOCR. Act. Joan. 6 'Ελθόντων οὖν αὐτῶν εἰς τὴν πρώτην ἀλλαγὴν ὥρας ἀρίστου οὔσης ἐδέοντο αὐτοῦ εὐψυχεῖν καὶ λαβόντα ἄρτον σὺν αὐτοῖς ἐσθίειν. EUST. 531, 20 Αἱ δὲ ἱστορίαι σταθμοὺς οἶδασι λέγειν καὶ τὰς ὀρισμένας εἶτ' οὖν τεταγμένας ἐνοδίου ἀναπαύλας τοῖς εἶτε ἵππευσιν, εἶτε πεζοδρόμοις, ἃς καὶ ἀλλαγὰς ἔλεγον τινες.

ἀλλάγιον, ου, τὸ, (ἀλλαγῇ) *exchange as of prisoners*. PORPH. Cer. 570, 14. THEOPH. CONT. 419, 16 Ποιῆσαι ἀλλάγιον τῶν κρατουμένων αἰχμαλώτων. LEO GRAM. 282, 17.

2. *A division or body of troops, τάγμα; guard*. PORPH. Adm. 126, 16. ATTAL. 149, 21 Τὴν αὐτοῦ [τοῦ βασιλέως] μοῖραν, τὸ λεγόμενον συνήθως ἀλλάγιον. PACH. I, 310. II, 407, 19. (Compare LEO 14, 34 Διαιρεῖν τοὺς βιγλεύοντας, ἵνα οἱ μὲν ὑπνοῦσιν, οἱ δὲ ἐγρηγορῶσιν, καὶ οὕτως ἐναλλάσσονται ἀλλήλους βιγλεύειν.)

3. *Discount, money paid for exchange, ἐπικαταλλαγή*. CEDR. II, 369, 17.

ἀλλαγμα, ατος, τὸ, (ἀλλάσσω) *mutation, change, μεταβολή*. SEPT. Sir. 2, 4 'Εν ἀλλάγμασι ταπεινώσέως σου μακροθύμησον.

2. *Exchange, giving one thing for another; price, ἀξία, τιμή*. SEPT. Deut. 23, 18 'Αλλαγμα κυνός. 3 Reg. 10, 28 'Ελάμβανον ἐκ Θεκουῆ ἐν ἀλλάγματι. Esai. 43, 3. Thren. 5, 4. Amos. 5, 12 *bride*.

ἀλλάξιμον, ου or ατος, τὸ, (ἀλλάσσω) *full dress, holiday dress*. PORPH. Cer. 157, 14 Τὰ ἀλλαξίματα αὐτῶν τὰ ἄσπρα. Ibid. 441. 779 'Εκτελεῖται ἡ προέλευσις μετὰ ἀλλαξίματος.

Ὁ τῶν ἀλλαξίμων, *The officer who has charge of the imperial wardrobe.* PORPH. Cer. 7.

Ὁ ἐπὶ τῶν ἀλλαξίμων, = Ὁ τῶν ἀλλαξίμων. PORPH. Cer. 137.

ἀλλάριον, see ἀλάριον.

ἀλλάσσω, ἄξω, *to change*, as the air. MAL. 388 Διὰ τὸ τοὺς ἀέρας, φησὶν, ἀλλάξαι, *In order, says he, to change the air; for a change of air.* THEOPH. 198 Ἡτήσατο τὸν βασιλέα ἐπὶ τὴν ἀνατολὴν ἀπελθεῖν διὰ τὸ τοὺς ἀέρας ἀλλάξαι, *for a change of air.*

2. *To change one's apparel.* SEPT. GEN. 35, 2 Ἀλλάξατε τὰς στολὰς ὑμῶν. 41, 14 Ἥλλαξαν τὴν στολὴν αὐτοῦ. JUD. 14, 13 Τριάκοντα ἀλλασσομένας στολὰς ἱματίων, *Thirty change of garments.* 2 REG. 12, 20 Ἥλλαξε τὰ ἱμάτια αὐτοῦ, *He changed his apparel.*

Hence, *to put on*, as a garment, without reference to the previous state of the body. PORPH. Cer. 22, 14 Ἀλλασσόντων τὰ ἑαυτῶν διβητήσια ἐν τῷ κοιτῶνι τῆς Δάφνης. 161, 19 Ἥλλασσον οἱ ἀξιωματικοὶ εἰς τὸ κοινοστώριον χλανίδια λευκά. CUROP. 67, 18 Ἀλλάσσουσιν ὡσαύτως καὶ οἱ ἄρχοντες τὰ συνήθη τούτων ἀλλάγματα.

3. *To clothe one with garments.* PORPH. Cer. 86, 9 Ἥλλαγμένοι ἀπὸ λευκῶν χλανιδίων, *Clothed with white cloaks.* THEOPH. CONT. 28, 10 Ἰδιώτου σχῆμα ἀλλάσσεσθαι. 656, 12 Τῇ ἐπαύριον λούσας ἥλλαξεν αὐτόν.

ἀλλαχόσε = ἀλλαχοῦ. JUST. Apol. 1, 24.

ἀλληγοριστής, οὗ, ὁ, (ἀλληγορέω) *allegorist.* EUS. 7, 24, p. 350.

ἀλληλέγγυον, ου, τὸ, (ἀλλήλων, ἑγγυος) *mutual pledge.*

CEDR. II, 456 Τὰς τῶν ἀπολωλότων ταπεινῶν συντελείας τελεῖσθαι παρὰ τῶν δυνατῶν. Κατωνομάσθη δὲ ἡ τοιαύτη σύνταξις ἀλληλέγγυον.

ἀλληλεγγῶς, adv. *by mutual pledge.* NOVELL. 99, Εἰ γάρ τις ἀλληλεγγῶς ὑπευθύνους λάβοι τινάς.

ἀλληλένδετος, ον, (ἀλλήλων, ἐνδέω) *tied or joined together.*

METHOD. 384 A Ἐν αὐύσει χρυσῇ κρικίῳις ἀλληλενδέτοις συμβεβλημένη.

ἀλληλοπρόγονοι, ων, οἱ, (ἀλλήλων, πρόγονος or προγονός) *correlate stepsons.* ANTEC. 1, 10, 8 Πρίμος ἔχων υἱὸν ἀπὸ Τιτίας, ἔλαβε Πρίμαν πρὸς γάμον ἔχουσιν θυγατέρα

ἀπὸ Τατίου. Ἡ καὶ ἐκ τοῦ ἐναντίου, ὁ μὲν εἶχε θυγατέρα, ἡ δὲ υἱόν. Οἱ τούτων παῖδες οἱ ἐν τῇ συνηθείᾳ λεγόμενοι ἀλληλοπρόγονοι καλῶς ἀλλήλοισι συνάπτονται.

ἀλληλούϊα (Hebrew), *Hallelujah.* SEPT. Ps. 104 (titul.), et alibi.

Substantively, τὸ ἀλληλούϊα. APOCR. Act. et Martyr. Matt. 25 Ψάλλετε τὸ ἀλληλούϊα. ATHAN. I, 998 C.

ἀλληλοφόνται, ὧν, οἱ, *murdering one another*, ἀλληλοφόντοι. JUST. Apol. 1, 39.

ἀλλιγᾶρε, alligare. PLUT. I, 34 A.

ἄλλικα, χλαμύδα πορφυρᾶν. HES. [MODERN GREEK, ἄλλικος, η, ον, *purple*, πορφυροῦς.]

ἀλλογενής, ἐς, (ἄλλος, γένος) *of another race, stranger.* SEPT. GEN. 17, 27 Ἀλλογενῶν ἐθνῶν. LEV. 22, 12 Ἀνδρὶ ἀλλογενεῖ.

Substantively, ὁ ἀλλογενής, *foreigner.* SEPT. EX. 12, 43 Πᾶς ἀλλογενής οὐκ ἔδεται ἀπ' αὐτοῦ. 29, 33 Ἀλλογενής οὐκ ἔδεται ἀπ' αὐτῶν.

ἀλλοεθνής, ἐς, (ἄλλος, ἔθνος) *of another nation, foreign.* DION. HAL. I, 402. II, 853, 15. 1145. IV, 2003. JOSEPH. Ant. 11, 5, 4.

Substantively, ὁ ἀλλοεθνής, *foreigner.* DIOD. 2, 37 Πάντων τῶν ἀλλοεθνῶν φοβουμένων τὸ πλῆθος καὶ τὴν ἀκλὴν τῶν θηρίων. 2, 48 Οἱ δὲ τούτους ἐπιδιόκοντες ἀλλοεθνεῖς σπανίζοντες τῆς ὑδρείας διὰ τὴν ἄγνοιαν τῶν φρεάτων οἱ μὲν ἀπόλλυνται . . . , οἱ δὲ . . . μόγις εἰς τὴν οἰκίαν σώζονται. JOSEPH. Ant. 19, 7, 3.

ἀλλόπιστος, ον, (ἄλλος, πίστις) *of another religion, not a Christian.* PORPH. Adm. 86, 12.

ἄλλος, η, ο, *other, another.* Ἄλλος εἷς, *Another one.* EPIPH. I, 381 A Ὁ ἄνωθεν θεὸς καὶ ἀγαθὸς ἐποίησεν ἓνα ἄλλον θεόν, ὁ δὲ γενόμενος ἄλλος θεὸς ἔκτισε τὰ πάντα, *The upper god, who is good, made another god; and this other god created all things.* PORPH. Cer. 482, 11 Γίνεται προσθήκη ἄλλας μῖας φῖνας. So in connection with other cardinal numbers: SEPT. JOS. 4, 9 Ἄλλους δώδεκα λίθους, *Twelve other stones.* MARTYR. ARETH. 51 Ἄλλα ἐννέα πλοῖα.

Τῇ ἄλλῃ, sc. ἡμέρᾳ, *The other day*, adverbially. APOCR. P. Poemen. 22 Τὶ εἰπὲς μοι τῇ ἄλλῃ; ἀλλοτριάζω (ἀλλότριος), *alieno animo esse, to be alienated,*

*estranged, or disaffected, to be hostile to any one, ἀλλοτρίως ἔχειν, ἀλλοτρίως διακείσθαι.* POLYB. 15, 22, 1 Καταπεπληγμένος δὲ πάντας τοὺς ἀλλοτριάζοντας.

ἀλλοτριπραγέω (ἀλλότριος, πράσσω), *to be an intermeddler, to meddle with other people's business.* Hence, *to excite commotions, to create disturbances.* POLYB. 5, 41, 8 Οὕτω γὰρ ἂν ἡ τοπαράπαν οὐδὲ τολμήσειν ἀλλοτριπραγεῖν τοὺς περὶ τὸν Μόλωνα τοῦ βασιλέως παρόντος, κ. τ. λ. GREG. THAUM. 67 D.

\*ἀλλότριος, α, ον, *hostile, rebellious, δυσμενής.* INSCR. 4697, 19 Τῶν ἀλλότρια φρονησάντων, *Of those who rebelled against the king.* POLYB. 24, 8, 8 Βουλευθεὶς μηδὲν ἀλλότριον ὑποκαθίσθαι, μηδὲ δυσμενὲς μηδὲν ἀπολιπεῖν τῇ βασιλείᾳ. 28, 4, 4 Εἰδὼς ἀλλότριον αὐτὸν ὄντα Ρωμαίων. DIOD. II, 588, 54 Φρονεῖν ἀλλότρια Ρωμαίων.

In ecclesiastical Greek, *satanic, diabolical.* CONST. APOST. 8, 3 Τῶν ψευδῇ ἐπιχειρούντων λέγειν, ἡ ἀλλοτρίῳ πνεύματι κινουμένων ἤλεγξε τὸν τρόπον. 8, 7, 1 Ρῦσαι τὰ ἔργα τῶν χειρῶν σου ἐκ τῆς τοῦ ἀλλοτρίου πνεύματος ἐνεργείας.

Substantively, ὁ ἀλλότριος, *hostis, adversary, the enemy of God and man, simply, the devil.* CONST. APOST. 7, 1 Καὶ φυσικὴ μὲν ἔστιν ἡ τῆς ζωῆς ὁδός, ἐπίσκατος δὲ ἡ τοῦ θανάτου, οὐ τοῦ κατὰ γνώμην θεοῦ ὑπάρξαντος, ἀλλὰ τοῦ ἐξ ἐπιβουλῆς τοῦ ἀλλοτρίου. 8, 6, 1 Μὴ δὲ τὸπον τῷ ἀλλοτρίῳ κατ' αὐτῶν. 8, 6, 4 Ρύσῃται τοὺς αὐτοὺς ἰκέτας ἀπὸ τῆς τοῦ ἀλλοτρίου καταδυναστείας. 8, 12, 20 Τῶν χεимаζομένων ὑπὸ τοῦ ἀλλοτρίου.

\*ἀλλοτριότης, ητος, ἡ, *hostility, rebellion.* INSCR. 4697, 23. DIOD. 1, 68 Τοῦναντίον δ' ἐκείνους προτρεψάμενος εἰς ἀλλοτριότητα συναπέστη καὶ βασιλεὺς αὐτὸς ἤρέθη.

ἀλλοτριότροπος (ἀλλότριος, τρόπος), *adv. in another manner, otherwise, ἀλλοτρόπως.* EUS. 5, 16, p. 229, 35.

ἀλλουβίων, ονος, ἡ, *alluvio, πρόσκλυσις, πρόσχωσις.* ANTEC. 2, 1, 19 Φυσικὴ κτήσις ἐστὶ καὶ ἡ τῆς ἀλλουβίωνος ἀλλουβίων δὲ ἐστὶν ἡ πρόσκλυσις ἡ πρόσχωσις. Ὅπερ γὰρ διὰ τῆς ἀλλουβίωνος τῷ ἡμετέρῳ ἀγρῷ ὁ ποταμὸς προσθῇ, φυσικῶ νόμῳ τῆς ἡμετέρας γίνεται δεσποτείας.

ἀλλύτης = ἀλύτης. ET. M. 72, 18.

ἄλμα, alma (from almus). PHILOSTORG. 2, 9.

ἀλμενιχακόν, οῦ, τὸ, *almanac?* EUS. Praep. Euangel. 3, 4. (Compare the Arabic ܐܠܡܢܝܚܐ, MaNaX?)

ἀλμυρίς, ἰδος, ἡ, (ἀλμυρός) *saltiness.* DIOD. 1, 60 Περιέχει μὲν γὰρ αὐτὴν χώρα πλήρης ἀλμυρίδος.

ἀλογεύομαι, εὔσομαι, (ἄλογος) *to act like a fool.* CICER. Epist. ad Attic. 6, 4.

2. *To commit bestiality.* ANC. 16. 17. (Compare CONST. APOST. 6, 28, 1 Ἡ πρὸς τὰ ἄλογα, sc. ἀσέλγεια.) ἀλογέω, *to deceive.* POLYB. 8, 2, 4 ἀλογηθῆναι, *to be circumvented.* 28, 9, 8 ἡλογήθησαν. — LUCIAN. Ocypr. 143 Ἄφες με μικρὸν, ἡλόγημαι σοῦ χάριν, *have lost my senses?*

ἀλόγημα, ατος, τὸ, (ἀλογέω) *error, mistake.* POLYB. 9, 16, 5, et alibi.

ἀλογιστία, ας, ἡ, (ἀλόγιτος) *thoughtlessness; folly.* POLYB. 11, 4, 2, et alibi.

ἀλογοθέτητος, ον, (λογοθέτης, λογοθετέω) *indisputable?* SCYL. 713, 22.

\*Ἀλογοι, ων, οἱ, (ἄλογος) *a name given to those who rejected the Gospel of John and the Apocalypse.* EPIPH. I, 396 D. They were called also Ἀνόητοι, which see. [The name was suggested by the Ἀλόγος in the first verse of Saint John's Gospel.]

ἀλογον, ου τὸ, (ἄλογος) sc. ζῶον, *beast of burden, as a mule.* VIT. SAB. 288 B.

In Byzantine Greek it is generally used for ἵππος, *horse.* LEIMON. 22. CHRON. 546, 9. 717, 12. 733, 10, et alibi. THEOPH. 728, 16, et alibi.

ἀλογόομαι, ὄθην, (ἄλογος) *to become irrational.* THEOPH. CONT. 4, 10.

ἀλοιφή, ἡς, ἡ, *litura, an effacing, blotting out.* SEPT. EX. 17, 14 Ἀλοιφήν ἐξαλείψω τὸ μνημόσυνον Ἀμαλὲκ ἐκ τῆς ὑπ' οὐρανόν, *I will utterly put out the remembrance of Amalek from under heaven.*

ἀλούμνος, α, *alumnus, a.* ANTEC. 1, 6, 5.

ἀλόχευτος, ον, (λοχέω) *born not in the natural way; used with reference to the birth of Christ.* QUIN. 79 Ἀλόχευτον τὸν ἐκ τῆς παρθένου θείον τόκον ὁμολογούντες, ὡς καὶ ἀσπόρως συστάτα, κ. τ. λ. HES. Ἀλόχευτον, ἀγέννητον. (Compare CLEM. ALEX. 889, 35 Ἄλλ', ὡς ἔοικε τοῖς πολλοῖς καὶ μέχρι νῦν δοκεῖ ἡ Μαριάμ λεχθὲ εἶναι διὰ τὴν γέννησιν τοῦ παιδίου οὐκ οὔσα λεχθῶ. METHOD. 357 C Τὸ καινὸν τῆς ὑπερφυοῦς σου λοχείας. See also ἀειπάρθενος.)

Ἀλύπις for Ἀλύπιος, ὁ, *Alypius*. INSCR. 5996 Ἰδεὼς σοι, Ἀλύπι!

Ἄλυσ, υ, ὁ, *Halys*, a river. THEOPH. CONT. 427.

ἀλυσίδιον, τὸ, *chaiin*, αλυσίς. THEOPH. 434.

ἀλυσιδωτός, ἡ, ὄν, (ἀλυσίς) *made like a chain*. SEPT. EX.

28, 22 Ἔργον ἀλυσιδωτὸν ἐκ χρυσίου καθαροῦ. 1 REG.

17, 5 Θώρακα ἀλυσιδωτόν, *A coat of mail*. POLYB. 6,

23, 15 Ἀλυσιδωτοὺς περιτίθενται θώρακας.

Substantively, τὰ ἀλυσιδωτά, sc. *ἔργα*. SEPT. EX. 28, 23.

ἀλυσιτέλεια, as, ἡ, (ἀλυσιτελής) *unprofitableness*. Hence, *damage, injury*. POLYB. 4, 47, 1.

ἀλυσταρχέω, ἡσω, *to be ἀλυσταρχής*. MAL. 417.

ἀλυσταρχής, ου, ὁ, (ἀλύτης, ἀρχω) *the chief of police*. LUCIAN. Hermot. 40. MAL. 286 bis.

ἀλυσταρχικός, ἡ, ὄν, *pertaining to an ἀλυσταρχής*. MAL.

312 Ἐφόρεσε τὰ ἀλυσταρχικά, sc. *ιμάτια*.

ἀλύταρχος, ου, ὁ, = ἀλυσταρχής. MAL. 417.

ἀλύτης or ἀλλύτης, ου, ὁ, *licitor, ραβδοφόρος, ραβδοῦχος, μαστιγοφόρος*. ET. M. 72, 14.

ἀλφαβητάριν for ἀλφαβητάριον, ου, τὸ, (ἀλφάβητος) *alphabetical acrostic*. PORPH. Cer. 383.

ἀλφάβητος, ου, ὁ, rarely ἡ, (ἀλφα, βῆτα) *alphabet*. APOCR.

Thom. Euangel. A, 14, 1 Γράψας τὸν ἀλφάβητον

ἐπετήδευεν αὐτὸ ἐπὶ πολλὴν ὥραν, καὶ οὐκ ἀπεκρίνατο

αὐτῷ. B, 7, 1 Γράψας δὲ ὁ Ζαχαρίας τὴν ἀλφάβητον

ἑβραϊστὶ, καὶ λέγει πρὸς αὐτὸν ἄλφ α. IREN. 1, 15, 2

Διὸ καὶ τὸν ἀλφάβητον τῶν Ἑλλήνων ἔχειν μονάδας ὀκτῶ

καὶ δεκάδας ὀκτῶ καὶ ἑκατοντάδας ὀκτῶ, τὴν τῶν ὀκτακοσίων

ὀγδοηκονταοκτῶ ψῆφον ἔπειτα δεικνύοντα. EPIPH. II,

161 C Κατὰ τὴν τοῦ ἀλφαβήτου παρ' Ἑβραίοις στοιχείωσιν.

ἀλφός, ἡ, ὄν, *albus, white, λευκός, ἄσπρος*. HES. Ἀλφούς, λευκούς.

\*ἄλων, ωνος, ἡ, = ἄλως. ARISTOTEL. Ventorum Situs et Nomina 3 ἄλωνι. SEPT. Jer. 28 (51), 33 Ὡς ἄλων ὥριμος ἀλοηθήσεται.

ἀλωνίζω, ἰσώ, (ἄλων) *to thresh, thresh out, ἀλοάω*. APOCR. Thom. Euangel. A, 12, 2 Θερίσας καὶ ἀλωνίσας ἐποίησε κόρους P.

ἀλωπά, ἡ, = ἀλωπός. HES.

ἀλωπός, οὔ, ὁ, *vulpes, fox, ἀλωπά, ἀλώπηξ*. IGNAT.

Ant. (interpol.) 6 Οὔτοι γὰρ εἰσι θῶες, ἀλωποί, ἀνθρωπόμμοι πίθηκοι. MARTYR. IGNAT. (inedit.) 4 Ἐοικάς μοι μορφὴν μὲν ἔχειν ἀνθρώπου, τρόπους δὲ ἀλωποῦ σείοντος μὲν τῇ κέρκῃ, ἐπιβουλεύοντος δὲ τῇ γνώμῃ, φιλανθρώπων ρήματα πλαττόμενος καὶ βουλευόμενος μηδὲν ὑγιές.

ἄμα, *with, together with*, followed by the *genitive*. DIOD.

II, p. 529, 61 Ἄμα τεττάρων. APOCR. Nicod. Euangel. I, A, 10, 1 Ἄμα τῶν δύο κακούργων. Parad.

Pilat. 6 Ἄμα πλήθους στρατιωτῶν. CONST. (536),

1208 C Ἄμα τῶν ὁσιωτάτων ἐπισκόπων. MAL. 95

Ἄμα τῆς Αἰθρας. 219, 22 Ἄμα . . . στρατιωτικῶν δυνάμεων αὐτοῦ. (See INTRODUCTION, § 79, 4.)

It is sometimes preceded by σύν. VIT. SAB. 233 Σὺν ἄμα Δομετιανῷ, *Simul cum Dometiano*.

2. For ὁμοῦ, *together*, without a case. SEPT. Gen.

13, 6 Οὐκ ἐχώρει αὐτοὺς ἡ γῆ κατοικεῖν ἄμα. 22, 19

Ἐπορεύθησαν ἄμα ἐπὶ τὸ Φέαρ τοῦ Ὀρκου. JOS. 9, 2 Συνήλθοσαν ἐπὶ τὸ αὐτὸ ἐκπολεμῆσαι Ἰησοῦν καὶ Ἰσραὴλ ἄμα

πάντες. POLYB. 23, 8, 3 Πάντας ἄμα δωροδοκεῖσθαι

προφανῶς.

3. *As soon as, the moment that*. See INTRODUCTION, § 103.

ἀμάλιον, τὸ, *fillet*, band for the hair. THEOPH. CONT.

318, 16 Ἀμάλια λιὰ ψιλὰ διακόσια.

ἀμαλλα, δράγματα, δέσμη τῶν ἀσταχύων. HES. (See also ἀμάλλη.)

ἀμάλλη, ης, ἡ, *manipulus, sheaf*, δράγμα. PLUT. I, 100

F. HES. Ἀμαλλοδετήρες, οἱ τὰς ἀμάλλας δεσμεύοντες.

ἀμάλλιον, ου, τὸ, *sheaf-band*. HES. Ἀμάλλιον, σχοινίον

ἐν ᾧ τὰς ἀμάλλας δεσμεύουσιν, ἦτοι τὰ δράγματα.

ἀμανίκωτος, ον, (μανίκιον) *sleeveless*, as a garment.

THEOPH. 682, 11.

\*ἀμανίτης, ου, ὁ, an epithet of *μύκης (mushroom)*. NICAND. apud ATHEN. 2, 57 Καὶ τε μύκητας ἀμανίτας τότε ἀφείσους.

ἀμαξέλατης, ου, ὁ, (ἄμαξα, ελαύνω) *carriage-driver*.

AGATH. 76, 17.

ἀμαξόβιοι, ων, οἱ, *living in wagons*; applied to certain nomadic tribes. JUST. Tryph. 117, p. 211 A.

\*ἀμαράντινος, ον, (ἀμάραντος) *of amaranth, amaranthine*. INSCR. 155, 39 (B. C. 340±). NT. 1 Petr. 5, 4 Τὸν ἀμαράντινον τῆς δόξης στέφανον. PHILOSTR. He-

roic. 19, 14, p. 741 Στεφάνους ἀμαραντίνους. HES. 'Αμαράντινον, ἄσηπτον.

ἀμάραντος, ου, ὁ, *amarantus*, a plant. DIOSC. 4, 57 'Ελίχρυσον, οἱ δὲ χρυσάνθεμον, οἱ δὲ καὶ τοῦτο ἀμάραντον καλοῦσιν. POLL. 1, 229. [MODERN GREEK, ὁ ἀμάραντος, (a) *The house-leek, Sempervivum Tectorum*. (b) *The coxcomb, Celosia Cristata*; called also τὸ σταθόρι. (c) *The stonecrop, Sedum Eriocarpum*. (d) *Sedum Ochroleucum*. (e) *The poly, Teucrium Polium*; called also παναγιόχορτον.]

ἀμαρτία, as, ἡ, *sin, iniquity*. SEPT. Gen. 15, 16, et alibi. NT. passim.

ἀμαρτωλός, ἡ, ὁ, (ἀμαρτάνω) *sinful*, of persons. SEPT. Gen. 13, 13. Esai. 1, 4 'Ἔθνος ἀμαρτωλόν.

Substantively, ὁ ἀμαρτωλός, *sinner*. SEPT. Num. 16, 37. Deut. 29, 19.

ἀμάσητος, ον, (μασάσμαι) *unchewed*. SEPT. Job. 20, 18.

ἀμβητιάω = ἀμβιτεύω. HES. 'Αμβητιῶν, ἐπιτηδεύων παρεκβάλλειν τινὰ τῆς αὐτοῦ ἐξουσίας.

ἄμβικος, ου, ὁ, a kind of *pot*, called also ἄμβιξ. INSCR. 3071. POSEIDONIUS apud ATHEN. 4, 36 'Ἐν ἀγγείοις περιφέρουσιν, εἰκοσὶ μὲν ἄμβικους, ἡ κεραμέους ἡ ἀργυροῖς. BEKKER 226, 16 Βίκον, φιάλην, οἱ δὲ ἄμβικον, ἡ χύτρον.

ἄμβιξ, ἰκος, ὁ, = ἄμβικος. DIOSC. 5, 110. HES. 'Αμβικα, χύτρον, κάδον.

ἀμβιτεύω, εὔσω, *ambio*, to effect some purpose by *intrigue*, ἀμβητιάω. PALLAD Vit. Chrys. 36 C Μὴ ἀμβιτεύσας τὸ πρᾶγμα.

ἀμβιτίων, ωνος, ἡ, *ambitio, intrigue*. SUID. 'Ἐξ ἀμβιτίωνος, ἐκ περιδρομῆς τι πράττων, παρὰ Ῥωμαίοις.

ἀμβλυγώνιος, ον, (ἀμβλύς, γωνία) *obtuse-angled*. POLYB. 34, 6, 7 *obtuse-angled triangle*.

ἀμβλυωπέω, to be *dim-sighted*. CLEM. ROM. Epist. 1, 3 'Ἐν τῇ πίστει αὐτοῦ ἀμβλυωπήσαι.

ἄμβων, ωνος, ὁ, *stage, pulpit*. LAOD. 15. BASIL. SELEUC. 310 D Τοῦτό ἐστιν ὁ ἄμβων, ἦτοι τὸ ἀκροατήριον. SOCR. 6, 5, p. 314, 26. SOZ. 9, 2, p. 367, 38 Τὸν ἄμβωνα· βῆμα δὲ τοῦτο τῶν ἀναγνωστῶν. SIMOC. 333, 21 'Ἀνεῖς ἐπὶ τῶν βημάτων τῶν ὑψηλῶν (ἄμβωνα ταῦτα τὰ πλήθη ἀποκαλεῖ) τὸ τοῦ τυράννου πρόσταγμα τῷ λαῷ μεταδίδωσι. QUIN. 33. (Compare CONST. APOST. 2, 57, 5

Μέσος δ' ὁ ἀναγνώστης ἐφ' ὑψηλοῦ τινος ἐστὼς ἀναγινώσκει τὰ Μωσέως καὶ 'Ιησοῦ τοῦ Ναυῆ, κ. τ. λ.)

ἄμειψις, εως, ἡ, (ἀμείβω) *exchange, interchange*. POLYB. 10, 1, 5 Τὰς ἀμείψεις καὶ τὰς οἰκονομίας πρὸς πάντας τοὺς κατέχοντας ταύτην τὴν πλευρὰν τῆς Ἰταλίας ἐν ταύτῃ ποιεῖσθαι τῇ πόλει. PLUT. I, 456 B. II, 297 F.

2. *Change*. PLUT. II, 978 D Τῆς χροῆς τὴν ἄμειψιν.

3. *Repartee?* PLUT. II, 803 C.

ἀμέλλητος, ον, (μέλλω) *not to be delayed*. LUCIAN. Nigr. 27.

ἀμέλλητως, adv. of ἀμέλλητος, *without delay*. POLYB. 4, 71, 10. 16, 34, 12.

ἄμερ, ερος, ὁ, = ἀμηρᾶς. THEOPH. CONT. 166.

ἀμεραμνουῆς, ἡ, ὁ, = ἀμερμουνηῆς. THEOPH. CONT. 166. GEN. 64.

ἀμεριμνία, as, ἡ, (ἀμέριμνος) *freedom from care; security*. PLUT. II, 830 A Μηδὲ ἀφαιροῦ τῆς πεινίας, ᾧ μόνῃ τοῦ πλούτου διαφέρει, τὴν ἀμεριμνίαν. IGNAT. Polycar. 7 Κἀγὼ εὐθυμότερος ἐγενόμην ἐν ἀμεριμνίᾳ θεοῦ, *security in God*.

2. *Quittance, ἀποχή*. NOVELL. 128, 3 'Αποχὰς, ἦτοι ἀμεριμνίας.

ἀμέριστος, ον, *not separated: inseparable*. METHOD. 249 B Πάντως ἐξ ἀνάγκης τὸ ἕτερον δεῖ λέγειν, ἡ ὅτι κενώριται τῆς ὕλης ὁ θεός, ἡ αὖ πάλιν ὅτι ἀμέριστος αὐτῆς τυγχάνει.

ἀμερμουνηῆς, ἡ, ὁ, *the prince of the faithful*, one of the titles of the *Khalipheh* of the Arabs, ἀμεραμνουῆς, ἀμερμουνηῆς, ἀμερμουνίμ. PORPH. Cer. 682, 18. 683, 18. Adm. 114, 15. 182, 21. 196, 24. CEDR. II, 91, 20. 154, 15.

ἀμερμουνηῆς, ἡ, ὁ, = ἀμερμουνηῆς. PORPH. Adm. 113, 15.

ἀμερμουνίμ, ὁ, = ἀμερμουνηῆς. GEN. 67, 13.

ἀμετάβολος, ον, (μεταβάλλω) *unchanged: unchangeable*, ἀμετάβλητος. PLUT. II, 437 D 'Ἀρμονίαν ἀμετάβολον. SEXT. Adv. Gram. 5, p. 241. METHOD. 396 B Μετὰ τῆς θείας καὶ ἀμεταβόλου καὶ ἀμερίστου σου σαρκώσεως.

In grammar, γράμματα ἀμετάβολα, *immutable letters*, applied to the liquids Δ, Μ, Ν, Ρ, because they remain unchanged in the future; as ἀγγέλλω ἀγγελῶ, νέμω

νεμῶ, μένω μενῶ, σπείρω σπερῶ. DION. THRAX in BEKKER. 632, 6. PLUT. I, 430 D Ὡς περ διὰ γραμμάτων ἀμεταβόλων. (See also ὑγρός.)

ἀμετάδοτος, *ον*, (μεταδίδωμι) *avaricious, close, parsimonious*. BASIL. III, 208 B. EUST. Opuscul. 128, 70.

ἀμεταδότως, *adv.* of ἀμετάδοτος, *not imparting*. PLUT. II, 525 C.

ἀμετάθετος, *ον*, (μετατίθημι) *unalterable*. POLYB. 2, 32, 5 Ἀμετάθετον οὖσαν τὴν ἐπιβολὴν τῶν Ῥωμαίων. 30, 17, 2 Διαλήψεις ἀμεταθέτους ἔχοντες. DIOD. 16, 69 Τὴν διαφορὰν ἀμετάθετον ἔχων.

ἀμεταθέτως, *adv.* of ἀμετάθετος, *unalterably*. DIOD. 1, 83, p. 94, 90.

ἀμετάκλητος, *ον*, (καλέω) *irrevocable: determined*. POLYB. 37, 2, 7 Ἀμετάκλητον ὁρμὴν ἔσχευ εἰς τὸ μὴ μόνον ἀλλότρια φρονεῖν τοῦ βασιλέως, κ. τ. λ.

ἀμεταμέλητος, *ον*, *not repenting*. Hence, *firm, sure*. NT. Rom. 11, 29 Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλησις τοῦ θεοῦ. CLEM. ROMAN. Epist. 1, 2 Ἀμεταμέλητοι ἦτε ἐπὶ πᾶσι ἀγαθοποιῶ. Homil. 3, 44 Οἰκονομία σοφῇ ἀμεταμέλητον λαμβάνει τὴν ἔκβασιν. 3, 45 Πᾶσι τοῖς ἀναριθμήτοις ἄστροις ἀμεταμέλητον ὀρίσαντι τῶν δρόμων τὴν τάξιν.

ἀμεταπίεστος, *ον*, (μεταπίεθω) *steadfast*. DIOD. II, 612, 34 Οἱ Πινυῆται δειναῖς συνεῖχοντο συμφοραῖς. Ἀμεταπίεστον δ' ἔχοντες τὴν πρὸς Ῥωμαίους συμμαχίαν ἠναγκάζοντο κατεξανίστασθαι τῶν περὶ ψυχῆς παθῶν.

ἀμετασάλευτος, *ον*, (μετασαλεύω) *immutable, firm*. PORPH. Adm. 202, 24.

ἀμετασχηματίσως (μετασχηματίζω), *adv.* *without change of form*. DID. ALEX. 484 B. Παρὸν μὲν τοῖς ὅλοις αὐλῶς, ἀνειδέως, ἀμετασχηματίσως, οὐκ ἐξιστάμενος δὲ τοῦ συνιδρῶσθαι ἀφράστως τῷ πατρί.

ἀμεύω, *to go*. ET. M. 82, 12. 88, 28. HES. Ἀμεύσασθαι, ἀμείβεσθαι, διελθεῖν, περαιώσασθαι. [MODERN GREEK, imperative ἄμε, *go thou*; ἄμετε *οἱ ἀμέτε, go ye*.]

ἀμήν, Hebrew אָמֵן, Amen, = *γένοιτο*. SEPT. Nehem. 5, 13.

ἀμνηραδία, *as, ἡ*, *province governed by an ἀμνηρᾶς*. PORPH. Adm. 113, et alibi.

ἀμνηρᾶς, *ου, ὁ*, = ἀμνηρᾶς. NIC. II, 1037 B. THEOPH. 514, 19, et alibi.

ἀμνηρᾶς, *ᾱ, ὁ*, Arabic emir, a Saracenic prince, ἀμνηρᾶς, ἄμνηρ. THEOPH. 698, 21. 699, et alibi. ATTAL. 111 Ἀμνηρᾶς τοῦ Χάλεπ.

ἀμνηρεύω, *εὔσα, to be an ἀμνηρᾶς*. THEOPH. 516, 16, et alibi.

ἀμισσιονάλιος, *ου, ὁ*, *admissionalis*, the chief of the silentiarii, ἀδμισσουνάλιος, ἀδμνησουνάλιος. LYD. 183. (See also σιλεντιάριος.)

ἄμιτα, *ἡ*, amita. ANTEC. 1, 10, 5 Τὴν ἐμὴν ἄμιταν (ἄμιτα δὲ ἐστὶν ἡ πρὸς πατὸς θεία) οὐ δύναμαι λαμβάνειν πρὸς γάμον, εἰ καὶ θετή ἐστιν.

Μεγάλη ἄμιτα, Magna amita, ἡ τοῦ πάππου ἀδελφή. Id. ibid.

ἄμμά *οἱ ἀμμά, ᾱς, ἡ*, (Syriac) *mother, μήτηρ*. MARTYR. ARETH. 33 ἀμμά, *vocative*.

Mother, a title of respect given to nuns; the correlate of ἀββάς. VIT. SAB. 306 A Ἡ ἀμμά Ἀναστασία. LEIMON. 98 Τῆς ἀμμάς Δαμανῆς.

ἄμμάς, *ἡ*, = ἀμμά. APOPHTH. Serapion. 1.

ἀμμήν, *incorrectly for ἀμίν*, that is, ἀμίον, τὸ, *dimin.* of ἄμνη, *shovel*. LEIMON. 61.

ἄμμια, *as, ἡ*, *mother, nurse, μήτηρ, τροφός*. HES.

ἄμμος, *ου, ἡ*, sand. IREN. 1, 8, 1 Ἐξ ἀγράφων ἀναγινώσκοντες καὶ, τὸ δὴ λεγόμενον, ἐξ ἄμμου σχοινία πλέκειν ἐπιτηδεύοντες, *to make ropes of sand*; a proverbial expression.

ἀμμώδης, *es*, (ἄμμος, ΕΙΔΩ) *sandy*. POLYB. 12, 3, 2. DIOD. 1, 63.

ἀμνημόνευτος, *ον*, (μνημονεύω) *unmentioned*. POLYB. 2, 35, 4.

ἀμνησικακῆτος, *ον*, (μνησικακέω) *not maliciously remembered*. POLYB. 40, 12, 5 Ἀμνησικακῆτον ἐποιήσατο τὴν ἀμαρτίαν.

ἀμνηστία, *as, ἡ*, (ἄμνηστος) *forgetfulness*. PLUT. I, 351 F. Πολλὴ δ' ἦν ἀμνηστία τῶν ἀχρόστων καὶ πονηρῶν. II, 612 D. 714 D.

2. *Amnesty*. PLUT. I, 740 B. 882 C. 922 A, et alibi.

In ecclesiastical language, *forgiveness of sins*. CONST. APOST. 2, 12, 3 Λήγονται παρ' αὐτοῦ τὴν



ἀμνηστίαν ὡς παρὰ πατρὸς ἀγαθοῦ. 5, 14, 8 'Ο δ' εὐθὺς ἀμνηστίαν αὐτῷ τῶν προγεγονότων χαρισάμενος εἰς παράδεισον εἰσήγαγεν.

ἀμόλυντος, ον, (μολύνω) *undefiled, pure*. SEPT. Sap. 7, 22. METHOD. 353 B Ἀμόλυντος ὁ τόκος καὶ καθαροῦ ἀνείθυνος.

ἀμορίτης, ου, ὅ, (ἀμόρα) *honey-cake?* SEPT. 1 Par. 16, 3. ἄμπαρ, τὸ, *amber*. PORPH. Cer. 468, 16.

ἄμπελος, ου, ἡ, = ἀμπελῶν. AEL. H. A. 11, 32 Ἐν ἀμπελῷ δὲ γεωργὸς εἰργάζεται τάφρον, ἵνα ἐμφυτευθῇ καλὸν κλήμα τε καὶ εὐγενές.

ἀμπελῶν, ὧνος, ὅ, *vineyard*, ἄμπελος. SEPT. Lev. 19, 10, et alibi.

ἀμυγδαλῇ, ἧς, ἡ, *the almond-tree*. AMMON.

ἀμυγδάλη, ἧς, ἡ, *amygdala, almond*, ἀμύγδαλον, ἀμύγδαλος 1. ATHEN. 2, 39. AMMON. MOER.

2. *The kernel of a peach-stone*. GEOPON. 10, 14.

ἀμύγδαλον, ου, τὸ, *amygdalum, almond*, ἀμυγδάλη, ἀμύγδαλος 1. SEPT. Eccl. 12, 5. ATHEN. 2, 39. 40.

ἀμύγδαλος, ου, ἡ, *almond*, ἀμύγδαλον, ἀμυγδάλη. LUCIAN. Apol. pro Merc. Conduct. 5.

2. *The almond-tree*, ἀμυγδαλέα, ἀμυγδαλῇ. BASIL. III, 477 A.

ἀμυδρόω, ὥσω, *to render ἀμυδρός, to weaken*. METHOD. 397 D Ἀμυδρώσας τῶν ἡδονῶν τὰς ἐπιβολάς.

ἀμύητος, ον, *uninitiated*, used with reference to the Christian baptism; *unbaptized*; opposed to μεμνημένος. CONST. APOST. 2, 57, 14 Φυλαττέσθωσαν δὲ αἱ θύραι μὴ τις ἄπιστος εἰσελθεῖν ἢ ἀμύητος. 7, 25 Μηδεὶς δὲ ἐσθιέτω ἐξ αὐτῶν τῶν ἀμύητων, ἀλλὰ μόνοι οἱ βεβαπτισμένοι εἰς τὸν τοῦ κυρίου θάνατον. 7, 38, 5 Δίκαιον δὲ μηδὲ τοὺς ἀμύητους καταλιπεῖν ἀβυσθήτους. 8, 34, 4 Οὐ γὰρ δίκαιον τὸν μεμνημένον μετὰ τοῦ ἀμύητου συμμιλνέσθαι. SOZ. 1, 3, p. 13. THEOD. III. 666 C Ἐτι δὲ οὗτος ἀμύητος ἦν, *He had not yet been baptized*.

Ἀμφαλλάξ, *Both-sides*, a nickname for Theophilus, bishop of Alexandria, because he was a timeserver. PALLAD. Vit. Chrys. 20 B.

ἄμφια, ων, τὰ, (ἀμφί) *vestments*. DION. HAL. II, 822.

In ecclesiastical language, *church-vestments*.

ἀμφιάζω, ασα, (ἄμφια) *to put on*. SEPT. Job. 29, 14

Ἡμφιασάμην δὲ κρίμα ἴσα διπλοῖδι. 31, 19 Οὐκ ἡμφίασα αὐτόν.

ἀμφιάσις, εως, ἡ, (ἀμφιάζω) *clothing, garments, clothes*. SEPT. Job. 22, 6. 38, 9.

ἀμφιβάλλω, *to doubt*. POLYB. 40, 10, 2 Περὶ ὧν οἱ ἄνθρωποι ἀμφιβάλλουσι. POLL. 9, 154. THEOD. III, 83 A Οὐ δεῖ . . . ἀμφιβάλλειν ὡς ὁ μονογενὴς τοῦ θεοῦ υἱὸς ἐνηνθρώπησε. 153 C Οὐκ ἀμφιβάλλων ὡς ἡ παρθενία καλόν.

ἀμφιβολεύς, έως, ὁ, (ἀμφιβάλλω) *one that uses nets for catching fish, simply fisherman*. SEPT. Esai. 19, 8 Στενάξουσιν οἱ ἄλιεῖς, καὶ στενάξουσι πάντες οἱ βάλλοντες ἄγκιστρον εἰς τὸν ποταμὸν, καὶ οἱ βάλλοντες σαγήνας, καὶ οἱ ἀμφιβολεῖς πενήθουσιν.

ἀμφιδοξέω, ἦσω, (ἀμφιδοξος) *to doubt, to be in doubt about anything*. POLYB. 32, 26, 5 Ἀμφιδοξήσασα περὶ τῶν προσπιπτόντων.

ἀμφίθυρον, ου, τὸ, (θύρα) *curtain hanging at a door*. CHRYS. VII, 796 B.

Particularly, the curtain hanging at the door of the inner sanctuary, βηλόθυρον, βημόθυρον. CHRYS. X, 581 B. XI, 23 D. EUAGR. 6, 21. p. 469, 38. CHRON. 544, 21.

ἀμφιμήκης, ες, = περιμήκης. THEOPH. CONT. 580 Νήσους ἀμφιμήκεις.

ἀμφιμίκτος, ον, (ἀμφιμίγνυμι) *mixed up*. THEOPH. CONT. 496 Ἀμφιμίκτους τινὰς κώμας.

ἀμφίταπος, ον, (τάπης) *shaggy on both sides*. SEPT. 2 Reg. 17, 28 Ἦνεγκαν δέκα κοίτας ἀμφιτάπους.

Substantively, ὁ ἀμφίταπος, *a carpet shaggy on both sides*. SEPT. PROV. 7, 16 Κεῖριας τέτακα τὴν κλίνην μου, ἀμφιτάποις δὲ ἔστρωκα τοῖς ἀπ' Αἰγύπτου.

ἀμφοδάρχης, ου, ὁ, (ἀμφοδος, ἄρχω) *the chief officer of an ἀμφοδος*. CHRON. 474, 13.

ἀμφοδον, ου, τὸ, = ἀμφοδος. SEPT. Jer. 17, 27. APOCR. Act. Paul. et Thecl. 26. GREG. NYSS. III, 466 D.

ἀμφοδος, ου, ἡ, *street or quarter of a city*, ἀμφοδον. APOCR. Act. Paul. et Thecl. 11 Ὁ δὲ Θάμυρις ἀναπηδήσας ἐξῆλθεν εἰς τὸν ἀμφοδον. APOPHTH. Macar. 1.

ἄμφοισμα, ατος, τὸ, (ἀμφιφέρω) *that which is carried around*. In mathematical language, *a revolving figure*. PAPP. p. XVII.

ἀμφοιστικός, ἡ, ὅν (ἀμφί, οἰστός) *revolving*. PAPP. p. XVII Τῶν τελείων ἀμφοιστικῶν, *Of magnitudes described by a complete revolution*.

ἀμφοτεροδέξις, ον, (ἀμφοτέρως, δεξιός) *that can use both his hands equally well*. SEPT. Jud. 3, 15. PALLAD. Vit. Chrys. 57 C.

ἀμφοτέρος, α, ον, *both*, preceded by the article. THEOPH. 264, 9 Πολλὰ παρέσχεν ταῖς ἀμφοτέραις πόλεσιν εἰς ἀνανέωσιν. 284, 6 Σὺν τοῖς ἀμφοτέροις κίουσιν.

2. For *ἅπαντες*, *all*, in the plural. PORPH. Cer. 241. 312. 461, 16.

ἄμωμος, ου, ὁ, *immaculatus*, *the undefiled*. In the RITUAL, a name given to the 119th psalm, the longest in the Psalter, because ἄμωμοι occurs near the beginning of it. It is divided into three portions called *στάσεις*, *stations*.

ἄν, adv. *in some way, in any way*, with the *future optative*. See INTRODUCTION, § 108, 1.

ἄν for ἑάν, with the *indicative* or *optative*. POLYB. 9, 31, 2 \*Ἄν δὲ καὶ κατέχευθε καὶ προδιειλήφατε περὶ τούτων, τίς ἔτι καταλείπεται λόγος; JOSEPH. Ant. 12, 4, 8 \*Ἄν οὖν μὴ κολάζοιμεν τοὺς τοιούτους, καὶ σὺ προσδόκα ὑπὸ τῶν ἀρχομένων καταφρονήσεσθαι. CONST. APOST. 6, 17, 1 Κἂν ζῶσιν αὐτῶν αἱ γαμεταί, κἂν τεθῶσι. CAN. APOST. 74 Κἂν μὲν ἀπαντήσοι καὶ ἀπολογήσαιο, with various readings.

ἀνά, prep. *upon*, with the *genitive*. THEOPH. CONT. 418, 12 Ἀνά τῆς ἐστίασεως, for Ἀνά τὴν ἐστίασιν.

2. Distributively, with the *accusative*. POLYB. 2, 10, 3 Ζεύξαντες τοὺς παρ' αὐτῶν λέμβους ἀνά τέτταρας, *quaternos, four together, in fours*. 2, 24, 13 \*Ὦν ἐκάτερον ἦν ἀνά τετρακισχιλίου καὶ διακοσίου πεζοὺς ἱππεῖς δὲ διακοσίου, *Each of which was composed of*. NT. Matt. 20, 9 \*Ἐλαβον ἀνά δηνάριον, *They received every man a denarius*. EUS. 1, 10 Οὗς καὶ αὐτοὺς ἀπέστειλεν ἀνά δύο δύο, *Them also he sent forth by two and two*. PORPH. Cer. 173 Ἐπιδίδωσιν ἐνὶ ἐκάστῳ ὁ βασιλεὺς ἀνά σταυρὸν ἓνα, *The king gives a cross to each one*.

In Byzantine writers it is found also with the *genitive*. LEG. HOMER. 79 Ἀνά πενήκοντα διπλῶν αὐτοὺς διεξέρχεσθαι. 86 Δεχέσθωσαν ἀνά ἑκατὸν διπλῶν. 93 Ἀνά δώδεκα διπλῶν δεχόμενοι. MAL. 440, 11 Κε-

λεύσας τοῦ δοθῆναι αὐταῖς χάριν προικὸς ἀνά χρυσίου λιτρῶν ἑξοσι καὶ πᾶσαν τὴν ὑπόστασιν, *twenty rounds of gold to each*. THEOPH. 377, 12 Ἐν τοῖς βραχίουσιν [ἐφόρει] ἀνά πέντε κλαβίων, *five on each arm*. PORPH. Cer. 108 Ἀνά πόσων δοχῶν δέχονται τὰ μέρη ἐν ταύτῃ τῇ προελεύσει, *How many times (receptions) each party receive in this procession*. 114 Δίδωσιν ὁ παπίας ἐνὶ ἐκάστῳ ἀνά βασιλικῷ. Adm. 138 Λίθων τετραπεδικῶν ἐχόντων εἰς μῆκος ἀνά ὀργυῖας μῖας, *πολλάκις δὲ καὶ ἀνά δύο, καὶ τὸ πλάτος ἀνά ὀργυῖας μῖας*. 176 Τοῖς τρισὶν υἱοῖς αὐτοῦ ἀνά μῖας μερίδος κατέλιπε. THEOPH. CONT. 54 Ἀνά δύο τελούντων ἀνέκαθεν μιλιαρσίων. 81 Ἐκ τοῦ διανεμηθῆναι αὐτοῖς ἀνά τεσσαράκοντα χρυσίνων. 105, 12 Προέταξεν ἐν τῇ τοῦ Λανσιακοῦ μεσοκηπίῳ ἀπαχθέντας ἀνά διακοσίων ράβδων τυφθῆναι. 430, 20 Πάντας λαμβάνειν ἀνά νομίματος ἐνός.

In the following sentence it is constructed with the *nominative*. NT. Apoc. 21, 21 Ἀνά εἰς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἐνὸς μαργαρίτου, *Every several gate was of one pearl*.

ἀναβάζω for ἀναβίβαζω, *to cause to ascend*. ΑΡΟΡΗΤΗ. Macar. 30. [MODERN GREEK, ἀνεβάζω, in the same sense.]

ἀναβαθμίς, ἰδος, ἡ, *stair, step*. SEPT. Ex. 20, 26 Οὐκ ἀναβήσῃ ἐν ἀναβαθμίῳ ἐπὶ τὸ θυσιαστήριόν μου.

ἀναβαθμός, οὔ, ὁ, *step, degree*. The plural οἱ ἀναβαθμοί is applied, (a) To the psalms 119 – 133. SEPT.

(b) To certain *antiphonic troparia*, forming part of the RITUAL. Every mood (ἦχος) has its ἀναβαθμοί. The ἀναβαθμοί are divided into three portions called ἀντίφωνα. Those of the last mood, however, are divided into four ἀντίφωνα. As a specimen we give the first ἀντίφωνον of the ἀναβαθμοί of the first mood (ἦχος πρῶτος):

Ἐν τῷ θλίβεσθαί με εἰσάκουσόν μου τῶν ὀδυνῶν, κύριε, σοὶ κράζω.

Τοῖς ἐρημικοῖς ἅπαντος ὁ θεὸς πόθος ἐγγίνεται, κόσμοι οὖσι τοῦ ματαίου ἐκτός.

Δόξα, καὶ νῦν.

Ἀγίῳ πνεύματι τιμὴ καὶ δόξα ὥσπερ πατρὶ πρέπει ἅμα καὶ υἱῷ· διὰ τοῦτο ἔσωμεν τῇ τριάδι μονοκρατορίᾳ. ἀναβαπτίζω, ἴσω, (βαπτίζω) *to rebaptize*. NIC. I, 19.

EUS. 7, 5, p. 325 Ἐπειδὴ τοὺς αἵρετικούς, φησὶν, ἀναβαπτίζουσιν. BASIL. III, 296 D. EPIPH. I, 992 B Ἀναβαπτίζει γὰρ [Εὐνόμιος] τοὺς ἤδη βαπτισθέντας. COD. AFR. Can. 27. (Compare CAN. APOST. 47 Ἐπίσκοπος ἢ πρεσβύτερος τὸν κατὰ ἀλήθειαν ἔχοντα βάπτισμα ἐὰν ἄνωθεν βαπτίσῃ . . . καθαιρείσθω. CONST. APOST. 6, 15, 2 Τοὺς μεμνημένους ἐκ δευτέρου βαπτίζειν πειρώμενοι ἀνασταυροῦσι τὸν κύριον καὶ ἀναιροῦσιν αὐτὸν ἐκ δευτέρου. HIPPOL. 291, 74 Ἐπὶ τούτου [τοῦ Καλλίστου] πρώτως τετόλμηται δεύτερον αὐτοῖς βάπτισμα.) ἀναβάπτισις, εως, ἡ, (ἀναβαπτίζω) *a rebaptizing, αναβαπτισμός*. COD. AFR. Can. 48.  
ἀναβαπτισμός, οὔ, ὁ, = ἀναβάπτισις. BASIL. III, 297 A. ἀναβάσιμος, ον, (ἀνάβασις) *ascendable*. CYRILL. ALEX. I, 327 Ὁρος οὖν ἀναβάσιμον τοῖς ἁγίοις ὁ οὐρανός, ἦτοι τῶν πρωτοτόκων ἡ ἐκκλησία· βεβήλοις δέ γε καὶ ἀνοοίοις ἀστειβές.  
ἀναβάσιον, ου, τὸ, (ἀνάβασις) *stairs leading up to a place; opposed to καταβάσιον*. THEOPH. 697 Τὸ ἀναβάσιον τῆς Χαλκῆς, sc. Πύλης or Πόρτας. PORPH. Cer. 121. ἀναβάτης, ου, ὁ, *rider*. SEPT. Esai. 21, 7 Εἶδον ἀναβάτας ἱππεῖς καὶ ἀναβάτην ὄνου καὶ ἀναβάτην καμήλου. 22, 6 Ἀναβάται ἄνθρωποι ἐφ' ἵππους.  
ἀναβατός, ἡ, ὄν, (ἀναβαίνω) *scansilis, that may be ascended*. JOSEPH. Bell. Jud. 5, 5, 2 Τεσσαρεσκαῖδεκα μὲν βαθμοῖς ἦν ἀναβατὸν ἀπὸ τοῦ πρώτου.  
2. *Raised, leavened, as bread*. CERUL. 144 A Τὴν ζύμην τὴν τὸν ἀναβατὸν ἄρτον αἵρουσαν. [MODERN GREEK, τὸ ἀνεβατὸ ψωμί, is opposed to τὸ λειψὸ ψωμί.]  
ἀναβιβασμός, οὔ, ὁ, (ἀναβιβάζω) *promotion*. PORPH. Cer. 711, 18.  
ἀναβλυστάνω, *to gush forth*, ἀναβλύζω. EUS. Laud. Const. 1, fin. Ἐξ ἀλήκτου καὶ ἀνάρχου θεότητος ἀναβλυστάνων.  
ἀναβολεύς, εως, ὁ (ἀναβάλλω) *a groom who helps to mount*. PLUT. I, 563 E. 838 A. APP. I, 453, 54. SUID. Ἀναβολεύς, ὁ ἐπὶ ἵππον ἀνάγων.  
2. *Scapular, scapulary*, ἀνάλαβος. SOZ. 3, 14, p. 111, 33.  
3. *Stirrur, σκάλα*. SUID. Ἀναβολεύς . . . καὶ ἡ παρὰ Ῥωμαίοις λεγομένη σκάλα. EUST. 1406, 5.

ἀναβολή, ἡς, ἡ, *ascent*. POLYB. 1, 55, 10. 3, 39, 9 τὴν ἀναβολὴν τῶν Ἀλπεων τὴν εἰς Ἱταλίαν.  
ἀναβολίδιν for ἀναβολίδιον, τὸ, (ἀναβάλλω) *bag*. APOPHTEH. Macar. 33.  
ἀνάγειος, ον, = ἀνώγειος. EUS. V. C. 3, 37.  
ἀναγεννάω, ἡσω, *to regenerate*. NT. 1 Pet. 1, 3 Ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωῶν. CLEM. ROM. Homil. 7, 8 Ἀναγεννηθῆναι θεῷ διὰ τοῦ σώζοντος ὕδατος. 11, 26 Ἐξ ὕδατος ἀναγεννηθεὶς θεῷ. Ibid. Ἐὰν μὴ ἀναγεννηθῇτε ὕδατι ζῶντι.  
In ecclesiastical writers it is often used with reference to *baptism*. CONST. APOST. 2, 26, 1 οὗτος μετὰ θεὸν πατὴρ ὑμῶν δι' ὕδατος καὶ πνεύματος ἀναγενήσας ὑμᾶς εἰς νιοθεσίαν. CLEM. ROM. Homil. 7, 8 εἰς ἄφεσιν ἁμαρτιῶν βαπτισθῆναι, καὶ οὕτως διὰ τῆς ἀγνοίας βαφῆς ἀναγεννηθῆναι. 11, 26 Ἐξ ὕδατος ἀναγεννηθεὶς θεῷ. EUS. V. C. 4, 62 Χριστοῦ μαρτυρίαι ἀναγεννώμενος ἐτελειούτο. BASIL. III, 21 E Ἀναγεννθέντες δηλονότι διὰ τῆς ἐν τῷ βαπτίσματι χάριτος.  
οἱ ἀναγεννώμενοι, *Those who are about to be baptized, candidates for baptism*, the same as οἱ βαπτιζόμενοι, οἱ φωτιζόμενοι. CLEM. ROM. Homil. p. 6, 14 Ὡς καὶ αὐτοὶ ἀναγεννώμενοι κελευσθέντες ἐποίησαμεν τοῦ μὴ ἁμαρτεῖν χάριν.  
ἀναγέννησις, εως, ἡ, (ἀναγεννάω) *regeneration*. CLEM. ALEX. 554, 19 Παλαιὸν δὲ οὐ πρὸς γένεσιν καὶ ἀναγέννησιν φησὶν, ἀλλὰ πρὸς τὸν βίον τὸν τε ἐν παρακοῇ, τὸν τε ἐν ὑπακοῇ. CYRILL. HIER. Catech. 1, 2 Ἐτοιμώτατος γενέσθω διὰ τῆς πίστεως εἰς τὴν ἐλευθέριον τῆς νιοθεσίας ἀναγέννησιν. DID. ALEX. 401 B.  
It is often used with reference to *baptism*. CONST. APOST. 8, 8, 1 Ἡ πνευματικὴ ἀναγέννησις. CLEM. ROM. Homil. p. 6, 13. Ibid. 11, 35 οὕτως οὖν εὐωχθέντων τῶν ἀδελφῶν ἡμῶν ἐπὶ τῇ θεοδαρήτῃ μου ἀναγεννῆσει.  
ἀναγνώσκω, *to read*. οἱ ἀναγινώσκοντες, *the readers of a church*, οἱ ἀναγνώσται. CONST. APOST. 2, 25, 12.  
2. *To study, to go to school, to be a student*. MAL. 92, 12.  
ἀναγκαῖος, α, ον, *necessary*. Substantively, (α) τὸ ἀναγκαῖον, *a necessary, privy*. LEIMON. 168 τὰ ἀναγκαῖα.

(b) τὰ ἀναγκαῖα, *the genitals*, τὰ γεννητικὰ μέρη, τὰ αἰδοῖα. APOCR. ACT. Paul. et Thecl. 35.

2. *Valuable, costly*, πολυτελής, τίμιος. PORPH. CER. 584 Ἐφόρεσαν δὲ καὶ αὐτοὶ σπέκια, οὐ τὰ ἑαυτῶν, ἀλλ' ἕτερα κάλλιστα καὶ ἀναγκαῖα. SUID. Βεστιάριον, παρὰ Ῥωμαίοις τόπος ἔνθα ἡ ἀναγκαῖα ἀπόκειται ἐσθῆς.

ἀναγλυφάριος, ου, ὁ, (ἀναγλυφή) *worker in low relief, carver*. MACAR. 106 B.

ἀναγλυφή, ἥς, ἡ, (ἀνάγλυφος) *embossed work, work in low relief*. STRAB. 17, 1, 28 Ἀναγλυφὰς δ' ἔχουσιν οἱ τοῖχοι οὗτοι μεγάλων εἰδώλων. JOSEPH. ANT. 12, 2, 9 Τὰ δὲ κυμάτια στρεπτὰ τὴν ἀναγλυφὴν ἔχοντα σχοινοειδῆ.

ἀνάγλυφος, ον, (γλύφω) *wrought in low relief*. PORPH. THEM. 15, 14 τὰ ἀργυρὰ μινούρια τὰ ἀνάγλυφα. CER. 582, 18.

Substantively, τὸ ἀνάγλυφον, *embossed work, work in low relief*, ἀναγλυφή. CLEM. ALEX. 657, 28 τοὺς γοῦν τῶν βασιλέων ἐπαίνους θεολογουμένοις μύθοις παραδίδόντες ἀναγράφουσι διὰ τῶν ἀναγλύφων.

ἀναγλύφω (γλύφω), *to carve in low relief*. MACAR. 106 B Ἀναγλύφω δίσκον.

ἀναγνωρισμός, οὔ, ὁ, (ἀναγνωρίζω) *recognition, αναγνωρίσις*. CLEM. ROM. HOMIL. 12, 23 τὸ πρᾶγμα τοῦ ἀναγνωρισμοῦ συντόμως διηγῆσατο. 13, 11 τῇ γυναικὶ τὰ κατὰ τὸν ἀναγνωρισμὸν διηγουμένη. 14, 12 Ἐπὶ τῷ ἀναγνωρισμῷ χαρέντες.

ἀνάγνωσμα, ατος, τὸ, (ἀναγινώσκω) *that which is read, lecture*. DION. HAL. I, 24, 4. APOLLON. CONJ. 479, 16.

In ecclesiastical language, *lectio, lesson*. CONST. APOST. 2, 5, 3 Ἔστω δὲ ἀνεξίκακος, μακρόθυμος ἐν ταῖς νουθεσίαις, πολυδιδάκτος, μελετῶν καὶ σπουδάζων ἐν ταῖς κυριακαῖς βίβλοις, πολλὸς ἐν ἀναγνώσμασιν. 2, 57, 5 Ἀνὰ δύο δὲ γενομένων ἀναγνωσμάτων ἕτερός τις τοὺς τοῦ Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω. CYRILL. HIER. Catech. 4, 1. GREG. NYSS. III, 466 C. LEIMON. 149.

ἀναγνωστής, α, ον, *legendus, that must be read*. DION. THRAX in BEKKER. 642, 16 ἀναγνωστήον, *one must read*.

ἀναγνώστης, ου, ὁ, (ἀναγινώσκω) *lector, reader*. SEPT. 1 Esdr. 8, 8 Ἀναγνώστην τοῦ νόμου κυρίου. PLUT.

I, 544 A. 695 E Τὸν ἀναγνώστην τοῦ Καλλισθένους Στροῖβον.

In the Christian church the ἀναγνώσται form one of the lower ecclesiastical orders. CAN. APOST. 26, et alibi. CONST. APOST. 8, 22, 1, et alibi. IGNAT. Antioch. (interpol.) 12. EPIPH. I, 1104 A. (See also ἀναγινώσκω.)

ἀναγόμεναι, εως, ἡ, *coronation, as of a king*. PORPH. CER. 410 Ἀναγόμεναις Λέοντος τοῦ τῆς θεῆς λήξεως.

ἀναγορεύω, *to proclaim*. Hence, *to invest one with regal dignity and power*. THEOPH. 67 Ἀναγόρευσε Βρεττανίωνα εἰς βασιλέα, *He proclaimed Brettanion a king*. NIC. CONST. 55, 18 Ἀναγορεύουσιν εἰς βασιλέα Ἀρτέμιον. PORPH. CER. 393 Ὁ ἀναγορευθεὶς ἐν τοῖς ἄνω μέρεσιν βασιλεύς.

ἀνάγω, *to report, to give or send an official account or statement*. PORPH. ADM. 186, 15. 188. 211, 14, et alibi.

ἀναγωγέας, εως, ὁ, (ἀνάγω) *one that leads up*. Commonly, *that by which anything is drawn up, a rope*. IGNAT. Ephes. 9 Ἡ δὲ πίστις ὑμῶν ἀναγωγέας ὑμῶν, sc. ἐστίν.

2. *The hind-quarter of a shoe*. ATHEN. 12, 62 τῶν βλαυτῶν τοὺς ἀναγωγέας.

ἀνάδειξις, εως, ἡ, (ἀναδείκνυμι) *a showing, manifestation, appearance*. NT. LUC. 1, 80 Ἔως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ. CONST. APOST. 5, 13 Μεθ' ἣν ἡ ἐπιφάνιος ὑμῖν ἔστω τιμιωτάτη, καθ' ἣν ὁ κύριος ἀνάδειξεν ὑμῖν τῆς οἰκείας θεότητος ἐποίησατο.

Ἡ τοῦ διαδήματος ἀνάδειξις, *inauguration, coronation*. POLYB. 15, 26, 7 τὰ θύματα παρὰ τοῖς πλήθεσιν ἐτοιμαζόμενα πρὸς τὴν τοῦ διαδήματος ἀνάδειξιν.

ἀναδενδρίτης, ου, ὁ, *from the ἀναδενδράς vine*. POLYB. 34, 11, 1 Οἶνον . . . τὸν ἀναδενδρίτην καλούμενον.

ἀναδέχομαι, *to become sponsor at baptism*. QUIN. 53 Ἐκ τοῦ ἁγίου καὶ σωτηριώδους βαπτίσματος παῖδας ἀναδεχομένους. THEOPH. CONT. 172, 22. EUKHOL. p. 123 Παρόντος καὶ τοῦ μέλλοντος ἀναδέχεσθαι τοῦτο κατὰ τὸ βάπτισμα. (See also ἀνάδοχος 2, δέχομαι 2.)

ἀνάδοσις, εως, ἡ, *digestion, as of food*. POLYB. 3, 57, 8. ἀναδοχή, ἥς, ἡ, *security, surety, bail, ἐγγύη*. POLYB. 5, 27, 4.

ἀνάδοχος, ου, ὁ, *fideiussor, surety*. DION. HAL. II, 1233. PLUT. I, 965 D. 966 C.

2. *Sponsor, godfather*, at baptism. MAL. 427, 21 Ἀνάδοχος αὐτοῦ ἐγένετο τοῦ ἀχράντου βαπτίσματος. NIC. II, 673 C Ἐμὲ ἐπιζητοῦσι γενέσθαι αὐτῶν ἀνάδοχον. PORPH. Cer. 620, 7. 10.

Ἀνάδοχος τῶν τριχῶν, *He who receives the hair of the child at baptism*. PORPH. Cer. 621, 16 Ἀνάδοχοι τῶν τριχῶν τοῦ βασιλικοῦ παιδός. (See also *κούρευμα, τριχοκουρία*.)

ἀνάδυσις, εως, ἡ, *an emerging from the water*; opposed to *κατάδυσις*. SEPT. Sap. 19, 7 Ἐκ δὲ προῦφεστώτος ὕδατος ξηρὰς ἀνάδυσις γῆς ἐθεωρήθη.

So of persons baptized by immersion. CONST. APOST. 3, 17.

2. *A drawing back, retreating, getting off, escape*. PLUT. I, 490 D Ἀνάδυσις τῆς στρατείας, *from the expedition*.

ἀναζυγή, ἡς, ἡ, (ἀναζεύγνυμι) *a breaking up one's quarters, marching off*, ἀνάζευξις. SEPT. Ex. 40, 38 Ἐν πάσαις ταῖς ἀναζυγαῖς αὐτῶν. POLYB. 3, 44, 13, et alibi.

ἀναζωπυρέω, *to come to life again, to revive*, intransitive. CLEM. ROM. Epist. 1, 27 Ἀναζωπυρησάτω οὖν ἡ πίστις αὐτοῦ ἐν ἡμῖν. IGNAT. Ephes. 1 Ἀναζωπυρήσαντες ἐν αἵματι θεοῦ.

ἀνάθεμα, ατος, τὸ, (ἀνατίθημι) *votive gift, anathema*. SEPT. Lev. 27, 28 Πᾶν ἀνάθεμα, ὃ ἂν ἀναθῇ.

2. *An accursed thing, simply a curse*. SEPT. Deut. 7, 26 Καὶ οὐκ εἰσίοσεις βδέλυγμα εἰς τὸν οἶκόν σου, καὶ ἀνάθεμα ἔσθι ὥσπερ τοῦτο . . . ἀνάθεμά ἐστι. NT. 1 Cor. 16, 22. Gal. 1, 8. CONST. (536), 1153 Ἀνάθεμα αὐτῷ ἀπὸ τῆς τριάδος. EUAGR. 3, 6 Ἀναθέματι τὴν ἐν Καλχηδόνι σύνοδον καθυπέβαλεν, *anathematized*. THEOPH. 683 Ἀπελθε εἰς τὸ σκότος καὶ εἰς τὸ ἀνάθεμα, *Go to perdition*. HES. Ἀνάθεμα, ἐπάρατος, ἀκοινώνητος.

ἀναθεματίζω, ἰσω, (ἀνάθεμα) *to devote, consecrate*. SEPT. Num. 18, 14. 21, 2. 3.

2. *To curse, καταρῶμαι*. NT. Marc. 14, 71 Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν. Act. 23, 21 Ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὐ ἀνέλωσιν αὐτόν.

3. *To anathematize, to denounce one as a heretic*

or blasphemer. ALEX. ALEX. 573 C Αὐτοὺς τε καὶ τοὺς συνακολουθήσαντας αὐτοῖς ἡμεῖς . . . συνελθόντες ἀνεθεματίσαμεν. SOCR. 7, 34, p. 384 Πάντες οἱ κληρικοὶ αὐτὸν ἀνεθεμάτισαν· οὕτω γὰρ οἱ Χριστιανοὶ καλεῖν εἰώθαμεν τὴν κατὰ τοῦ βλασφήμου ψῆφον, ὅταν αὐτὴν ὥσπερ ἐν στήλῃ ἀναστήσαντες φανεράν τοῖς ἅπασιν καταστήσωμεν.

ἀναθεματισμός, οὔ, ὁ, (ἀναθεματίζω) *anathematization*. CYRILL. ALEX. VI, 147, et alibi. THEOD. III, 717 B Τῶν ἔναγχος καινοτομηθεισῶν αἰρέσεων ἀναθεματισμὸν ἔγγραφον πεποιήκαμεν. CONST. (536), 1257 Ὁ ἀναθεματισμὸς Σεβήρου, Πέτρου, καὶ Ζωορά.

ἀναθηματικός, ἡ, ὄν, *relating to an anathema*. POLYB. 27, 15, 3 Μὴ μόνον τὰς ἀναθηματικὰς, ἀλλὰ καὶ τὰς ἐγγράπτους τιμάς.

ἀναίμακτος, ου, *bloodless*. Ἡ ἀναίμακτος θυσία, *The bloodless sacrifice*, applied to the *Eucharist*. CONST. APOST. 2, 25, 5. 6, 23, 2 Ἀντὶ θυσίας τῆς δε' αἱμάτων λογικὴν καὶ ἀναίμακτον καὶ τὴν μυστικὴν, ἥτις εἰς τὸν θάνατον τοῦ κυρίου συμβόλων χάριν ἐπιτελεῖται τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος. BASIL. III, 674 C.

Ἡ ἀναίμακτος λατρεία, = Ἡ ἀναίμακτος θυσία. DID. ALEX. 380 A Τῇ προσαγομένῃ ἀναιμάκτῳ λατρείᾳ.

ἀναιρέσιμος, ου, (ἀναίρεισις) *relating to assassination*. THEOPH. CONT. 610, 12 Ἦν γὰρ αὐτῷ ἔκ τινος συμβουλευτικῆς βίβλου ὁ ἀναιρέσιμος χρόνος μεμνημένος, *the time of his assassination*.

ἀναισθητώ, ἦσω, *to be insensible to any thing*. IGNAT. Magnes. 10 Μὴ οὖν ἀναισθητῶμεν τῆς χρηστότητος αὐτοῦ.

ἀναισχυνογράφος, ου, ὁ, (ἀναισχυντος, γράφω) *obscene writer*. POLYB. 12, 13, 1.

ἀναίτιος, ου, *uncaused, self-existent*. DID. ALEX. 609 A ἀνακάθαρσις, εως, ἡ, (ἀνακαθαίρω) *a clearing, removal*, as of rubbish. POLYB. 5, 100, 6 Τὴν ἀνακάθαρσιν τοῦ πτώματος.

\*ἀνακαινίζω, *to renew*. ISOCR. Areop. 141 D Τοῦ δὲ μίσους τοῦ τῶν Ἑλλήνων καὶ τῆς ἔχθρας τῆς πρὸς τὸν βασιλέα πάλιν ἀνακαινισμένης. SEPT. Ps. 103, 30 Ἀνακαινίεις τὸ πρόσωπον τῆς γῆς.

Metaphorically, *to regenerate*. BARN. 6 Ἐπεὶ οὖν ἀνακαινίσας ἡμᾶς ἐν τῇ ἀφέσει τῶν ἁμαρτιῶν ἡμῶν ἐποίησεν ἡμᾶς ἄλλον τύπον, κ. τ. λ.

ἀνακαινισμός, οὐ, ὁ, (ἀνακαινίζω) *renovation*. DID. ALEX. 557 C, applied to baptism.

ἀνακαμπτήριον, ον, τὸ, (ἀνακάμπω) *deversorium, inn*. EUS. V. C. 4, 59.

ἀνακέραμος, ον, (κέραμος) *sartus tectus, repaired, in a good condition*, as a building. BASILIC. 16, 1, 7.

ἀνακεφαλαίω, ὡσω, (κεφαλαίω) *recapitulo, to sum up, to comprehend*. NT. Rom. 13, 9 Ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται. Ephes. 1, 10 Ἀνακεφαλαιώσασθαι τὰ πάντα ἐν Χριστῷ.

ἀνακεφαλίζω, ισα, (ἀνά, κεφαλή) *to hold up one's head*. THEOPH. 279, 12 Θεοτόκε, μὴ ἀνακεφαλίσῃ! *May he be humbled!*

ἀνάκλασμα, ατος, τὸ, (κλάσμα) *piece of bread*. TRIOD.

ἀνακλητήρια, ων, τὰ, (ἀνακαλέω) *festival on a king's coronation*. POLYB. 18, 38, 3 Τὰ ἀνακλητήρια τοῦ βασιλέως. 28, 10, 8 Γέγονεν αὐτῷ τὰ νομιζόμενα γίγνεσθαι τοῖς βασιλεῦσιν, ὅταν εἰς ἡλικίαν ἔλθωσιν, ἀνακλητήρια.

ἀνάκλιτος, ον, (ἀνακλίνη) *for leaning upon*. Substantively, τὸ ἀνάκλιτον, *couch, seat*, ἀνακλιντήριον. SEPT. Cant. 3, 10.

ἀνακόλουθος, ον, (ἀκόλουθος) *wanting sequence*. SEXT. Adv. Gram. 10, p. 260 Σολοικισμός ἐστι παράπτωσις ἀσυνήθης κατὰ τὴν ὀλὴν σύνταξιν καὶ ἀνακόλουθος.

ἀνακολούτως, adv. of ἀνακόλουθος. DION. HAL. V, 309.

ἀνακομβώω, ὡσα, (κομβώω) *to unbutton*. Hence, *to undress*. VIT. STEPH. 474 Τῶν τοῦ παραβάτου ἱματίων ἐπιλαβόμενοι ἀνακομβοῦσιν αὐτὸν, καὶ ὡς δίκην ἐκδάρσεως μέσον ἀπάντων τούτων γυμνὸν παρέστησαν.

Mid. ἀνακομβόμαι, *I unbutton my garment*. Hence, *I take off my outer garment*. GEOPON. 10, 83, 1 ἀνακομβωσάμενος.

ἀνακόπτω, *to cut off, break off, shake off*. PLUT. II, 70 D Τοὺς μὲν λοιδοροῦντας ἀνακόπτων καὶ διακρινόμενος. POLYC. 5 Καλὸν γὰρ τὸ ἀνακόπτεσθαι ἀπὸ τῶν ἐπιθυμιῶν ἐν τῷ κόσμῳ.

ἀνακρεμάννυμι, middle ἀνακρεμάννυμαι, *to cling to*. IGNAT. Ephes. (interpol.) 5 Τοὺς ἀνακρεμαμένους αὐτῷ.

ἀνακτίζω, ἴσω, (κτίζω) *to rebuild, make anew, repair*. STRAB. 9, 2, 5. JOSEPH. Ant. 11, 4, 3.

Metaphorically, *to regenerate*. IGNAT. Trall. 8 Ἀνακτίσασθε ἑαυτοὺς ἐν πίστει.

ἀνακτόρισσα, ης, ἡ, (ἀνάτωρ) *queen, empress, βασίλισσα*. ATTAL. 11.

ἀνακύκλωσις, εως, ἡ, (ἀνακυκλώω) *a turning round and round, circuit, revolution*, ἀνακύκλησις. POLYB. 6, 9, 10 Πολιτειῶν ἀνακύκλωσις.

ἀνακωδίκησεις, εως, ἡ, (ἀνά, κώδιξ) *compilation of laws*. MAL. 448 Ἀνακωδίκησεις ἐγένετο τῶν παλαιῶν νόμων.

ἀνάκωλος, ον, (κῶλον) *short, curtailed*. DIOD. 2, 54, p. 166, 30.

ἀνάλαβος, ου, ὁ, (ἀναλαμβάνω) *scapular, scapulary*, ἀναβολεύς. EUAGR. SCITENS. 1221 A Ὁ δὲ ἀνάλαβος πάλιν ὁ σταυροειδῶς τοῖς ὤμοις αὐτῶν περιπλεκόμενος σύμβολον τῆς εἰς Χριστὸν ἐστὶ πίστεως ἀναλαμβάνουσης τοὺς πραεῖς καὶ περιστελλούσης αἰεὶ τὰ καλύοντα, καὶ τὴν ἐργασίαν ἀνεμπόδιστον αὐτοῖς παρεχούσης.

ἀναλημπτήρ, ἦρος, ὁ, (ἀναλαμβάνω) = ἀρυστήρ? ἀρυτήρ? SEPT. 2 Par. 4, 16.

ἀναλήψιμος, ον, (ἀνάληψις) *relating to the ascension of Christ*. SOCR. 7, 26 Ἡ ἀναλήψιμος τοῦ σωτῆρος ἑορτή, *The feast of the Saviour's Ascension*.

Substantively, ἡ ἀναλήψιμος, sc. ἑορτή or ἡμέρα, *the Ascension*, ἀνάληψις. PORPH. Cer. 54, 16, 17.

ἀνάληψις, εως, ἡ, *the being taken up, the ascension of Christ*, ἀνέλευσις, ἀνοδος. NT. Luc. 9, 51. IREN. 1, 10, 1 Τὴν ἔνσαρκον εἰς τοὺς οὐρανούς ἀνάληψιν. EUS. 2, Prooem. Id. V. C. 3, 43 Τοῦ τῆς ἀναλήψεως ὅρου. SOCR. 1, 17, p. 47, 20.

2. *Ascension, the Ascension-day*, a church feast. CONST. APOST. 5, 19, 6 Ἡ ἑορτὴ τῆς ἀναλήψεως τοῦ κυρίου, *The feast of the Lord's Ascension*. 5, 20, 2. Μετὰ δὲ δέκα ἡμέρας τῆς ἀναλήψεως, *But after ten days from the Ascension; On the tenth day after Ascension*. 8, 33, 2 Τὴν ἀνάληψιν ἀργεῖτωσαν, *Let them rest from their work on the Ascension; Let them abstain from servile labor on Ascension-day*.

3. *The church of the Ascension*, at Jerusalem, THEOD. II, 538 C.

ἀνάλλαγμα, ατος, τὸ, = ἄλλαγμα 2. SEPT. 2 Reg. 24, 24 Κτώμενος κτήσομαι παρὰ σοῦ ἐν ἀλλάγματι καὶ οὐκ ἀνοίσω τῷ κυρίῳ μου θεῷ ὀλοκαύτωμα δωρεάν.

ἀναλογεῖον, ου, τὸ, (ἀνάλογος, ἀναλέγω) *reading-desk, analogion*. SUID. Ἀναλογεῖον, ἐν ᾧ τίθενται τὰ βιβλία.

ἀναλόγιον = ἀναλογεῖον. APOCR. Thom. Euangel. A, 15, 2  
Εἶρε βιβλίον κείμενον ἐν τῷ ἀναλόγιῳ. PORPH. Cer. 760.

ἀναλόγως (ἀνάλογος), adv. *proportionately, in proportion to*. THEOPH. CONT. 283, 23 Ἀναλόγως τῆς οἰκείας ἑκαστον ἀρετῆς προβιβάσας καὶ φιλοφρονησάμενος. 318, 20 Φιλοφρονηθεῖσα μεγαλοπρεπῶς ἀναλόγως τῆς προαιρέσεως καὶ εὐγενείας αὐτῆς.

ἀναλύω, υσα, *to depart this life, to die*. APOCR. Act. et Martyr. Matthaei 31 Ἀνέλυσεν ὁ ἐπίσκοπος Πλάτων ἐν κυρίῳ.

ἀναμάρτησία, as, ἡ, (ἀναμάρτητος) *sinlessness*. APOPHTH. Arsen. 2.

ἀναμάρτητος, on, *without sin, sinless*; opposed to ἀμαρτωλός. SEPT. Deut. 29, 19 ἵνα μὴ συναπολέσῃ ὁ ἀμαρτωλὸς τὸν ἀναμάρτητον.

ἀναμαρτυκῶμαι (μνησκῶμαι), *to revolve in one's mind*. EUS. 5, 20, p. 239.

ἀναμεταξύ (μεταξύ), adv. *meanwhile, in the mean time*. DEXIPP. 19, 18 Πολλὰ ἀναμεταξύ εἰπόντων.

2. *Among, between*. AMPHIL. 208 A Τὰ ἀναμεταξύ αὐτῶν. THEOPH. 543, 15 Ἀναμεταξύ αὐτῶν. PORPH. Adm. 169 Ἀναμεταξύ δὲ τῶν Τούρκων συναφθέντος πολέμου καὶ τῶν Πατζινικιτῶν.

ἀναναία, an exclamation. PORPH. Cer. 319.

ἀνανέωμα, atos, τὸ, (ἀνανεώω) *renewal*. EUS. 10, 4, p. 476, 30.

ἀνανεωτικός, ἡ, ὄν, (ἀνανεώω) *serving to renew*. JOSEPH. Ant. 11, 4, 7 Ἀνανεωτικὰς τῶν προτέρων ἀγαθῶν.

\*ἀνανήφω, ἡψω, (νήφω) *to become sober again*. PLUT. I, 141 B. LUCIAN. Hermot. 83 Ὡς περ ἐκ μέθης ἀνανήφω.

Metaphorically, *To come to one's sober senses*. CEBET. Tabul. 9 Ὅταν γὰρ ἀνανήψῃ αἰσθάνεται ὅτι οὐκ ἦσθιεν, ἀλλ' ὑπ' αὐτῆς κατησθίετο καὶ ὑβρίζετο. NT. 2 Tim. 2, 26 Ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος. IGNAT. Smyrn. 9 Εὐλογὸν ἐστὶν λοιπὸν ἀνανήψαι.

ἀναντήρητος, on, (ρητός) *incontrovertible, incontestable*. POLYB. 6, 7, 7. 28, 11, 4. PLUT. I, 124 A. IGNAT. Epist. ad Mari. Cassobol. 3 Ὡν εἶχον ἀναντήρητον ὑπὸ σοῦ τὴν ἀπόδειξιν.

ἀναντήρητος, adv. of ἀναντήρητος. POLYB. 23, 8, 11

Τυχάνειν πάντων τῶν φιλανθρώπων ἀναντήρητος.

ἀναντλέω, ἡσω, (αντλέω) *to pump up*.

Metaphorically, *to endure*. SEPT. Job. 19, 26 Τὸ δέρμα μου τὸ ἀναντλοῦν ταῦτα.

ἀναξαίνω (ξαίνω), *to break open afresh*, said of wounds.

Metaphorically, *to renew*. POLYB. 27, 6, 6 Ἀναξαίνομένης τῆς διαφορᾶς ἐκ τινῶν ἐρυμάτων τῆς χώρας.

ἀναπαλαίω (παλαίω), *resipisco, to recover, to come back to one's senses, to repent*; said of backsliders. METHOD.

400 B Ἀναπαλαίσαντα μὲν τὸ κατὰ τὴν παρακοὴν ἥτημα.

PETR. ALEX. 10 Ἐκπεπτωκότες καὶ ἀναπαλαίσαντες.

ANC. 2 Θύσαντες, μετὰ δὲ ταῦτα ἀναπαλαίσαντες.

ἀνάπαλιν, *vice versa, the reverse*. BASIL. III, 4 B Τὰ ἀνόμοια κατὰ τὴν φύσιν ἀνομοίως προφέρεσθαι. Καὶ ἀνάπαλιν, τὰ ἀνομοίως προφερόμενα ἀνόμοια εἶναι κατὰ τὴν φύσιν.

ἀναπάλλакτος, on, (ἀπαλλάσσω) *not having left*. PALLAD. Vit. Chrys. 36 B Ἀναπάλλакτον οὖσαν τῆς ἐκκλησίας, *Not having left the church*.

ἀναπατέω, ἡσα, (πατέω) *obambulo, to walk up and down*. CEDR. I, 227, 23.

ἀνάπαυσις, εως, ἡ, *rest*. Metaphorically, *death*, with reference to departed believers. APOCR. Act. et Martyr. Matt. 30.

ἀναπαύω, *to cause to rest*. Mid. ἀναπαύσασθαι, *to be at rest*, said of departed believers. CONST. APOST. 8, 13, 1 Ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων δεηθῶμεν. 8, 41, 1 Ὑπὲρ ἀναπαυσαμένων ἐν Χριστῷ ἀδελφῶν ἡμῶν δεηθῶμεν, *Let us pray for our brethren who are at rest in Christ*. ANT. 23 Κοίμησις τοῦ ἀναπαυσαμένου.

ἀνάπειρα, as, ἡ, (πέιρα) *trial*. POLYB. 26, 7, 8 Τὴν ἀνάπειραν τῶν πλοίων, *to prove the ships*.

2. *Drill, drilling*, the training of soldiers. POLYB. 10, 20, 6.

ἀναπέμπω, *to send up to Rome*. POLYB. 1, 7, 12 Ἀναπεμθέντων εἰς τὴν Ρώμην. 29, 11, 9 Πολυάρατον ἀναπέμπειν εἰς Ρώμην. (Compare ἀναπομπή, ἄνω.)

*To send up*, as a prayer. MARTYR. POLYC. 15 Ἀναπέμψαντος δὲ αὐτοῦ τὸ ἄμην καὶ πληρώσαντος τὴν εὐχὴν, οἱ τοῦ πυρὸς ἄνθρωποι ἐξῆψαν τὸ πῦρ.

The expression καὶ σοὶ τὴν δόξαν ἀναπέμπομεν is of frequent occurrence in the RITUAL.

ἀναπηδύω, doubtful for ἀναπιδύω. SEPT. Prov. 18, 4.

ἀνάπλασμα, atos, τὸ, (ἀναπλάσσω) *form, figure*, as of the

body. DIOD. 2, 56 Πάντας μὲν γὰρ παραπλησίους εἶναι τοῖς ἀναπλάσμασι τῶν σωμάτων.

2. *That which is forged, forgery, fabrication.*

EUS. 3, 25.

ἀναπληρώω, *adimpleo, to fulfil, accomplish.* BARN.

21 Ἀναπληροῦτε πᾶσαν ἐντολήν.

ἀναπλήρωσις, *εως, ἡ, fulfilment, συντέλεια.* SEPT. 1 Esdr. 1,

54 Εἰς ἀναπλήρωσιν ρήματος τοῦ κυρίου ἐν στόματι Ἱερεμίου.

ἀναποιέω, ἥσω, (ποιέω) *to make up, simply to make.*

SEPT. LEV. 6, 40 (10) Θυσία ἀναπεποιημένη ἐν ἑλαίῳ.

ἀναπολόγητος, *ον, (ἀπολογέομαι) without defence, that cannot be defended, inexcusable.* POLYB. 29, 4, 5

Ποιοῦντες ἀναπολόγητον τὴν ἁμαρτίαν. 12, 21, 10 Ἀναπολόγητον γίνεται τὸ ψεῦδος.

ἀναπομπή, ἥς, ἡ, (ἀναπέμπω) *a sending up.* POLYB. 30, 9, 10, to Rome. LUCIAN. ALEX. 5 Θησαυρῶν ἀναπομπάς, *A digging up of treasure.* (Compare ἀναπέμπω, ἄνω.)

ἀναπτύσσω, *to explain, expound.* IREN. 1, 10, 3 Ὅσα τε κεῖται ἐν ταῖς γραφαῖς ἀναπτύσσειν.

ἀναραβάχης, *ον, ὁ, the Jewish high-priest.* JOSEPH. ANT. 3, 7, 1 Τῷ ἀρχιερεῖ, ὃν ἀναραβάχην προσαγορεύουσι· σημαίνει δὲ τὸ ὄνομα ἀρχιερέα.

ἀναργυρία, *as, ἡ, the being ἀνάργυρος; a law-term.* GLOSS. JUR. Ἀναργυρία λέγεται ὅταν τις γράψας οἰκιοχείρως καὶ ὁμολογήσας λαβεῖν ἀργύριον καὶ οὐδαμῶς ἔλαβεν ἃ ὁμολόγησεν, ἢ ἔλαβε μέρος τι.

ἀνάργυρος, *ον, (ἀργυρος) without silver.* Hence, *without money.* PSELL. Syn. Leg. 100 Χρέος ἀνάργυρον, *Debitum non numerata pecunia.*

2. *Receiving no pay for his services.* Substantively, οἱ ἄγιοι Ἀνάργυροι, certain itinerant physicians, who charged nothing for their cures. The most ancient of them are Κοσμάς and Δαμιανός. PORPH. Cer. 559, 16. HOROL. Nov. 1 Τῶν ἁγίων καὶ θαυματουργῶν Ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ. Jan. 31 Τῶν ἁγίων καὶ θαυματουργῶν Ἀναργύρων Κύρου καὶ Ἰωάννου. Jul. 1 Τῶν ἁγίων καὶ θαυματουργῶν Ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ τῶν ἐν Ρώμῃ, different from those whose festival is celebrated on the first of November. (Compare NT. Matt. 10, 8 Ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε.

Δωρεὰν ἐλάβετε, δωρεὰν δότε. PHILOSTORG. 3, 15, p. 498, 29 Ἀριστεῦον δὲ ἐν ἱατρικῇ ὁ Ἀέτιος ἄμισθον παρέχε τοῖς δεομένοις τὴν θεραπείαν.)

ἀναρθρος, *ον, inarticulate.* PLUT. I, 416 C Ἀναρθρον ἀλαλαγμόν. 738 A Στεναγμούς ἀνάρθρους. II, 994 E Φωνὰς ἀνάρθρους.

IGNAT. Mari. Cassobol. Epist. ad Ignat. 4 Ἀναρθρα σχεδὸν ἔτι φθεγγόμενος, *While yet an infant.*

ἀνάρθρως, *adv. of ἀναρθρος, without joints.* PLUT. II, 611 B Τοῖς δὲ χρηστοῖς ἀνάρθρως καὶ συγκεχυμένως ἐπιβάλλουσιν, *confusedly.*

ἀναρθρώτως (ἀρθρώ), *adv. without connection, distortedly.*

STRAB. 1, 1, Argum.

ἀναρριχάναι (ἀνά, ραχία), *to overflow.* LEO GRAM. 128, 11. CEDR. I, 674, 16.

ἀνάρρυσις, *εως, ἡ, (ρύομαι) deliverance.* METHOD. 372 B Τὴν κατὰδυσιν τοῦ κυρίου ἡμῶν εἰς ἄδην, καὶ παράδοξον ἀνάρρυσιν τῶν ἐν φθορᾷ κατεχομένων.

ἀναρχος, *ον, (ἀρχή) having no beginning.* CAN. APOST. 49, applied to the Father. IREN. 1, 2, 1, applied to the Deep (Bythos) of the Gnostics.

ἀνάρχως, *adv. of ἀναρχος.* METHOD. 257 B. DID. ALEX. 332 B Ἀνάρχως ἐτέχθη.

ἀνασειστής, *οὔ, ὁ, (ἀνασεῖω) disturber of the public peace.* CHAL. 876 A.

ἀνασειστρία, *as, ἡ, fem. of ἀνασειστής.* PALLAD. Vit. Chrys. 14 E.

ἀνασκάλλω, *αλα, (σκάλλω) to seek out, examine.* IGNAT. Mariae Cassobol. Epist. ad Ignat. 2 Ἀνάσκαλον δὲ τῶν λογισμῶν σου (write τὸν λογισμόν σου?).

ἀνασκάπτω, *ἀψω, (σκάπτω) to dig up, to extirpate, utterly destroy, raze to the ground.* POLYB. 16, 1, 6 Τοὺς τε ναοὺς ἐκ θεμελίων ἀνέσκαψε.

2. *To damn, curse, an imprecatory term.* CONST. (536), 1148 D Ἀνασκαφή τὰ ὅστέα τῶν Μανιχαίων! *Curse the bones of the Manichæans!* THEOPH. 356, 15 Ἀνέσκαψαν τὸν ὑπαρχον ἐν γενεθλιακῷ θεωρίῳ. 640, 12 Καὶ τοῦτο ἀκούσαντες οἱ λαοὶ ἀνέσκαψαν αὐτόν. 682, 14 Τοῦ λαοῦ παντὸς καὶ τοῦ δήμου ἀνασκάπτοντος καὶ ἐμπτύοντος αὐτόν. CEDR. I, 775, 21. 783, 10. (See also ἀνάσκαφος.)

ἀνάσκαφος, *ον, (ἀνασκάπτω) damned, accursed, an impre-*



catory word. CHRON. 700 Θεοφάνους τοῦ τῆς ἀνασκά-  
φου μνήμης, *Of Theophanes — blasted be his memory!*  
729 Ὁ θεομίσσητος καὶ ἀνάσκαφος Χοσρόης. NIC. II,  
1036 C Τὸν ἀνάσκαφον Μασαλμᾶν. THEOPH. CONT.  
482. (See also ἀνασκάπτω 2.)

ἀνασοβή, ἡς, ἡ, (ἀνασοβέω) *dissension*. THEOPH. 530  
Γέγονεν δὲ ἀνασοβὴ μέσον αὐτῶν.

ἀναστάσιμος, ον, (ἀνάστασις) *belonging or relating to the  
resurrection of Christ*. CONST. APOST. 7, 36, 1 Τὴν  
ἀναστάσιμον ἑορτὴν πανηγυρίζοντες τῇ κυριακῇ, *the festival  
of the resurrection*.

Ἡ ἀναστάσιμος ἡμέρα, or simply ἡ ἀναστάσιμος, (a)  
*The day of the resurrection of Christ, that is, Sun-  
day*. APOST. CONST. 2, 59, 2 Ἐν τῇ τοῦ κυρίου θᾶ-  
στασίμῳ τῇ κυριακῇ, sc. ἡμέρᾳ. 7, 30 Τὴν ἀναστάσιμον  
τοῦ κυρίου ἡμέραν, τὴν κυριακὴν φάμεν. BASIL. III,  
56 B. EPIPH. I, 1105 D. (b) *Easter Sunday*.  
CONST. APOST. 5, 17, 2 Τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ  
Χριστοῦ ἀναστάσιμον ἡμέραν. CHRON. 698 Ἡ ἀναστά-  
σιμος. QUIN. 66 Τῆς ἀγίας ἀναστασίμου Χριστοῦ τοῦ  
θεοῦ ἡμῶν ἡμέρας.

Εὐαγγέλιον ἀναστάσιμον, in the RITUAL, *The Gospel  
of the day relating to the resurrection of Christ*.

Τροπάριον ἀναστάσιμον, in the RITUAL, *A modulus  
relating to the resurrection of Christ*.

Κανὼν ἀναστάσιμος, in the RITUAL, *a κανὼν relating  
to the resurrection of Christ*.

ἀνάστασις, εως, ἡ, *the resurrection of the body*. NT. Matt.  
22, 23, et alibi. BARN. 5. CLEM. ROM. Epist. 1, 26.  
[The doctrine of the resurrection of the body was  
taught by the ancient Magi at least as early as the  
fourth century before the commencement of the  
Christian era. THEOPOMPUS et EUDEMUS apud  
DIOG. LAERT. 1, 9 Θεόπομπος . . . ὃς καὶ ἀναβιώσασθαι  
κατὰ τοὺς Μάγους φησὶ τοὺς ἀνθρώπους καὶ ζεσεσθαι ἀθανά-  
τους . . . Ταῦτα δὲ καὶ Εὐδήμος ὁ Ρόδιος ἱστορεῖ.]

2. *The church of the Resurrection at Jerusalem*.  
THEOD. II, 538.

ἀνάστειρος, ον, (στεῖρα) *with a high prow, as a ship*.  
POLYB. 16, 3, 8 Ἀναστείρου τῆς νεὸς οὐσης.

ἀναστήλωσις, εως, ἡ (ἀναστήλω) *a setting up, as of a pic-  
ture*. NIC. II, 1033 E Ἡ τῶν σεπτῶν εἰκόνων ἀναστήλωσις.

ἀναστοιχειώω (στοιχειώω), *to change, transform*. EUS.  
V. C. 3, 46 Ἀεστοιχειοῦτο γοῦν αὐτῇ ψυχῇ ἐπὶ τὴν  
ἄφθαρτον καὶ ἀγγελικὴν οὐσίαν.

ἀναστρατοπεδεῖα, as, ἡ, (ἀναστρατοπεδεύω) *the breaking up  
of an encampment*. POLYB. 6, 40, 1 Τὰς δ' ἐκ τῆς  
παρεμβολῆς ἀναστρατοπεδείας ποιοῦνται τὸν τρόπον τούτων.  
ἀναστρατοπεδεύω, εὔσω, (στρατοπεδεύω) *to break up an  
encampment*. POLYB. 1, 24, 4, et alibi.

ἀναστρέφομαι (ἀναστρέφω), *to associate with*. BARN. 19  
Οὐδὲ κολληθήσῃ ἐκ ψυχῆς μετὰ ὑψηλῶν, ἀλλὰ μετὰ δικαίων  
καὶ ταπεινῶν ἀναστραφήσῃ.

ἀναστρέφω, *to invert*, said of prepositions when they  
come after the word they govern; as δόμον κἀτα for  
κατὰ δόμον. DION. THRAX in BEKKER. 641, 17 οὐκ  
ἀναστρέφονται.

ἀναστροφή, ἡς, ἡ, *conversation, conduct*. CONST. APOST.  
2, 37, 4. NEOCAES. 3. SARD. 10. COD. AFR. Can. 8.  
ἀνασφαλῆς, ἐς, (ἀσφαλῆς) *unsafe, insecure, οὐκ οἷοι μὴ  
ἀσφαλῆς*. DID. ALEX. 708 B Διὰ τὸ ἀνασφαλές τῶν  
ἐτῶν, substantively.

ἀνασωρεύω (σωρεύω), *to heap up*. POLYB. 8, 35, 5 Ἐπὶ  
τὸ πρὸς τῇ πόλει χεῖλος τοῦ χοδὸς ἀνασωρευομένου.

ἀνάτασις, εως, ἡ, (ἀνατείνω) *a stretching up, lifting up*.  
Hence, *elevation*. POLYB. 5, 44, 3. 8, 15, 3. 10,  
13, 8 Τὴν εἰς ὕψος ἀνάτασιν.

Metaphorically, *menace*. POLYB. 4, 4, 7 Νομίζεις  
γὰρ ἡμῖν, ἔφη, σοῦ μέλει, ἢ τῆς σῆς ἀνάτασεως; 30, 4, 2  
Τὴν πρὸς αὐτοὺς ὀργὴν καὶ τὴν ἀνάτασιν τῆς συγκλήτου.

2. *Abstinence, abstemiousness*. PLUT. II, 62 A  
Μὴ κακοῦν ἀνατάσει τὸ σῶμα.

3. In grammar, *elevation of the voice, used with  
reference to the acute accent*. DION. THRAX in  
BEKKER. 630 Κατὰ ἀνάτασιν ἐν τῇ ὀξεῖᾳ.

ἀνατατικός, ἡ, ὢν, (ἀνατείνω) *menacing*. POLYB. 5, 43, 5  
Ἀνατατικὰς καὶ ψευδεῖς εἰσφέρων ἐπιστολάς παρὰ τοῦ  
βασιλέως.

ἀνατατικῶς, adv. of ἀνατατικός, *menacingly*. POLYB. 4,  
4, 7 Ὁμιλοῦντος οὖν αὐτοῦ τότε ἀνατατικῶς καὶ μάλα  
ὑπερφηδᾶνς τοῖς Μεσσηνίοις. 22, 17, 6 Ἀνατατικῶς καὶ  
πικρῶς ὠμίλησε τοῖς πρεσβευταῖς.

ἀνατήκω (τήκω), *to melt up*. Mid. ἀνατήκομαι, *to melt,  
thaw*. POLYB. 2, 16, 9 Τῶν ἀνατηκομένων χιόνων.

ἀνατιναγμός, οὐ, ὁ, (ἀνατίνασσω) *a brandishing up and down*. SEPT. Nah. 2, 10.

ἀνατολή, ἡ, ἡ, *the east*, the quarter of sunrise, commonly in the plural, αἱ ἀνατολαί. SEPT. Ez. 11, 1 Τὴν πύλιν τοῦ οἴκου κυρίου τὴν κατέναντι, τὴν βλέπουσαν κατὰ ἀνατολὰς. POLYB. 2, 14, 4, et alibi. CONST. APOST. 2, 57, 3 Καὶ πρῶτον μὲν ὁ οἶκος ἔστω ἐπιμήκης κατ' ἀνατολὰς τετραμμένος, *with its altar-part to the east*. 2, 57, 10 Καὶ μετὰ τοῦτο συμφώνως ἅπαντες ἐξαναστάντες καὶ ἐπ' ἀνατολὰς κατανοήσαντες . . . προσευξάσθωσαν τῷ θεῷ, *looking towards the east*. BASIL. III, 54 E Τὸ πρὸς ἀνατολὰς τετράφθαι κατὰ τὴν προσευχὴν ποῖον ἐδίδαξεν ἡμᾶς γράμμα; 56 A Πάντες μὲν ὁρώμεν κατὰ ἀνατολὰς ἐπὶ τῶν προσευχῶν.

2. *The East*, the eastern parts of the world. SEPT. Gen. 2, 8 Ἐφύτευσε ὁ θεὸς παράδεισον ἐν Ἑδέμ κατὰ ἀνατολὰς.

Particularly, the eastern parts of the world with reference to Rome or to Constantinople (as Western Asia). CLEM. ROM. Epist. 1, 5 Ἐν τε τῇ ἀνατολῇ καὶ ἐν τῇ δύσει. EUS. 4, 26, p. 191, 16. ATHAN. I, 182 E. EPIPH. 391 C.

ἀνατολικός, ἡ, ὁ, (ἀνατολή) *eastern*, with reference to Rome, or to Constantinople. CLEM. ROM. 1, 25 Ἐν τοῖς ἀνατολικοῖς τόποις, *τοντέστιν τοῖς περὶ τὴν Ἀραβίαν*. THEOPHIL. Ad Autol. 3, 29 Τὰ ἀνατολικά κλίματα.

Substantively. (a) Οἱ ἀνατολικοί, *The people of the East*. EUS. V. C. 2, 55. ATHAN. I, 176 D.

(b) Τὰ Ἀνατολικά, sc. τροπάρια, in the RITUAL, a name given to certain troparia, the authorship of which is attributed to Anatolius, a disciple of Theodorus Studites. (See also HOROL. Jul. 3.)

ἀνατυλίσσω, ἰξω, (τυλίσσω) *revolve, to roll or wind back, to unwind*. Metaphorically, *to recall and consider*. CLEM. ROM. EPIST. 1, 31 Ἀνατυλίξωμεν τὰ ἀπ' ἀρχῆς γενόμενα. LUCIAN. Nigr. 7.

ἀναφάλανδος or ἀναφαλανδός = ἀναφάλαντος. APOCR. Act. Pet. et Paul. 9.

ἀναφάλαντος, ον, *bald-headed*, ἀναφάλανδος, ἀναφάλας, φάλακρος. SEPT. Lev. 13, 41.

ἀναφαλάντωμα, ατος, τὸ, *bald forehead*. SEPT. Lev. 13, 42.

ἀναφάλας, ὁ, = ἀναφάλαντος. CEDR. I, 691, 11.

ἀναφέρω, *to offer*, as an *oblation*. SEPT. Lev. 6, 26 Ὁ ἱερεὺς ὁ ἀναφέρων αὐτὴν ἔδεται αὐτήν. CONST. APOST. 2, 57, 14 Μετὰ δὲ ταῦτα γενέσθω ἡ θυσία ἐστῶτος παντὸς τοῦ λαοῦ καὶ προσευχομένου ἡσύχως· καὶ ὅταν ἀνενεχθῇ, μεταλαμβάνετω ἐκάστη τάξις καθ' ἑαυτὴν τοῦ κυριακοῦ σώματος καὶ τοῦ τιμίου αἵματος. 2, 58, 2 Τὴν εὐχαριστίαν ἀνοῖσαι. 3, 20, 2 Μόνον τὸν μὲν πρεσβύτερον διδάσκειν, ἀναφέρειν, βαπτίζειν, εὐλογεῖν τὸν λαόν. ANC. 2 Ἄρτον ἢ ποτὴριον ἀναφέρειν. (See also ἀναφορά 1.)

2. *To mention*. PETR. ANT. 146 B. 147 A.

ἀναφορά, ἡ, ἡ, *offering, oblation*, with reference to the *holy Eucharist*. CAN. APOST. 3 Τῷ καιρῷ τῆς θείας ἀναφορᾶς, *At the time of the divine oblation*. CONST. APOST. 2, 59, 2 Θυσίας ἀναφορά, *The oblation of the sacrifice*; The holy Eucharist. 8, 11, 5 Κατὰ τὸν καιρὸν τῆς ἀναφορᾶς. APOCR. Liturg. Jacob. p. 73 Ἡ ἁγία ἀναφορά.

2. *Relatio, memorial, petition*. EPHES. 1093 C Ἀναφορά Νεστορίου καὶ τῶν σὺν αὐτῷ ἐπισκόπων πρὸς τοὺς βασιλεῖς. COD. AFR. Can. 47 Τὴν ἀναφορὰν ἡμῶν προθύμως εἰσδέξασθε. ANTEC. 1, 2, 6. CONST. III, 632 C.

3. *Report*, an official statement of facts. APOCR. Anaph. Pilat. titul. Ἀναφορά Πιλάτου. CYRILL. ALEX. Epist. 86 D? 90 C? PORPH. Adm. 211, 15. 222, 7. 230.

4. *Mention, naming*. CERUL. 140 C.

ἀναφορεύς, ἑως, ὁ, = ἀνάφορον. SEPT. Ex. 25, 14.

ἀναφορικός, ἡ, ὁ, (ἀναφέρω) *relative*, as applied to certain pronouns and pronominals. DION. THRAX in BEKKER. 636, 12. (See also ἀναποδοτικός, δεικτικός, ὁμοιωματικός.)

ἀναφωτίς, ἰδος, ἡ, (φῶς) *skylight*. EPIPH. II, 161 C Ἄνωθεν ἐκ τῶν δωματίων τὰς καλουμένας ἀναφωτίδας ἀνέωξεν.

ἀναχαλάω (χαλάω), *to relax, loosen*. POLYB. 6, 23, 11

Μὴ πρότερον τὸν δεσμὸν ἐν ταῖς χρεαῖς ἀναχασθῆναι.

ἀναχειροτόνησις, εως, ἡ, (χειροτονέω) *reordination*. COD. AFR. Can. 48.

ἀναχώρησις, εως, ἡ, *the being an anachorētēs*. EUAGR. SCITENS. in Cotelerius's Ecclesiae Graecae Monumenta, Vol. III, p. 79 B.

ἀναχωρητής, οὗ, ὁ, (ἀναχωρέω) *anchorite*. EPIPH. I, 291 B et alibi. EUAGR. SCITENS. 1224 A Τοῖς μὲν ἀναχωρηταῖς οἱ δαίμονες γυμνοὶ προσπαλαίουσιν. EPHES. 1605 B. NOVELL. 5, 3. NIC. II, 1288 C Ἀναχωρητῆς τῶν κοσμικῶν φροντίδων.

ἀναχωρητικός, ἡ, ὁ, *anchoretical*. APOPHTH. Gelas. 5.

QUIN. 41 Ἀναχωρητικὴ διαγωγή.

ἀναψηλαφάω, ἥσω, (ψηλαφάω) *retracto, to retract, revoke*.

ANTEC. 1, 6, 6 Ἀπαξ δὲ ἐὰν ἡ εὐλογος αἰτία ἐν κοινολίῳ λεχθῇ, εἴτε ἀληθὴς ἐστίν, εἴτε ψευδής, οὐκ ἀναψηλαφᾶται.

ἀνάψυξις, εως, ἡ, *respite*. SEPT. EX. 8, 15.

ἀνδραβάται, οἱ, *andrabatae?* LYD. 157, 18.

ἀνδραγαθίω, ἥσω, (ἀνῆρ, ἀγαθός) *to be or prove a brave man*. POLYB. 1, 45, 3. 3, 71, 10, et alibi.

ἀνδραγάζημα, ατος, τὸ, (ἀνδραγαθίω) *brave conduct*. POLYB. 1, 45, 3, as a various reading.

ἀνδράδελφος, ου, ὁ, (ἀνῆρ, ἀδελφός) *levir, husband's brother, δαῖρ, ἀνδρὸς ἀδελφός*. THEOPH. 703, 10. COMN. I, 166.

ἀνδρόγυνος, ον, *common to men and women*. CONST. APOST. 1, 9, 1 Ἀνδρόγυνον γυνὴ πιστὴ μὴ λουέσθω, sc. λουτρὸν, *Let not a Christian woman bathe with men*. (See also βαλανεῖον.)

2. Substantively. (a) Τὸ ἀνδρόγυνον, *man and wife; a married couple*. DAMASC. I, 617 D.

(b) In the plural, ἀνδρόγυνα, *men and women*, ἄνδρες καὶ γυναῖκες. EPIPH. I, 131 C.

ἀνδρόμηκον, ου, τὸ, (ἀνῆρ, μῆκος) *a man's height*. VIT. SAB. 358 A.

ἀνδρόπλουτος, ον, (ἀνῆρ, πλούτος) *rich in husbands, having many husbands*. PALLAD. Vit. Chrys. 14 E Χῆραι μὲν, ἀνδρόπλουτοι δέ.

\*ἀνδρόπορνος, ου, ὁ, (ἀνῆρ, πόρνος) *pathicus, καταπίγων*. THEOPOMPUS apud POLYB. 8, 11, 12.

ἀνεγκατέω, ἡσα, (ἀνά, ἔγκατα) *to rip open the bowels, ἀνετερίζω*. LEIMON. 54 Ἀνεγκάτησεν ἑαυτὸν, *He ripped open his own bowels*.

ἀνεθελασία, ας, ἡ, (ἐθέλω) *no-will, unwillingness; opposed to θέλσις*. DID. ALEX. 281 C Τῆς θελήσεως γὰρ καὶ τῆς ἀνεθελασίας καὶ πάσης ἐννοίας προτερεῖν ὃ τε γεννήσας θεὸς καὶ πατὴρ, τό τε ἀπαύγασμα τῆς δόξης αὐτοῦ ὁ υἱός. ἀνεθελῆτως, adv. *against one's own will; opposed to*

θελητῶς. DID. ALEX. 285 B Θελητῶς ὁ θεὸς ἀθάνατός ἐστιν καὶ ἀγαθός, ἢ ἀνεθελῆτως;

ἀνείκαστος, ον, (εἰκάζω) *that cannot be likened to anything*. APOCR. Act. Paul. et Thecl. p. 62.

ἀνειμι, *to ascend*. Οἱ ἀνιόντες, sc. συγγενεῖς, *the ascending relations, that is, πατὴρ μήτηρ, πάππος μάμμη, πρόπαππος προμάμμη, ἀπόπαππος ἀπομάμμη, and so on*. ANTEC. 3, 6 Ἡ μὲν τῶν ἀνιόντων καὶ κατιόντων συγγένεια ἀπὸ πρώτου ἀρχεται βαθμοῦ. (See also βαθμός, κάτειμι, πλάγιος.)

ἀνεκδιήγητος, ον, (ἐκδιηγέομαι) *indescribable, unutterable, unspeakable, ἀδιήγητος*. NT. 2 Cor. 9, 15 τῇ ἀνεκδιήγητῳ αὐτοῦ δωρεᾷ. CLEM. ROM. Epist. 1, 20 Ἀνεκδιήγητα κρίματα. 1, 49 Τὸ ὕψος, εἰς ὃ ἀνάγει ἡ ἀγάπη, ἀνεκδιήγητόν ἐστιν.

ἀνέκδοτος, ον, *unpublished, as a book*. DIOD. 1, 4.

ἀνεκλάλητος, ον, (ἐκλαλέω) *unspeakable, unutterable, inexpressible*. NT. 1 Pet. 1, 8 Χαρὰ ἀνεκλαλήτη. IGNAT. Ephes. 19 Τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν. IREN. 1, 14, 5 Διὰ τὸ ἀφώνους αὐτοὺς εἶναι, τουτέστιν ἀρρήτους καὶ ἀνεκλαλήτους.

ἀνέκλειπτος, ον, (ἐκλείπω) *never failing*. DIOD. 1, 36 Πλήθος εἰς ταριχείαν ἀνίησιν ἀνέκλειπτον.

ἀνεκφοίτητος, ον, (ἐκφοιτάω) *not having gone out*. METHOD. 356 B Τὸν σύνθρονον αὐτοῦ καὶ ἀνεκφοίτητον υἱόν.

ἀνεκφώνητος, ον, (ἐκφωνέω) *not pronounced, as a letter, silent*. THEODOS. 978 Πᾶσα γενικὴ ἰσοσυλλαβούσα τῇ εὐθείᾳ τὴν δοτικὴν ἔχει εἰς I ἀνεκφώνητον λήγουσαν μετὰ τοῦ φωνήεντος τῆς εὐθείας, ἢ μείζονος ἀντιστοίχου.

ἀνελέημων, ον, (ἐλεῆμων) *merciless, cruel*. SEPT. PROV. 5, 9.

ἀνέλευσις, εως, ἡ, (ἐλευσις) *ascension, ἄνοδος, ἀνάληψις*. JUST. Apol. 1, 26 Μετὰ τὴν ἀνέλευσιν τοῦ Χριστοῦ εἰς οὐρανόν.

ἀνελλιπῶς, adv. *unceasingly, perpetually, unfaillingly*. CLEM. ROM. Homil. 3, 35 Ἀνελλιπῶς βρύουσιν αἱ πηγαί.

ἀνέλπιστος, ον, (ἐλπίζω) *desperate*. APOPHTH. Gelas. 2 Ἀνέλπιστε τῶν ἀνθρώπων.

ἀνέμη, ης, ἡ, (ἄνεμος) *windle, a kind of reel*. APOPHTH. Macar. 3 Στρέφεται ὡς ἀνέμη.

ἄνεμος, ου, ὁ, *wind*. Κατ' ἄνεμον, *To the windward*.

ΓΕΩΡΟΝ. 2, 26 Τὴν ἄλω ἐφ' ὑψηλοῦ τόπου κατασκευάζειν χρὴ, ἵνα ἐτοίμως τὸν ἄνεμον ὑποδέξηται. Καὶ πρὸ πάντων παραφυλάττεσθαι δεῖ μὴ κατ' ἄνεμον τῶν οἰκημάτων ἢ τῶν παραδείσων τάττειν τὴν ἄλω. Οἱ γὰρ ἄνεμοι τὴν ἄχνην, τουτέστι τὰ λεπτὰ τῶν ἀχύρων, ἐπιφέροντες λεληθότως τοῖς ὀφθαλμοῖς τῶν ἀνθρώπων διακαίουσι τὰς κόρας. 5, 31, 1 Κατ' ἄνεμον τοῦ ἀμπελῶνος. 12, 2, 2 Μὴ κατὰ ἄνεμον τῶν ἀλωνίων κειμένων, ἵνα μὴ ὑπὸ τῆς ἄχνης φθιῇται τὰ φυτά. ἀνεμοφθορία, as, ἡ, (ἀνεμόφθορος) *damage done by the wind*. SEPT. Deut. 28, 22.

ἀνεμόφθορος, ου, (ἄνεμος, φθείρω) *blasted or injured by the wind*. SEPT. Gen. 41, 6 Ἐπὶ στάχυνες λεπτοὶ καὶ ἀνεμόφθοροι. PALLAD. Vit. Chrys. 56 E Ἐπὶ τὰς ἀνεμοφθόρους ἄγων χειροτονίας, *metaphorically*.

ἀνενδοιάσιμος, ὄν, *indubitable, ἀνενδοίαστος*. SCYL. 645.

ἀνενδοίαστος, ου, (ἐνδοιάω) *undoubted, indubitable, indisputable*. LUCIAN. Hermot. 67.

ἀνενδοιάστως, adv. of ἀνενδοίαστος, *undoubtedly, unhesitatingly*. CLEM. ROM. Homil. 2, 11 Τοῖς λοιποῖς τοῖς διδασκαλίαις αὐτοῦ λόγοις ἀνενδοιάστως ἔπεςθαι.

ἀεννόητος, ου, (ἐννοέω) *inconceivable*. IREN. 1, 11, 5. 1, 14, 1.

2. Actively, *imperitus, unacquainted with, ignorant of, not understanding*, μὴ ἐννοῶν. POLYB. 2, 35, 6 Ἀεννόητοι τῶν τοιούτων. 11, 8, 3 Πάντων ἦσαν τούτων ἀεννόητοι. DIOD. 1, 8 Τροφῆς δ' ἡμέρου παντελὺς ἀεννόητους.

ἀενόχλητος, ου, (ἐνοχλέω) *untroubled, undisturbed*. PETR. ALEX. 500 B.

ἀεντερίζω, ισα, (ἀνά, ἔντερον) *to rip open the bowels, ἀνεγκατέω*. MAL. 115, 16 Ὅστινα κρατήσας τῆς κόμης . . . ἀεντέρισεν.

ἀεξήγητος, ου, (ἐξηγέομαι) *inenarrabilis, inexpressible*. IREN. 4, 20, 5.

ἀεξιχνίαστος, ου, (ἐξιχνιάζω) *unsearchable, inscrutable*. SEPT. Job. 5, 9.

ἀέξοδος, ου, (ἔξοδος) *without the means of subsistence, poor*. ATHAN. I, 351 C. 380 D.

ἀεπάγγελτος, ου, (ἐπαγγέλλω) *not announced, begun without formal declaration*, as war, ἀκήρυκτος. POLYB. 4, 16, 4 Πολέμους ἀεπαγγέλτους φέροντες πολλοῖς.

ἀνεπαίσχυντος, ου, (ἐπαίσχυνομαι) *that need not be ashamed*.

NT. 2 Tim. 2, 15 Ἐργάτην ἀνεπαίσχυντον.

ἀνεπέκματος, ου, (ἐπεκτείνω) *not extended or increased*, as applied to nouns. DION. THRAX in BEKKER. 632, 10 Ὀνομάτων ἀνεπεκτάτων κατ' εὐθείαν καὶ ἐνικὴν πτώσιν.

ἀνεπιβούλευτος, ου, *not plotted against*. POLYB. 7, 8, 4 Διεφύλαξε δ' αὐτῷ τὴν ἀρχὴν ἀνεπιβούλευτον, *secure against plots*.

ἀνεπιγνώστως, adv. of ἀνεπίγνωστος, *imperceptibly*. POLYB. 18, 1, 16.

ἀνεπίγραφος, ου, (ἐπιγραφί) *having no inscription on it*. POLYB. 8, 33, 6 Ἐφῆκε διαρπάζειν τὰς τῶν Ῥωμαίων οἰκίας σύνθημα δοῦς πολεμίας νομίζειν τὰς ἀνεπιγράφους. DIOD. 1, 64 Ἡ δ' ἐλάττων [πυραμῖς] ἀνεπίγραφος μὲν ἐστὶ. STRAB. 2, 1, 23 Τιναὶ δὲ καὶ ἀνεπιγράφους καλεῖ, *unauthentic*? BASIL. III, 113 D, *without a superscription*, as a letter.

\*ἀνεπίγραφος, ου, Doric, = ἀνεπίγραφος. INSCR. 5774. 5775, I, 84.

ἀνεπικώλυτος, adv. of ἀνεπικώλυτος, *without hinderance*. DIOD. 2, 21.

ἀνεπιμιξία, as, ἡ, (ἀνεπίμικτος) *want of intercourse*. POLYB. 16, 29, 12 Τὴν ἀνεπιμιξίαν τῶν ἐθνῶν, *The want of intercourse with the nations*.

ἀνεπινότης, ου, (ἐπινεύω) *not acquainted with, ignorant of*. DIOD. 2, 59 Τῶν δὲ ἄλλων . . . ἀνεπινόητοι παντελῶς εἰσι.

ἀνεπισήμαντος, ου, (ἐπισημαίνω) *not marked, not noticeable*. POLYB. 5, 81, 3 Κατὰ δὲ τὴν ἐσθῆτα καὶ τὴν ἄλλην περικοπὴν ἀνεπισήματος. 11, 2, 1 Ὅν οὐκ ἄξιον ἀνεπισήμαντον παραλιπεῖν, *unnoticed*.

ἀνεπισκιαστός, ἡ, ὄν, (ἐπισκιάζω) *not obscure, clear*. EUS. Laud. Const. fin. Λαμπραῖς καὶ ἀνεπισκιασταῖς φωναῖς.

ἀνεπιστάβμεντος, ου, (ἐπισταβμέω) *exempt from billeting, in which soldiers cannot be billeted*. POLYB. 15, 24, 2.

ἀνεπίστατος, ου, (ἐπίστημι) *neglectful, careless, ἀπρονόητος*. POLYB. 5, 34, 4 Ἀνεπίστατον μὲν καὶ δυσέντευκτον αὐτὸν παρασκευάζων τοῖς περὶ τὴν αὐλήν.

ἀνεπιστάτως, adv. of ἀνεπίστατος, *neglectfully, carelessly*. POLYB. 1, 4, 4, et alibi.

ἀνεπίσχετος, ου, (ἐπέχω) *unrestrainable*. PLUT. I, 782 D.

ἀνεπισχέτως, adv. of ἀνεπίσχετος, *without check*. CLEM.

ROM. Homil. 4, 22 Ἀνεπισχέτως δυσχεραίνοντας.

ἀνευθρίασις, εως, ἡ, (ἐρυθρίασις) *shamelessness*. CEDR. II, 177, 14.

ἀνέσπερος, ον, (ἐσπέρα) *without evening, eveningless*.

Hence, *endless*. METHOD. 209 Α Ζωῆς χοραγός, Χριστέ τυγχάνεις. Χαίρει φῶς ἀνέσπερον. DID. ALEX. 808 Α. 917 D Ἡ ἀνέσπερος ἡμέρα, *The day of judgment*.

ἀνετάζω (ἐτάζω), *to investigate, or examine thoroughly*.

APOCR. Anaphor. Pilat. Α, 6 Τὸ τοῦτον ἀνετάσαι.

ἀνέτοιμος, ον, (ἔτοιμος) *not ready, unprepared*. POLYB. 12, 20, 6 Τί δ' ἀνετοιμότερον φάλαγγος ἐν μετώπῳ διαλυμένης καὶ διεστραμμένης ;

ἀνευ, *except*. PHOC. 230 Φυλακῆς ἀνευ. NOM. COTELLER. 272 Ἄνευ τὸ ὑπερευλογημένον σάββατον.

2. *Besides*. PROC. II, 282 12 Ἄνευ δὲ τούτων.

ἀνεψιός, οὔ, ὁ, *nephew, υἱὸς ἀδελφοῦ ἢ ἀδελφῆς*. MAL. 424, 20. PORPH. Adm. 187. NICET. 71, 25.

ἀνηκοῖα, as, (ἀήκοος) *disobedience*. CAN. APOST. 85.

ἀνήκοος, ον, *disobedient* ; opposed to ὑπήκοος. SEPT. Prov. 13, 1.

\*ἀνήλατος, ον, (ἐλαύνω) *not struck with a hammer* ; opposed to ἐλατός. ARISTOTEL. Meteorol. 4, 9, 17. SEPT. Job. 41, 15 Ἔστηκε δὲ ὥσπερ ἄκμων ἀνήλατος.

ἀνηλειψία, as, ἡ, *the being ἀνήλειπτος*. Hence, *squalor, squalidness*. POLYB. 3, 87, 2.

ἀνήλικος, (ἡλικία) *not of age, under age*. PORPH. Adm. 187, 6.

ἀνήλωμα, ατος, τὸ, = ἀνάλωμα. INSCR. 3137, 58.

ἀνησυχία, as, ἡ, (ἡσυχία) *uneasiness, inquietude*. COD. AFR. 65.

ἀνθολόγιον, ον, τὸ, *Anthologion*, a name given to an abridgment of the *μνηαῖα* (see *μνηαῖον*).

ἀνθομολογέομαι, *to give thanks*. SEPT. 1 Esdr. 8, 88. Ps. 78, 13 Ἀνθομολογήσόμεθα σοι.

ἀνθομολόγησις, εως, ἡ, (ἀνθομολογέομαι) *mutual agreement, compact*. POLYB. 32, 10, 12.

2. *Thanksgiving*. SEPT. 2 Esdr. 3, 11 Ἀπεκρίθησαν ἐν αἰνῷ καὶ ἀνθομολογήσει τῷ κυρίῳ.

ἀνθοῦσα, ης, ἡ, (ἀνθίω) *blooming*, an epithet applied to Constantinople. LYD. 86, 12 Ρώμη Φλώρα καὶ ἡ Κωνσταντινούπολις, ἤγουν ἀνθοῦσα. CHRON. 528, 18.

ἀνθρακίριος, ον, ὁ, (ἀνθραξ) = *carbuncular*. GLOSS.

ἀνθραξ, ακος, ὁ, *carbuncle*, a tumor. PROC. I, 254.

2. *The collier of the imperial palace?* THEOPH. 616 Νικήταν τὸν ἀνθρακα καὶ ἀρχοντα τοῦ τείχους. (Compare ἀργυρος, κανίκλειος.)

ἀνθρωπαρεσκέω, ἦσω, *to be ἀνθρωπάρεσκος, to seek to please men rather than God*. IGNAT. Rom. 2 Οὐ γὰρ θέλω ὑμᾶς ἀνθρωπαρεσκῆσαι, ἀλλὰ θεῷ ἀρέσαι.

ἀνθρωπάρεσκος, ον, (ἀνθρωπος, ἀρέσκω) *men-pleasing*, in a bad sense. NT. Ephes. 6, 6 Μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, *men-pleasers*.

ἀνθρωπογονία, as, ἡ, (γίγνομαι) *the creation of man*. JOSEPH. Apion. 1, 8. EUS. 1, 2, p. 5, 17, 26.

ἀνθρωπολατρεία, as, ἡ, (ἀνθρωπολάτρης) *man-worship*. CONST. III, 869 Α.

ἀνθρωπολάτρης, ον, ὁ, (λάτρης) *man-worshipper* ; one who believes that Christ was a mere (ψιλός) man. IGNAT. Trall. (interpol.) 11. GREG. NAZ. I, 742 C. CONST. (536), 1001 D Νεστόριος ὁ ἀνθρωπολάτρης. VIT. SAB. 318 Α.

ἀνθρωπολογέω, ἦσω, (ἀνθρωπος, λέγω) *to speak after the manner of men*. DID. ALEX. 816 C Ἔτερα ἀνθρωπολογηθέντα περὶ τοῦ ἀνεφίκτου θείου.

ἀνθρωπόμιμος, ον, (ἀνθρωπος, μιμέομαι) *man-imitating, having the form of a man*. PLUT. II, 1158 C. IGNAT. Antioch. (interpol.) 6 Ἀνθρωπόμιμοι πίθηκοι.

ἀνθρωπομορφιανός, οὔ, ὁ, = ἀνθρωπομορφίτης. SOCR. 6, 7, p. 321, 18. SOZ. 8, 12, p. 342.

ἀνθρωπομορφίτης, ον, ὁ, (ἀνθρωπόμορφος) *an anthropomorphite*. CYRILL. ALEX. VI, 363. CONST. III, 925 C. (Compare THEOD. III, 669 C Αὐδαῖος . . . ἀνθρωπεῖαν γὰρ ἔχειν μορφήν τὸ θεῖον ὑπέλαβεν.)

ἀνθρωπόμορφος, ον, (ἀνθρωπος, μορφή) *having a human form*. DIOD. II, 543, 27 Ἀγαλμα δὲ θεῶν τὸ σύνολον οὐ κατεσκεύασε διὰ τὸ μὴ νομίζειν ἀνθρωπόμορφον εἶναι τὸν θεόν. STRAB. 16, 2, 35 Οὐκ εὖ δὲ οὐδ' οἱ Ἕλληνες ἀνθρωπομόρφους [τοὺς θεοὺς] τυποῦντες. IGNAT. Smyrn. 4 Τῶν θηρίων τῶν ἀνθρωπομόρφων. IREN. 3, 11, 8. CYRILL. ALEX. VI, 363 B. SOCR. 6, 7 Πολλοὶ τῶν

ἀπλοϊκῶν ἀσκητῶν σωματικὸν καὶ ἀνθρωπόμορφον τὸν θεὸν εἶναι ἐβούλοντο. THEOD. IV, 241.

ἀνθρωπομόρφως, adv. of ἀνθρωπόμορφος. METHOD. 372 D Τὸ ἱλαστήριον ἐξ οὗ θεὸς ἐγνώσθη ἀνθρώποις ἀνθρωπομόρφως.

ἀνθρωποπλαστέω, ἦσω, (ἄνθρωπος, πλάσσω) to form or create men. METHOD. 49 C. 53 C Ἐνδον ἡμᾶς ἀοράτως ἀνθρωποπλαστεῖ.

ἄνθρωπος, ου, ὅ, ἡ, human being, man, woman.

Ἐξ ἀνθρώπων, equivalent to ἀπάνθρωπος, inhuman. EUS. 5, 1, p. 202 τὰς ἐξ ἀνθρώπων αἰκίας.

2. Man, in the sense of servant, attendant. MAL. 163, 15 Μετὰ τῶν ἰδίων ἀνθρώπων αὐτῆς. THEOPH. 602. PORPH. Adm. 73, 12. THEOPH. CONT. 375, 11, et alibi.

ἀνθρωπότης, ητος, ἡ, humanity, the human race, mankind. CLEM. ROM. Homil. 9, 19. 19, 21. METHOD. 41 A Τῆς ἀνθρωπότητος εἰς ἄπειρον κεχυμένης.

ἀνθυλλίς, ἴδος, ἡ. LEX. BOTAN. Ἀνθυλλίς, τὸ λευκάνθεμον.

ἀνθυπάγω, to bring under, to refer to, to class with. APOLLON. Conj. 480, 28 Τοῖς συνδέσμοις ἀνθυπάγονται.

ἀνθυπατεία, as, ἡ, (ἀνθυπατεύω) proconsulatus. NOVELL. 8, 1. 31, 1.

ἀνθυπατεύω, εὔσω, to be ἀνθύπατος. NT. Act. 18, 12 Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας.

ἀνθυπατιανός, ἡ, ὅν, proconsularis, proconsular. COD. AFR. 1252 C Ἀνθυπατιανῆς χώρας. Ibid. Can. 33. NOVELL. 30, 1, § α'. 30, 7, § β'.

ἀνθυπάτισσα, ης, ἡ, the wife of an ἀνθύπατος. PORPH. Cer. 67, 18.

ἀνθύπατος, ου, ὅ, (ἀντί, ὑπατος) proconsul. POLYB. 21, 8, 11. 28, 5, 6. DION. HAL. III, 1785. INSCR. 3902, b. 3935.

Adjectively, proconsular. DION. HAL. III, 1784 Ἐξουσία κοσμηθεὶς ἀνθυπάτω.

ἀνθυποφέρω (ὑποφέρω), to urge, advance against. DION. HAL. VI, 1121. CLEM. ROM. Homil. 1, 4 Πάλιν τε ἀνθυπέφερον λέγων, ἄλλ' οὐκ ἔστι ταῦτα.

ἀνθυποφορά, ἄς, ἡ, (ἀνθυποφέρω) reply to an objection. DION. HAL. VI, 1121, 5.

ἀνθυφαιρέω (ὑφαιρέω), to take away in return. SEPT.

Lev. 27, 18 Ἀνθυφαιρεθήσεται ἀπὸ τῆς συντιμήσεως αὐτοῦ.

ἀνθ' ὧν ἔνεκεν, for ἀνθ' ὧν alone. THEOPH. CONT. 139, 9.

ἀνιεραρχία, as, ἡ, (ιεραρχία) unhallowed hierarchy. THEOPH. CONT. 663 Ὁ ἀνίερος τῷ ἀνιέρῳ τὴν ἀνιεραρχίαν ἀνιέρως ἐπεσφραγίζετο.

ἀνίημι = ἀφίημι, which see. SEPT. Gen. 18, 24 οὐκ ἀνήσεις πάντα τὸν τόπον ἔνεκεν τῶν πενήκοντα δικαίων ; ἀνίκανος, ου, (ικανός) insatiabilis, that never says "Enough." EPICT. 4, 1, 106.

2. Unable, incapable. HELIOD. p. 97. PACH. II, 175, 22. (See also ικανός 2.)

ἀνικάντης, ητος, ἡ, (ἀνίκανος) incapacity. EPIPH. I, 2 B. ἀνιστορέω, ἦσω, to paint, as a picture, ιστορέω. THEOPH. CONT. 322, 11 Τὴν τῆς θεομήτορος εἰκόνα τὸν ἄσπορον υἱὸν ἐπωλένιον φέρουσιν ἀνιστόρησε. 332, 19 Ἐπὶ τῆς ὁροφῆς ἀνιστόρηται τὰ τοῦ βασιλέως Ἡράκλεια ἄθλα. CEDR. II, 238.

ἀνιστόρητος, ου, (ιστορέω) not having inquired into, unacquainted with. POLYB. 12, 3, 2 Ἀνιστόρητον γεγενῆαι περὶ τῶν κατὰ τὴν Λιβύην.

Ἄννα, ης, ἡ, Anna, the wife of Joakim and mother of the Virgin. APOCR. Proteuangel. passim.

ἄννις, ἡ, (annus?) grandmother, τίτην, μάμμη. HES. Ἄννις, μητρός ἢ πατρὸς μήτηρ.

ἄννῳνα = ἀννῳνα. NOVELL. 8, 2. ANTEC. 2, 11, 6.

ἄννουμῖνος or ἀνουμῖνος, ου, ὅ, = ἀδνόμιον, ἀδνούμιον. SUID. Ἄννουμῖνος, ἀπογραφὴ ὀνομάτων παρὰ Ῥωμαίοις. Οἱ δὲ Ἀδνούμιον φασιν.

ἄννῳνα, as, ἡ, annona, ἀννῳνα. LYD. 69, 17. 223, 13. CHRON. 540. THEOPH. 230, 19. BASILIC. 57, 7, 3.

ἀννωενύομαι (ἀννῳνα), annonam accipio, to receive an allowance of provisions. INSCR. 5128 Ἀννωενύομενοι καθ' ἐκάστην ἡμέραν ἄρτους σιτίους MB.

ἀνοδία, as, ἡ, the being ἀνοδος. Hence, places having no roads; commonly in the plural. POLYB. 3, 19, 7 Οἱ δὲ πλείους ἀνοδία κατὰ τῆς νήσου διεσπάρησαν, over places without roads. 4, 57, 8 Διανύσας ταῖς ἀνοδίαῖς τοὺς κρημνοὺς. 5, 13, 6 Ἀνοδία καὶ προτροπάδην συνέβη φυγεῖν.

ἄνοδος, ου, ἡ, (δόδος) = ἀνέλευσις, ἀνάληψις. JUST. Tryph.

82 Ἄνοδον τὴν εἰς οὐρανόν.

Ἄνόητοι, ων, οἱ, (ἀνόητος) = Ἄλογοι, a sect. EPIPH. I, 422 A.

ἀνοθεύτως, adv. of ἀνόθευτος. EPIPH. II, 161 B.

ἀνοίγω, to open, intransitive. PORPH. Cer. 601 Οὐκ ἤνοιγε δεῖλης τὸ παλάτιον.

Mid. ἀνοίγομαι, to open, neuter. PORPH. Adm. 75

Τοῦ καιροῦ ἀνοιγομένου, at the opening of the year; that is, in the spring.

ἀνοίκειος, ου, (οἰκείος) unlike, different. POLYB. 5, 96, 8 Οὐκ ἀνοίκειφ πράγματι περιπεπωκὼς τοῖς πολλάκις ὑπ' αὐτοῦ πραττομένοις.

2. Unbecoming, foreign to, out of place. POLYB.

6, 10, 1 Ἔστι γὰρ οὐκ ἀνοίκειος ὁ λόγος τῆς προθέσεως.

24, 5, 13 Ἀνοίκειον ὑπόθεσιν τῆς ἰδίας αἰρέσεως καὶ φύσεως.

ἀνομία, ας, ἡ, (οἶνος) abstinence from wine, δαυμία. EUS. Laud. CONST. 17, p. 771, 13.

ἀνοίξια, ων, τὰ, = ἀνοίξεις 1. EUKHOL.

ἀνοίξεις, εως, ἡ, plural αἱ ἀνοίξεις, the opening of a church for the first time after it has been consecrated. AMPHIL. 206 D. PORPH. Cer. 534, 12. BALSAM. ad Concil. VI, 31.

2. The reopening of a church, the restoration of the sacredness of a church that has been desecrated by heathens or heretics, or in which a death or birth has occurred. EUKHOL. p. 482 Εὐχὴ ἐπὶ ἀνοίξει ἐκκλησίας ἀπὸ αἱρετικῶν βεβηλωθείσης.

Ἀνόμοιοι, ων, οἱ, (ἀνόμοιος) Anomæans, a name given to the followers of Aëtius and Eunomius, who maintained that the Son was essentially unlike the Father. They are called also Ἀετιανοί, Εὐνομιανοί, and Ἐξουκόντιοι. ATHAN. I, 748 A Ὅτι παντελῶς ἀνόμοιός ἐστιν ὁ υἱὸς τῷ πατρί, say the Anomæans. 896 D Τοῖς λεγομένοις Ἀνομοίοις. CONST. I, 1 Εὐνομιανῶν, ἦτον Ἀνομοίων. EPIPH. 809 C. D. 912.

ἀνόμοιος, ου, unlike. In ecclesiastical writers, τὸ ἀνόμοιον, the being unlike the Father. DID. ALEX. 332 A Καὶ τὸ ἀσύγκριτον δὲ καὶ μείζον τῷ πατρὶ διὰ τὸ ἀγέννητον ἀπονέμουνσι· τῷ δὲ υἱῷ τὸ ἀνόμοιον, διὰ τὸ ἔχειν τὸ γεννητόν. BASIL. III, 4 A Φιλονεικοῦσι γὰρ ἀνομοίαν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος ἐπιδεικνύναι τὴν προφοράν . . .

ἔστι γὰρ τι αὐτοῖς παλαιὸν σόφισμα ὑπὸ Ἀετίου τοῦ προστάτου τῆς αἰρέσεως ταύτης ἐξευρεθέν. 82 C Οὔτε ὅμοιον οὔτε ἀνόμοιον λέγομεν τὸν υἱὸν τῷ πατρί. 90 C Τῆς νῦν περιβρῦλλουμένης ἀσεβείας, τῆς κατὰ τὸ ἀνόμοιον λέγω, οὗτός ἐστιν [ὁ Διονύσιος], ὅσα γε ἡμεῖς ἴσμεν, ὁ πρῶτος ἀνθρώποις τὰ σπέρματα παρασχών. EPIPH. 914 B. THEOD. IV, 235 C. SOCR. 2, 20, p. 104, 26. 31.

ἀνομολογέω, ἦσω, (ὁμολογέω) to acknowledge, to recognize as canonical; used with reference to the canonical books of the New Testament. EUS. 3, 38 Ἐν τῇ ἀνομολογουμένῃ παρὰ πᾶσιν, sc. ἐπιστολῇ.

ἀνομοούσιος, ου, νοὶ ὁμοούσιος. PTOLEM. GNOST. p. 936.

ἀνόρθωσις, εως, ἡ, (ἀνορθώω) a setting upright again, restoration. POLYB. 15, 20, 5, changed by Casaubon into ἐπανόρθωσιν.

ἀνουμῖνος, see ἀνουμῖνος, ἀδνούμιον.

ἀνούσιος, α, ου, (ἀν-, οὐσία) unsubstantial, having no essence, an epithet applied to the Deep (Βυθός) of the Gnostics. IREN. 1, 14, 1 Τὸ πρῶτον ὁ πατήρ ὤδινεν ὁ ἀνευνόητος καὶ ἀνούσιος, ὁ μήτε ἄρρεν μήτε θῆλυ. (Compare HIPPOL. 243 Θεὸς ὁ τούτων αἴτιος πάντων ὁ οὐκ ὦν.)

ἀνοχή, ἡς, ἡ, a holding back, withholding. GEOPON. 1, 12, 18 Ἀνοχὴ ὑδάτων, drought.

ἀνταίρω, to resist, revolt, rebel. JUST. Apol. 1, 16. PORPH. Adm. 269, 20.

ἀνταπόδομα, ατος, τὸ, (ἀνταποδίδωμι) requital. SEPT. Gen. 50, 15 Ἀνταπόδομα ἀνταποδῶ ἡμῖν πάντα τὰ κακά. Ps. 27, 4 Ἀπόδος τὸ ἀνταπόδομα αὐτῶν αὐτοῖς, Give them according to their deserts.

ἀνταπόδοσις, εως, ἡ, a turning back, change of direction. POLYB. 4, 43, 5 Ἐκείθεν δὲ πάλιν, οἷον ἐξ ὑποστροφῆς, τὴν ἀνταπόδοσιν ποιεῖται πρὸς τὰ περὶ τὰς Ἑστίας ἄκρα καλούμενα τῆς Εὐρώπης.

Metaphorically. POLYB. 5, 30, 6 Ἐξ ἀμφοῖν δὲ τῆς τοιαύτης ἀνταποδόσεως γιγνομένης, ἐπὶ τὸ χεῖρον προῦβαινε τὰ πράγματα. 27, 2, 4 Ταχεῖαν ἕκαστα τὰ πράγματα ἐλάμβανε τὴν ἀνταπόδοσιν.

ἀνταποδότης, ου, ὁ, (ἀνταποδίδωμι) requiter. BARN. 19 Ὁ τοῦ μισθοῦ καλὸς ἀνταποδότης.

ἀνταποδοτικός, ἡ, ὄν, (ἀνταπόδοσις) in grammar, = ἀναφορικός. DIOD. THRAX in BEKKER. 636, 13.

ἀνταποκρίνω (ἀποκρίνω), *to judge, to consider.* THEOPH. CONT. 190, 18 Ἀνταποκρίνας καὶ ἄλογον τὸ οἰκείον δοῦναι.

Middle, ἀνταποκρίνομαι, *to reply.* SEPT. Job. 16, 8

Κατὰ πρόσωπόν μου ἀνταπεκρίθη.

ἀνταπόκρισις, εως, ἡ, (ἀνταποκρίνομαι) *reply.* SEPT. Job.

13, 22 Λαλήσεις, ἐγὼ δέ σοι δώσω ἀνταπόκρισιν.

ἀνταποστέλλω (ἀποστέλλω), *to send in the place of.* POLYB. 22, 26, 22 Ὅμηρους δὲ Κ' διδόντω Ἀντίοχος δὲ ἐτῶν τριῶν ἄλλους ἀνταποστέλλων.

ἀνταρσία, as, ἡ, (ἀνταίρω) *rebellatio, rebellion, revolt, insurrection.* THEOPH. 145. 278, 16, et alibi. GLOSS. Ἀνταρσία, *rebellatio.*

ἀνταρσις, εως, ἡ, = ἀνταρσία. ALEX. LYC. 417 B Τὴν τῆς ὕλης κατὰ τοῦ θεοῦ ἀνταρσιν.

ἀντάρτης, ου, ὁ, (ἀνταίρω) *rebellio, rebel, revolter.* COD. AFR. 53, p. 1290 D. PALLAD. 167 B. CONST. (536), 1181 A Ἀντάρτης τῆς τριάδος, *A rebel against the Triad.*

ἀντεγκύκλιον, ου, τὸ, (ἐγκύκλιον) *counter-circular.* EU-AGR. 3, 7.

ἀντεικόνισμα, ατος, τὸ, (εἰκονίζω) *likeness.* MAL. 36, 16.

ἀντεκίνσωρ, ωρος, ὁ, *antecessor, ἀντιγραφεύς.* LYD. 220, 16. (See also ἀντικένσωρ, ἀντικήνσωρ.)

ἀντελίνα, as, ἡ, *antellina, the breast-strap of a horse, στηθιστήρ.* MAURIC. 2, 2. GLOSS. Στηθιστήρ, *antellina.*

ἀντελλογέω (ἐλλογέω), *compenso, penso, to compensate.* GLOSS. Ἀντελλογεῖ, *compensat, pensat.*

ἀντελλογισμός, ου, ὁ, (ἀντελλογίζω) *compensatio, compensation.* GLOSS.

ἀντέλλογος, ου, ὁ, = ἀντελλογισμός. GLOSS.

ἀντεμφαίνω (ἐμφαίνω), *to oppose anything to a statement or to an opinion.* POLYB. 18, 11, 12 Χάρυν τοῦ μηδὲν ἀντεμφαίνειν ταῖς ἡμετέραις ἀποφάσεσιν.

ἀντενέδρα, as, ἡ, (ἐνέδρα) *counter-ambuscade.* POLYB. 1, 57, 3. 7, 15, 1.

ἀντενεχυριάζω (ἀντενέχυρον), *reperigno, to replevy?* GLOSS. ἀντενέχυρον, ου, τὸ, (ἐνέχυρον) *counter-pledge.* GLOSS. Ἀντενέχυρον, *obses.*

ἀντεξάγω (ἐξάγω), *to lead out against.* POLYB. 2, 18, 6 Οὐκ ἐτόλμησαν ἀντεξαγαγεῖν Ρωμαῖοι τὰ στρατόπεδα.

Intransitive, *to march out against.* POLYB. 3, 66, 11 Οὐδενὸς δὲ σφίσιν ἀντεξάγοντος.

ἀντεξετάζω. Mid. ἀντεξετάζομαι, *to measure one's strength with, to contend or dispute with.* CLEM. HOMIL. 4, 5 Μὴ πειρᾶσθαι ἀντεξετάζεσθαι τῷ Σίμωνι.

ἀντεπαρίω (ἐπαρίω), *to partake of.* EUS. LAUD. CONST. 14, p. 761, 33 τῆς δ' ἐκ τοῦ θνητοῦ μετουσίας μὴ ἀντεπαρύμενος, incorrectly edited ἀντεπαρούμενος.

ἀντέπαρχος, ου, ὁ, (ἐπαρχος) *sub-praefectus, vice-prefect.* GLOSS.

ἀντεπερώτησις, εως, ἡ, (ἐπερωτάω) *a question by way of answer.* IREN. 1, 20, 2.

ἀντεπιγράφω (ἀντεπιγράφω), *to claim, to arrogate to one's self.* POLYB. 18, 17, 2 Δυσχερῶς δ' ἔφερε καὶ τὴν ἀλαζονείαν αὐτῶν [τῶν Αἰτωλῶν], θεωρῶν ἀντεπιγραφόμενους ἐπὶ τὸ νίκημα, καὶ πληροῦντας τὴν Ἑλλάδα τῆς αὐτῶν ἀνδραγαθίας.

ἀντεπισκώπτω (ἐπισκώπτω) *to joke, cast jokes at, transitive.* POLYB. 17, 7, 5 Ἀντεπισκῶψαι τὸν Φίλιππον.

ἀντιβαδιάζω, meaning uncertain. LEG. HOMER. 101.

ἀντιβάλλω, *to address, to speak.* NT. Luc. 24, 17 Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους;

2. *To collate, as two copies of the same book.* CONST. III, 793 B.

ἀντιβασιλεύς, εως, ὁ, (βασιλεύς) *interrex, regent.* DION. HAL. III, 1936.

ἀντιβιβλον, ου, τὸ, (βιβλος) *libellus responsionis.* NOVELL. 53, 3, § β'.

ἀντιβολή, ἧς, ἡ, *collation, as of two copies of the same book.* CONST. III, 769 A.

2. *Discourse, discussion.* APOLLON. Conj. 479, 26 Σχολικὴν ἀντιβολήν.

ἀντιγραφή, ἧς, ἡ, (ἀντιγράφω) *a transcribing, transcription.* DION. HAL. II, 793, 11.

2. *Rescriptum, rescript.* ANTEC. 1, 2, 6 Ἀντιγραφή βασιλέως πρὸς ἄρχοντος ἀναφοράν. BASILIC. 2, 6, 7 Βασιλικαὶ ἀντιγραφαί.

ἀντιγράφω, ἀψω, *rescribo, to give an answer or a decision in matters of law.* ANTEC. 1, 2, 6, p. 19 Ἀναγνοὺς τὸ ἀνενεχθὲν ὁ βασιλεὺς ἀντέγραψε τὸν ἀδελφὸν τοῦ τελευτήσαντος προτιμηθῆναι.

ἀντιδηλώω, ὥσω, (δηλώω) *to inform in return.* PORPH.



Adm. 201 Ἀπεδήλωσαν τὸν κύριον Ῥωμανὸν καὶ τὴν βασιλείαν ἡμῶν.

ἀντιδιαστολή, ἥς, ἥ, (ἀντιδιαστέλλω) *contradistinction*.

PORPH. Them. 19, 14 Πάντας τοὺς Καππαδόκας . . .

Ἡρόδοτος Λευκοσύρους καλεῖ πρὸς ἀντιδιαστολὴν τῶν Σύρων τῶν ἐπέκεινα τοῦ Ταύρου, *in contradistinction to the Syrians beyond the Taurus*.

Ἀντιδοκομαριανῖται, ὧν, οἱ, (ἀντίδικος, Μαρία) *The opponents of the Virgin Mary*, certain heretics who maintained that Mary, after the birth of Christ, was the wife of Joseph. EPIPH. I, 1033 C seq. (See also ἀειπάρθενος.)

ἀντιδοξέω, ἦσω, (ἀντιδοξος) *to be of a contrary opinion, to differ in opinion* from any one. POLYB. 2, 56, 1 Ἐν πολλοῖς ἀντιδοξῶν καὶ τὰναντία γράφων αὐτῷ. 16, 14, 4 Ἡμῶν ἀντιδοξούντων πρὸς αὐτούς. DIOD. 2, 29, p. 143, 65 Ἀλλήλοις ἀντιδοξοῦντες.

ἀντίδοτος, ον, (ἀντιδίδωμι) *given in return; given as a remedy*.

Substantively, ἀντίδοτος, *antidote*. IGNAT. Ephes.

20 Ἐνα ἄρτον κλώντες, ὅς ἐστιν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν.

ἀντίδρασις, εως, ἥ, (ἀντιδράω) *retaliation*. THEOPH. 418, 20.

ἀντιδυσωπέω (δυσωπέω), *to beg in return*. EUS. V. C. 4, 36.

ἀντίδωρον, ου, τὸ, (δῶρον) *return gift, present in return*.

THEOPH. 134 Ὁ δὲ ἀρχιεπίσκοπος ἀντίδωρον ἀπέστειλεν λείψανον τῆς δεξιᾶς χειρὸς τοῦ πρωτομάρτυρος Στεφάνου.

ἀντίζηλος, ου, ὁ, (ζῆλος) *rival, opponent*. MARTYR. POLYC. 17, applied to Satan.

ἀντίθεος, ον, (θεός) *god-opposing*. JUST. Quaest. et Respons. ad Orthod. 108.

ἀντικατάστασις, εως, ἥ, (ἀντικαθίστημι) *opposition*, as to a statement. POLYB. 4, 47, 4.

ἀντικείμενος, ου, ὁ, (ἀντικείμεναι) *opposing, adverse*. APOCR. Act. Philipp. 38 Τὸν ποιητὸν δράκοντα τὸν ἀντικείμενον ἡμῖν. PTOLEM. Gnost. p. 922 Τοῦ ἀντικείμενου φθοροποιῶ διαβόλου. MARTYR. POLYC. 17 Ὁ δὲ ἀντίζηλος καὶ βάσκανος καὶ ποιητὸς, ὁ ἀντικείμενος τῷ γένει τῶν δικαίων, namely, the Devil.

Substantively, *the adversary*, in the sense of *Satan*,

*the Devil*, that is, *the great Devil*. CONST. APOST. 3, 7, 1. 3, 12, 1. PTOLEM. Gnost. p. 935. DID. ALEX. 1100 B. (See also ἀντίπαλος.)

ἀντικένσωρ, ωρος, ὁ, = ἀντικήνσωρ. HES. Ἀντικήνσωρ, ὁ τοὺς νόμους μεμαθηκώς (say rather νομοδιδάσκαλος).

2. Quartermaster, μήνσωρ, μίνσωρ, μινσωράτωρ. MAURIC. 1, 3. 9. 2, 11. 7, 17. LEO. 4, 23.

ἀντικέφαλον, ου, τὸ, (κεφαλή) *occiput*. LYD. 74, 17.

ἀντικήνσωρ, ορος, ὁ, *legis doctor, teacher of law*, ἀντικένσωρ, νομοδιδάσκαλος. NIL. Epist. 1, 192 incorrectly written ἀντικήνσορι. ANTEC. Prooem. 3. (See also ἀντεκήνσωρ.)

ἀντικινέομαι (κινέω), *to move against*, intransitive. POLYB. 2, 66, 3 Διὰ τὸ πρὸς πᾶν ἐτοιμῶς ἀντικινεῖσθαι τὸν ἑκλεομένην.

ἀντικοσμητεύω, εὔσω, *to be an anticoσμητής*. INSCR. 271.

ἀντικοσμητής, οὔ, ὁ, *vice-κοσμητής* 1. INSCR. 272, B.

ἀντικουάριος, ου, ὁ, *antiquarius, calligraphos*. LYD. 12, 16.

ἀντικρίνω (κρίνω), middle ἀντικρίνομαι equivalent to ἀποκρίνομαι? SEPT. JOB. 11, 3 Μὴ πολὺς ἐν ῥήμασι γίνου, οὐ γὰρ ἐστὶν ὁ ἀντικρινόμενός σοι.

ἀντιλήπτωρ, ορος, ὁ, (ἀντιλαμβάνομαι) *protector*. SEPT. 2 Reg. 22, 3.

ἀντιμεταλλεύω (μεταλλεύω), *to countermine*. POLYB. 1, 42, 12. 16, 31, 8 Ἀντιμεταλλεύειν τοῖς πολεμίοις.

ἀντιμιμέομαι, ἦσομαι, (μιμέομαι) *to imitate closely, to ape*. IGNAT. Ephes. 10 Μὴ σπουδάζοντες ἀντιμιμήσασθαι αὐτούς.

ἀντιμίνσιον, ου, τὸ, (ἀντί, mensa) *a substitute for a holy table*, a portable holy table, different from a regular ἁγία τράπεζα. THEOPH. 697, v. I. ἀντιμίνσιον.

2. *A consecrated cloth*, which, being spread on the table of a church that has not been consecrated, converts that table, while it remains on it, into a regular holy table. NIC. CONST. Can. 1. BALSAM. ad Concil. VI, 31.

3. *A table* standing before a court of justice. SUID. Ἀντιμίνσιον, παρὰ Ῥωμαίοις τράπεζα πρὸ τοῦ δικαστηρίου. [Doubtful.]

ἀντιμισθία, ας, ἥ, (ἀντίμισθος) *requital, reward*. NT. Rom. 1, 27. 2 Cor. 6, 13. CLEM. ROM. Epist. 2, 1 Μισθὸν ἀντιμισθίας = ἀντιμισθίαν.

ἀντιμίσιον = ἀντιμίνσιον. PORPH. Cer. 66 bis.

ἀντιμίσσιον = ἀντιμίνσιον. THEOPH. 697; as a various reading.

Ἀντινεία, ὧν, τὰ, (Ἀντινοῦς) *games celebrated in honor of Antinus*. INSCR. 248.

ἀντινώτος, ὄν, (νώτος) *back to back*. DIOD. 2, 54, p. 167,

35 Ἀντικαθημένους ἀλλήλοις ἀντινώτους.

Ἀντιοχιστής, οὗ, ὁ, (Ἀντίοχος) *partisan of Antiochus*. POLYB. 21, 4, 2.

ἀντίπαλος, οὗ, ὁ, *the adversary*, applied to Satan. APOCR. Act. Philipp. 38. (See also ἀντικείμενος.)

ἀντιπαγωγή, ἥς, ἡ, (ἀντιπαράγω) *march? movement?* POLYB. 9, 3, 10. 11, 18, 2.

2. *Opposition, hostility*. POLYB. 10, 37, 2. 17,

14, 13 Τῆς πρὸς Φίλιππον ἀντιπαγωγῆς.

ἀντιπαράκειμαι (παράκειμαι), *to lie opposite, to be situated opposite*. POLYB. 3, 37, 7 Ταύταις ἀμφοτέραις ὡς πρὸς τὰς ἄρκτους ἀντιπαράκειται.

ἀντιπαράκλησις, ἑως, ἡ, (παράκλησις) *exhortation in return*. POLYB. 11, 12, 2.

ἀντιπαράλλάσσω (παράλλάσσω), *changed, inverted*. APOCR. Act. Philipp. 34 Μὴ οὖν ὁμοιωθῆτε τῷ ἀντιπαρηλλαγμένῳ τύπῳ.

ἀντιπαπορεύομαι (παπορεύομαι), *to march along side of, ἀντιπάρειμι*. POLYB. 5, 7, 11 Δεξιῶν δὲ παρὰ πλάγια τῶν Θρακῶν καὶ ψιλῶν ἀντιπαπορευομένων ταῖς χώραις.

ἀντιπαράτορα or ἀντιπαράτωρα, ἡ, (ante, paratura) *decoration*. SUID. Ἀντιπαράτορα, ἀντικόσμησις, ἡ ἄλλη εὐπρέπεια· παράτον γὰρ ἡ παρασκευὴ παρὰ Ῥωμαίοις. Id. Παράτον . . . ἐξ οὗ καὶ ἀντιπαράτωρα, ἡ κόσμησις, ἡ ἄλλη εὐπρέπεια.

ἀντίπασχα or ἀντιπάσχα, τὸ, indeclinable, (ἀντί, πάσχα) *the week immediately following Easter-week*. PORPH. Cer. 52 Ἡ κυριακὴ τοῦ ἀντιπάσχα, *Quasimodo, Low-Sunday*, the next Sunday after Easter. CEDR. II, 539 Ἡ τρίτῃ τοῦ ἀντιπάσχα, *The Tuesday next after Low-Sunday*. (See also Θωμάς 1.)

ἀντιπάσχω, *to be of opposite nature*. POLYB. 34, 9, 5 Ταῖς παλιρροῖαις τῆς θαλάσσης ἀντιπαθεῖν.

ἀντίπερα or ἀντιπέραν, *right opposite*. POLYB. 9, 41, 11 Κατ' ἀντιπέραν τῆς τῶν Θρονιένων χώρας. PORPH. Adm. 177, 17 Δίστρας ἀντίπερα ἡ Πατζινακία παρέρχεται.

2. *Adjectively, opposite*. POLYB. 1, 17, 4 Ἡ ἀντίπερα χώρα. 3, 43, 1 Ἐπὶ τοὺς ἀντίπερα βαρβάρους. 5, 48, 4 Ἡ ἀντίπερα στρατοπεδεῖα.

ἀντιπεράω, ἄσω, (περάω) *to go across, to cross*. CHRON. 722, 17. PORPH. Adm. 244, 20 Κωλύων Σαρμάτας ἀντιπερᾶσαι τὸν Ἄλυν.

ἀντιπεριάγω (περιάγω), *to turn round against*. POLYB. 1, 22, 8 Ἀφίεσαν ἐπὶ τὸ κατὰστρομα τῆς ἀλλοτρίας νεώς, ποτὲ μὲν κατὰ πρόωρον, ποτὲ δ' ἀντιπεριάγοντες κατὰ τὰς ἐκ τῶν πλαγιῶν προσπιπτούσας ἐμβολὰς.

ἀντιπερίσπασμα, ατος, τὸ, (ἀντιπερισπάω) *diversion*, in military language. POLYB. 3, 106, 6 Ποιεῖν ἀντιπερίσπασμα τοῖς Κελτοῖς τοῖς μετ' Ἀννίβου στρατευομένοις.

ἀντιπίπτω, *to go against, to oppose, resist*. SEPT. Num. 27, 14 Ἐν τῷ ἀντιπίπτειν τὴν συναγωγὴν ἀγιάσαι με. POLYB. 16, 2, 1 Τῶν μὲν κατὰ τὴν πολιορκίαν ἀντιπιπτόντων αὐτῷ. 22, 5, 6 Πρὸς τοῦτον αὐτοῖς ἀντιπεπτωκέναι τὴν φύσιν τῶν πραγμάτων.

ἀντίπλοια, ας, ἡ, (ἀντιπλέω) *a sailing against the wind*. POLYB. 6, 10, 7.

ἀντίπνοια, ας, ἡ, (ἀντίπνοος) *contrary wind*. CLEM. ROM. Homil. p. 20, 5.

ἀντιπολιτεύομαι (πολιτεύομαι), *to be politically opposed to any one*.

Οἱ ἀντιπολιτευόμενοι, *political opponents*. POLYB. 1, 8, 4, et alibi.

ἀντίπραξις, ἑως, ἡ, (ἀντιπράσσω) *counteraction, opposition, resistance*. POLYB. 6, 17, 8 Τὰς ἀντιπράξεις τῶν τῆς συγκλήτου βουλευμάτων. 10, 13, 8 Τῆς ἐκ τῶν ἀμνημονῶν ἀντιπράξεως.

\*ἀντιπυνθάνομαι (πυνθάνομαι), *to inquire in return*. XEN. Hell. 3, 4, 10, as a various reading. CLEM. ROM. Homil. 2, 39 Περὶ αὐτῶν ἀντιπυνθανόμενοι.

ἀντιπυρσεύω (πυρσεύω), *to return signals, by beacons (fires, smoke)*. POLYB. 8, 30, 3.

ἀντίρρησις, ἑως, ἡ, (ρῆσις) *a gainsaying, contradiction, controversy, dispute, debate*. POLYB. 2, 7, 7. 18, 25, 7. 23, 10, 6. DIOD. 1, 40.

2. *Reply*. APOLLON. Conj. 480, 17.

ἀντίσιγμα, τὸ, (σίγμα) *antisigma, inverted sigma*, a name applied to the critical mark  $\oslash$  C. DIOG. LAERT. 3, 66. PRISCIAN. 1, 42.

ἀντίσπασμα, ατος, τὸ, (ἀντισπάω) *a drawing away from an object, drawing off, diversion*. POLYB. 2, 18, 3.

ἀντίστασις, εως, ἡ, *opposition, resistance*. PLUT. I, 274 B Πᾶσαν ὁμαλῶς τύχης ἀντίστασιν, *adverse fortune*.

ἀντιστατικός, ἡ, ὄν, (ἀντιστάτης) *opposing, hostile*. METHOD. 400 A Τὰς ἀντιστατικὰς ἀμυδρῶσαι φύσεις τῶν δαιμόνων.

ἀντιστράτηγος, ου, ὁ, (στρατηγός) *lieutenant-general*. POLYB. 15, 4, 1, et alibi.

Also, *propraetor*. INSCR. 4011 Ἀντιστράτηγον Βελγικῆς.

ἀντιστρατοπεδεία, as, ἡ, (ἀντιστρατοπεδεύω) *an encamping opposite*. POLYB. 3, 101, 8.

ἀντισυζυγία, as, ἡ, (συζυγία) *combination of contraries, combination of opposite qualities*. CLEM. ROM. Homil. 3, 33.

ἀντισύναξις, εως, ἡ, (σύναξις) *counter-meeting, a schismatic meeting*. THEOD. III, 715 C.

ἀντιτυπία, as, ἡ, (ἀντίτυπος) *reaction, resistance, repulsion*. CLEM. ROM. Homil. 17, 11 Πῶς δὲ καὶ εἴχεται τις οὐκ ἔχων πρὸς τίνα καταφύγη; εἰς τίνα ἐρείσῃ; Ἀντιτυπίαν γὰρ οὐκ ἔχων εἰς κενὸν ἐκβαρύνεται. SUID. Ἀντιτυπῆσαι . . . Ἀντιτυπία, ἐναντίωσις, σκληρότης.

Tropically. DION. HAL. V, 141.

ἀντίτυπος, ον, *antitypical*, with reference to the sacred elements. CONST. APOST. 5, 14, 4 Παραδούς δὲ ἡμῖν ἀντίτυπα μυστήρια τοῦ τιμίου σώματος αὐτοῦ καὶ αἵματος, *the representative mysteries of his precious body and blood*.

Substantively, τὸ ἀντίτυπον, *antitype*, applied to the sacred elements. CONST. APOST. 7, 25, 1 Τοῦ τιμίου αἵματος Ἰησοῦ Χριστοῦ τοῦ ἐκχυθέντος ὑπὲρ ἡμῶν, καὶ τοῦ τιμίου σώματος, οὗ καὶ ἀντίτυπα ταῦτα ἐπιτελοῦμεν, *of which we celebrate these representatives*. IREN. Frag. 38 Ἡ προσφορά τῆς εὐχαριστίας οὐκ ἔστι σαρκική, ἀλλὰ πνευματική . . . ἵνα οἱ μεταλαβόντες τούτων τῶν ἀντιτύπων τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τῆς ζωῆς αἰωνίου τύχωσιν. MACAR. 164 A Ἐν τῇ ἐκκλησίᾳ προσφέρεται ἄρτος καὶ οἶνος ἀντίτυπον τῆς σαρκὸς αὐτοῦ καὶ τοῦ αἵματος· καὶ οἱ μεταλαμβάνοντες ἐκ τοῦ φαινομένου ἄρτου πνευματικῶς τὴν σάρκα τοῦ κυρίου ἐσθίουσι. GREG. NAZ. I, 187 A Τῶν ἀντιτύπων τοῦ τιμίου σώματος, ἡ τοῦ αἵματος. (See

also αἶμα, ἀναίμακτος, ἄρτος, οἶνος, σύμβολον, σῶμα, and compare GREG. NAZ. I, 273 C Τὴν τράπεζαν ταύτην, ἣ κοινῇ πρόσκειμεν, καὶ τοὺς τύπους τῆς ἐμῆς σωτηρίας, οὓς ἀπὸ τοῦ αὐτοῦ τελῶ στόματος.

In the fifth century it was heresy to deny that the sacramental elements were the real body of Christ. APOPHTH. Daniel 7 Οὐκ ἔστι φύσει ὁ ἄρτος ὃν λαμβάνομεν σῶμα Χριστοῦ ἀλλ' ἀντίτυπον: said by a heretic.)

ἀντιφιλοδοξία (φιλοδοξέω), *to vie with any one in ambition*. POLYB. 1, 40, 11 Ἀντιφιλοδοξοῦντες οἱ τῶν ἐλεφάντων ἐπιστάται πρὸς τὸν Ἀσδρούβαν.

ἀντιφιλονεικία (φιλονεικέω), *to oppose*, POLYB. 3, 103, 7 Πρὸς πάντα ἀντιφιλονεικοῦντα. 32, 7, 16 Χάριν τοῦ πρὸς μηδὲν ἀντιφιλονεικεῖν τῇ συγκλήτῳ.

ἀντιφονεῖω, εὔσω, (φονεῖω) *to murder in return*. PTOLEM. GHOST. p. 930 Προστάξας τὸν φονέα ἀντιφονεῖσθαι.

ἀντιφωνέω, ἦσω, *to become surety for another*. NOVELL. 4, 1. THEOPH. 696, 18 Ἀντιφώνησον ἡμᾶς, νιὲ τοῦ θεοῦ, ὅτι ἐκ τῆς χειρὸς σου παραλαμβάνομεν τὸν κύριον Κωνσταντῖνον εἰς βασιλεία τοῦ φυλάττειν αὐτόν. GLOSS. Ἀντιφωνῶ, *constituo*.

ἀντιφώνησις, εως, ἡ, (ἀντιφωνέω) *the becoming surety for another*. NOVELL. 4, 1, § γ'. GLOSS. Ἀντιφώνησις, *pecunia constituta, oraculum*.

ἀντιφωνητής, οὔ, ὁ, (ἀντιφωνέω) *surety, bondsman, bail*. NOVELL. 4, 1. 99, Prooem.

ἀντιφωνικῶς (ἀντίφωνον), *adv. antiphonically*. PORPH. Cer. 366, 8.

ἀντίφωνος, ον, *responsive to, antiphonic*. SOCR. 6, 8, p. 322, 31 Ἀντίφωνοι ὕμνοι. SOZ. 8, 8. titul. Ἀντιφώνων ψδδων.

Substantively. (a) Τὸ ἀντίφωνον, *an antiphon*. EPHES. 1284 C. E. SOZ. 8, 8 Τὸν τῶν ἀντιφώνων τρόπον.

(b) Τὸ ἀντίφωνον, in the RITUAL, *a system of antiphonic Troparia*. See ἀναβαθμοί (b).

(c) Τὸ ἀντίφωνον, in the RITUAL, *a system of verses from the Psalms, accompanied by a refrain (burden, chorus)*. The communion-service (ἡ λειτουργία) has three ἀντίφωνα. They are chanted before the μικρὰ

εἰσοδος (see εἴσοδος). We subjoin the third ἀντίφωνον (chanted to the second authentic mood) :

First verse : Δεῦτε ἀγαλλιασώμεθα τῷ κυρίῳ, ἀλαλάζωμεν τῷ θεῷ τῷ σωτῇρι ἡμῶν.

Chorus : Σῶσον ἡμᾶς, νιὲ θεοῦ, ὁ ἐν ἀγίοις θαυμαστός, ψάλλοντάς σοι ἀλληλουῖα.

Second verse : Προφθάσωμεν τὸ πρόσωπον αὐτοῦ ἐν ἐξομολογήσει, καὶ ἐν ψαλμοῖς ἀλαλάζωμεν αὐτῷ. Ὅτι θεὸς μέγας κύριος, καὶ βασιλεὺς μέγας ἐπὶ πᾶσαν τὴν γῆν.

Chorus : Σῶσον ἡμᾶς, νιὲ θεοῦ, κ. τ. λ.

Third verse : Ὅτι ἐν τῇ χειρὶ αὐτοῦ τὰ πέρατα τῆς γῆς, καὶ τὰ ὕψη τῶν ὀρέων αὐτοῦ εἰσὶν. Ὅτι αὐτοῦ ἐστιν ἡ θάλασσα, καὶ αὐτὸς ἐποίησεν αὐτήν, καὶ τὴν ξηρὰν αἱ χεῖρες αὐτοῦ ἔπλασαν.

Chorus : Σῶσον ἡμᾶς, νιὲ θεοῦ, κ. τ. λ.

ἀντιχαιρετίζω, ἴσω, (χαιρετίζω) *salute in return, to return a salutation.* PORPH. Cer. 442 Ἀντιχαιρετίζονται παρ' αὐτοῦ, *They are saluted by him in return.*

ἀντίχριστος, ον, ὁ, (ἀντί, Χριστός) *opponent of Christ.* NT. 1 Joan. 2, 18 Καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασι. IGNT. Heron. 2 Εἴ τις φανλίζει τὸν νόμον ἢ τοὺς προφῆτας, οὗς ὁ Χριστὸς παρὼν ἐπλήρωσεν, ἔστω σοι ὡς ἀντίχριστος. POLYC. 7 Πᾶς γὰρ ὁς ἀν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι.

ἀντίψυχος, ον, (ψυχή) *instead of life, given for life, that is, to save life.* IGNT. Tars. 8 Ἀντίψυχος ἐγὼ τῶν φυλαττόντων ταύτην τὴν εὐταξίαν.

Substantively, τὸ ἀντίψυχον, *that which is given to save life.* IGNT. Ephes. 21 Ἀντίψυχον ὑμῶν ἐγώ. Smyrn. 10 Ἀντίψυχον ὑμῶν τὸ πνεῦμά μου καὶ τὰ δεσμά μου. Polyc. 2 Κατὰ πάντα σου ἀντίψυχον ἐγώ καὶ τὰ δεσμά μου. 6 Ἀντίψυχον ἐγὼ τῶν ὑποτασσόμενων τῷ ἐπισκόπῳ. Epist. ad Mari. Cassobol. 3 Ἀντίψυχόν σου γενομένη ἐγώ, ὅτι φιλεῖς Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ τοῦ ζῶντος. Antioch. (interpol.) 7 Ἀντίψυχον ὑμῶν γενομένην, ὅταν Ἰησοῦ ἐπιτύχω.

ἀντοικοδομέω (οἰκοδομέω), *to erect a wall behind a breach.*

POLYB. 1, 42, 12. 16, 30, 6 Τῷ κατὰ τὸ πεπρωκὸς ὑπὸ τῶν ἔνδοθεν ἀντοικοδομημένῳ τείχει. 22, 11, 3 Διὰ τὸ τοὺς ἔνδον ἀντοικοδομεῖν.

ἀντοφθαλμέω, ἴσω, (ἀντοφθαλμος) *to face, oppose, resist.*

POLYB. 1, 17, 3 Ἀντοφθαλμεῖν δυνήσονται τοῖς πολέμοις. 1, 68, 7 Μὴ οἶον Καρχηδονίους ἀντοφθαλμῆσαι ποτ' ἂν πρὸς αὐτοὺς ἐν τοῖς ὅπλοις. 2, 24, 1 Πρὸς ἡλικὴν δυναστείαν παραβόλως ἀντοφθαλμῆσας. BARN. 5 Οὐκ ἰσχύουσιν εἰς τὰς ἀκτῖνας αὐτοῦ ἀντοφθαλμῆσαι.

Ἀντωνίεια, ον, τὰ, *games celebrated in honor of Antoninus.* INSCR. 248.

Ἀντώνις for Ἀντώνιος, ον, ὁ, Antonius, a man's name. INSCR. 4866 (A. D. 115).

ἀντωνυμία, ας, ἡ, (ἀντί, ὄνομα) *pronomen, pronoun, in grammar.* DION. THRAX in BEKKER. 634, 5.

ἀνύμφευτος, ον, (νυμφεύω) *unwedded, applied to the Virgin.* ASTER. 440 A Ὁ τῆς ἀνυμφεύτου κόρης υἱός.

ἀνυπερθέτως, adv. of ἀνυπέρετος, *without delay.* CLEM. ROM. Homil. 13, 10. ATHAN. I, 202 C. AMPHIL. 178 B.

ἀνυπευθύνως, adv. of ἀνυεύθυνος. DIOD. 1, 70.

ἀνυπόδετος = ἀνυπόδητος. SEPT. 2 Reg. 15, 30. Mich. 1, 8. DIOD. 1, 80, p. 91, 75.

ἀνυπόκριτος, ον, (ὑποκρίνομαι) *undisguised, not dissembling.* NT. Rom. 12, 9. 2 Cor. 6, 6, et alibi.

ἀνυποκρίτως, adv. of ἀνυπόκριτος, *without dissimulation.* CLEM. ROM. Epist. 2, 12 Ἐν δυσὶ σώμασι ἀνυποκρίτως εἷη μία ψυχή.

ἀνυπονόητος, ον, *unsuspecting; active.* POLYB. 4, 10, 7 Τοῦ μέλλοντος ἀνυπονοήτοισ. 5, 56, 2 Μηδ' ἀνυπονόητον εἶναι τῆς Ἑρμείου τολμῆς.

ἀνυπονόητως, adv. of ἀνυπονόητος, *unsuspectingly; active.* POLYB. 5, 39, 2. 14, 10, 7 Πάντων ἀνυπονόητως διακειμένων καὶ ἀπαρασκευῶς πρὸς τὸ μέλλον.

ἀνύποπτος, *unsuspecting; active.* POLYB. 8, 29, 2 Τῆς γε μὴν ὅλης διὰ ταῦτα καὶ μᾶλλον ἀνύποπτος ἦν.

ἀνυπόπτως, adv. of ἀνύποπτος, *unsuspectingly; active.* POLYB. 11, 18, 7.

ἀνυπόστατος, ον, *without foundation, groundless.* POLYB. 1, 5, 3.

2. *Unsubstantial.* IREN. 1, 9, 4.

ἀνυπότακτος, ον, (ὑποτάσσω) *without order, mixed up, confused, as a narrative.* POLYB. 3, 36, 4. 3, 38, 4. 5, 21, 4.

2. *Insubordinate, refractory, disobedient.* NT. 1 Tim. 1, 9. APOCR. Parad. Pilat. 3. QUIN. Can. 17.

3. *Not subdued, not subjugated.* PORPH. Adm. 221. ἀνυποταξία, as, ἡ, (ἀνυπότακτος) *insubordination*. LEIMON. 77. THEOPH. CONT. 454.  
 ἀνυστέρητος, on, (ὑστερέω) *not being deprived, full*. IGNAT. Smyrn. titul. 'Ανυστερήτω ὡση παντός χαρίσματος. THEOPH. CONT. 322, 22, *perpetual?*  
 ἀνυτής, οὐ, ὁ, (ἀνύω) *exactor? tax-gatherer?* NOVELL. 163, 2.  
 ἀνυψόω, ὡσω, (ὑψόω) *to raise on high, set up*. SEPT. 2 Esdr. 4, 12 Τὰ τείχη αὐτῆς κατηρτισμένα εἰσὶ, καὶ θεμελίους αὐτῆς ἀνύψωσαν.  
 Metaphorically, *to exalt*. SEPT. 1 Reg. 2, 7 Κύριος πτωχίζει καὶ πλουτίζει, ταπεινοὶ καὶ ἀνυψοῖ.  
 ἄνω, up. Adjectively, *upper*. Τὰ ἄνω μέρη, *The upper parts*, applied to the *West* with reference to Constantinople; Rome being the central point. CHRON. 572, 10. PORPH. Cer. 393. (Compare ἀναπέμπω, ἀναπομπή.)  
 ἀνωτερικός, ἡ, ὁ, (ἀνώτερος) *upper*. EPIPH. I, 53 A. 997 A Τὰ ἀνωτερικὰ μέρη, the same as Τὰ ἄνω μέρη, *the West*.  
 ἀνώτερον, adv. *above, before*, as applied to a passage in a book. POLYB. 1, 10, 1 Καθὰπερ ἀνώτερον εἶπον. (Compare Id. 1, 7, 10 Καθὰπερ ἐπάνω εἶπον.)  
 ἀξία, as, ἡ, *dignity, rank, office*. CAN. APOST. 29. CONST. APOST. 3, 10. ANT. 11.  
 ἀξιαγάπητος, on, (ἄξιος, ἀγαπάω) *worthy of being beloved*. CLEM. ROM. Epist. 1, 1.  
 ἀξιαγνός, on, (ἄξιος, ἀγνός) *worthily chaste*. IGNAT. Rom. titul.  
 ἀξιεπίτευκτος, on, (ἐπιτυγχάνω) *worthy of being met or of being sought after*, ἀξιοεπίτευκτος. IGNAT. Rom. titul.  
 ἀξινόρυγια, on, τὰ, equivalent to ἀξίνα καὶ ὀρύγια, *axes and pickaxes*. PORPH. Cer. 463. 670, 16.  
 ἀξιοδιήγητος, on, (διηγέομαι) *worthy of being narrated, worthy of narration*. EUS. 3, 30.  
 ἀξιοεπίτευκτος = ἀξιεπίτευκτος. IGNAT. Rom. (interpol.) titul.  
 ἀξιοθέος, on, (ἄξιος, θεός) *worthy of God, holy*. IGNAT. Rom. titul.  
 ἀξιονόμαστος, on, (ὀνομάζω) *worthy of being named*. IGNAT. Ephes. 4.

ἀξιοπιστία, as, ἡ, (ἀξίопιστος) *trustworthiness*. DIOD. 1, 23 Τὴν Ὀρφῶος ἀξιοπιστίαν.  
 ἀξιοπιστως, adv. of ἀξίопιστος, *plausibly*. POLYB. 3, 33, 17 Τοῖς ἀξιοπιστως ψευδομένοις τῶν συγγραφέων.  
 ἀξίопλοκος, on, (πλέκω) *worthy of being twined*, as a wreath. IGNAT. Magnes. (interpol.) 13 Ἀξιοπλόκου καὶ πνευματικῷ στεφάνου τοῦ πρεσβυτερίου ὑμῶν.  
 ἄξιος, a, on, *dignus, worthy*. Followed by ἵνα. See INTRODUCTION, § 8, 2, p. 110.  
 Ἄξιος! *worthy!* a shout of approval at the ordination of a bishop. CONST. APOST. 8, 4, 2. EUS. 6, 29, p. 294 Ἐφ' ᾧ τὸν πάντα λαὸν ὥσπερ ὑφ' ἐνὸς πνεύματος θείου κινηθέντα ὁμοσε προθυμία πάση καὶ μιᾷ ψυχῇ ἄξιον ἐπιβοῆσαι. SOCR. 4, 30. 7, 46. PHILOSTORG. 9, 10 Πολλοὶ δὲ τοῦ παρόντος ὄχλου ἐν τῇ τοῦ Δημοφίλου καθιδρύσει ἀντὶ τοῦ ἄξιος ἀνεβόων τὸ ἀνάξιος. (Compare BASIL. III, 353 B Αἱ περὶ τὰς ἐκκλησίας οἰκονομίαι γίνονται μὲν . . . βεβαιούνται δὲ παρὰ τῶν λαῶν.)  
 ἀξιοφανής, ἐς, (ἄξιος, φαίνω) *worthy of being known*. EUST. ANT. 613 A.  
 ἀξίωμα, atos, τὸ, *dignity, rank, office*. CAN. APOST. 76 Τὸ ἀξίωμα τῆς ἐπισκοπῆς, *The office of bishop*. CONST. APOST. 2, 18, 2 Γινώριζε οὖν, ὃ ἐπίσκοπε, τὸ ἀξίωμα σου. 2, 28, 3 Ἐκάστῳ οὖν ἀξίωματι οἱ λαϊκοὶ τὴν προσήκουσαν τιμὴν νεμέτωσαν. THEOD. III, 655 D.  
 It was used also as a *title*. COD. AFR. Can. 6. 50 Τὸ ὑμέτερον ἀξίωμα.  
 2. Metonymically, *dignitary, officer*. APOCR. Act. Pet. et Paul. 72 Πάντας τοὺς λαοὺς καὶ τὰ ἀξιώματα γενέσθαι ἐπὶ τῇ θεωρίᾳ.  
 ἀξιωματικός, ἡ, ὁ, (ἀξίωμα) *of honor, of rank, honorable: dignified*. POLYB. 10, 18, 8 Καὶ τινα προστασίαν ἀξιωματικὴν ἐπιφαίνουσα, *dignified appearance*. 33, 9, 1 Ἦν μὲν κατὰ τὴν ἐπιφάνειαν ἀξιωματικὸς καὶ καταπληκτικός.  
 Substantively, ὁ ἀξιωματικός, *dignitary, a man of rank, an official*. PALLAD. VIT. Chrys. 34 D οἱ δὲ ἀξιωματικοὶ τοῦ λαοῦ. THEOD. III, 610 A, as a various reading. EUAGR. 2, 9, p. 301, 17. MAL. 271, 11.  
 2. *Supplicatory*. POLYB. 20, 9, 9. 31, 15, 3

Ἀξιωματικὰς δὲ δούς ἐντολὰς ἐξαπέστειλε τοὺς πρέσβεις, *that they should act as entreaters.* 32, 7, 16 Παρήσαν δ' οἱ πρέσβεις ἐντολὰς ἔχοντες ἀπλῶς ἀξιωματικὰς.

ἀξύμβατος for ἀσύμβατος, *on, having come to no agreement.*

POLYB. 15, 9, 1 Ἀξύμβατον ποιησάμενοι τὴν κοινολογίαν.

δοικοί, *ων, οἱ, houseless*, applied to nomadic tribes. JUST.

Tryph. 117, p. 211 A.

ἀορασία, *as, ἡ, (ὁράω) blindness.* SEPT. Gen. 19, 11.

ἀόρατος, *ον, not seeing, that has not seen, unacquainted with anything; active.* POLYB. 2, 21, 2 Ἀπειροὶ δὲ καὶ ἀόρατοι παντὸς κακοῦ καὶ πάσης περιστάσεως. 3, 108, 6 Ἀοράτοις παντὸς δεινοῦ.

ἀόριστος, *ον, indefinite*, as applied to certain pronouns and pronominals, as *ὅστις, ὅποιος.* DION. THRAX in BEKKER. 636, 12.

Substantively, ὁ ἀόριστος, *sc. χρόνος, aorist*, one of the tenses of the Greek verb. Id. Ibid. 638, 24.

ἀπαγγελία, *as, ἡ, expression, diction, style of writing.*

PORPH. Adm. 68 Διὰ κοινῆς καὶ καθωμιλημένης ἀπαγγελίας διδάξαι σε ἔσπευσα, *in the language of common life.*

ἀπαγόρευσις, *εως, ἡ, (ἀπαγορεύω) prohibition; opposed to συγκατάθεσις.* DION. THRAX in BEKKER. 642, 5.

ἀπαδικέω, ἦσω, (ἀδικέω) *to withhold*, as wages. SEPT. Deut. 24, 14 Οὐκ ἀπαδικήσεις μισθὸν πένητος, *v. l. ἀποστερήσεις.*

ἀπάδω, ἄσω, (ᾄδω) *not to accord, to be discordant; opposed to συνάδω.* JUST. Cohort. 17 Τῆς ὀρφέως ἀπάδειν ποιήσεως. EUS. 1, 10, p. 33 Οὐκ ἀπάδων τῆς προκειμένης ἐπιτηρήσεως. ATHAN. I, 231 A Τῆς διανοίας ταύτης οὐκ ἀπάδει. EPHES. 1009 C Ἀπαδούση τῆς ὀρθῆς πίστεως. CONST. III, 936 C Πάντη ἀπάδοιτος ταῖς ἁγίαις καὶ οἰκουμενικαῖς πέντε συνόδοις.

ἀπαθανατίζω, *to immortalize.* DIOD. 1, 2 Τὰς ἀρετὰς αὐτῶν τῆς ἱστορίας ἀπαθανατιζούσης.

ἀπαίτησις, *εως, ἡ, demand, exaction.* PORPH. Adm. 242, 20.

ἀπαιτητής, οὗ, ὁ, *exactor, collector of taxes, δημόσιος πράκτωρ.* BASIL. III, 115 B. 178 B. NOVELL. 17, 8. 30, 3. 128, 16.

ἀπακριβάζομαι = ἀπακριβόω. THEOPH. CONT. 435.

ἀπαλαρία, *as, ἡ, (epulae, epularis) dish, ἐπουλαρία, κανοῦν.* LYD. 11 Ῥωμαῖοις τὸ κανοῦν ἐπὶ μὲν τῶν ἱερῶν σατούραν, ἐπὶ δὲ τῶν εὐωχίῶν ἐπουλαρίαν, ἣν ἀπαλαρίαν οἱ πολλοὶ ἐξ ἀγνοίας προσαγορεύουσιν. ἐπούλας γὰρ τὰς εὐωχίας Ῥωμαῖοις καλεῖν ἔθος.

ἀπαλγέω, *to feel no pain.* Substantively, οἱ Ἀπληγμένοι, probably the *Fakirs* of India. EPIPH. I, 1091 C.

ἀπαλλοτριῶ, *to alienate.* CLEM. ROM. Epist. 1, 14

Ἀπαλλοτριῶσαι ἡμᾶς τοῦ καλῶς ἔχοντος. APOCR. Act. Barn. 4 Ἀπαλλοτριωθῆναι τοῦ σοῦ ἔθνους.

ἀπαλλοτριώσις, *εως, ἡ, (ἀπαλλοτριῶ) estrangement.* SEPT. Job. 31, 3.

ἀπαλός, ἡ, ὄν, *soft, tender.* Ἐξ ἀπαλῶν ὀνύχων, *From infancy.* EPIPH. II, 159 B. THEOPH. 151, 11.

Ἀπάμισσα, *ης, ἡ, (Ἀπάμεια) woman of Aramea.* INSCR. 6443.

ἀπαμφιάζω, ἄσω, (ἄμφια) *to take off*, as a garment. PLUT. II, 406 D Ξυστίδας μαλακὰς ἀπημφιάζε.

Ἀπαμφιάζειν τὴν ἁγίαν τράπεζαν, *To remove the cloth spread on the holy table*, for the purpose of washing it. EUKHOI. p. 333.

ἀπανάλωσις, *εως, ἡ, (ἀπαναλίσκω) a using up, utterly consuming.* DIOD. 1, 41.

ἀπάνθισμα, *ατος, τὸ, (ἀπανθίζω) choice collection; epitome.* IREN. 1, Prooem. 2.

ἀπανουργος, *ον, (πανούργος) guileless, simple, honest.* PLUT. II, 966 B. CLEM. ROM. Homil. 1, 11 Ἀπλοῖς καὶ ἀπανούργοις λόγοις.

Substantively, ὁ ἀπανουργος, *simple-hearted person.* IREN. 1, 9, 4.

ἀπανούργως, *adv. of ἀπανουργος.* CLEM. ROM. Homil. 1, 10.

ἀπανταχόσε = ἀπανταχοῦ, *everywhere.* CHRON. 17, 16, et alibi.

ἀπαντή, *ῆς, ἡ, = ἀπάντησις.* SEPT. 2 Reg. 10, 5 Ἀπέστειλεν εἰς ἀπαντὴν αὐτῶν, *He sent to meet them.* 15, 32 Εἰς ἀπαντὴν αὐτῶν.

ἀπάντησις, *εως, ἡ, (ἀπαντάω) a meeting, coming.* SEPT. 1 Reg. 16, 4 Ἐξέστησαν οἱ πρεσβύτεροι τῆς πόλεως τῇ ἀπαντήσῃ αὐτοῦ, *at his coming.* 1 Esdr. 1, 23 Ἐξῆλθεν εἰς ἀπάντησιν αὐτῶν. POLYB. 16, 22, 2 Τὴν τε πρὸς τοὺς ἐκτὸς ἀπάντησιν.

2. Sometimes it is used in the sense of Ὑπαπαντή, which see. CHRON. 22, 10.

ἀπάνωθεν (ἀνωθεν), adv. *from over*. SEPT. Jud. 16, 20 Ἀπέστη ἀπάνωθεν αὐτοῦ.

ἀπαξ, *once*. PORPH. Cer. 471, 15 εἶτε καθ' ἐβδομάδα ἀπαξ, εἶτε κατὰ δύο, *Either once a week, or once in two weeks*.

Preceded by τό, or πρὸς. CYRILL. HIER. Procat.

7 Ἐὰν δὲ τὸ ἀπαξ ἀποτύχῃς. MAL. 178, 12.

οὐχ ἀπαξ, *By no means, οὐδαμῶς*. DID. ALEX. 816 C.

2. *Time*, in connection with numerals. SEPT. 2 Reg. 17, 7 Οὐκ ἀγαθὴ αὕτη ἡ βουλή ἣν ἐβουλεύσατο Ἀχιτόφελ τὸ ἀπαξ τοῦτο. INSCR. 5072 Ἀπαξ δύο, *Two times, twice*. Ibid. τῶν τριῶν ἀπαξ, *Of the three times*. Ibid. τὸ μὲν πρῶτον ἀπαξ, *The first time*. Ibid. Εἰ ἀπαξ, *Once*. APOCR. Marc. 3 Μὴ εἴπῃς μοι ἄλλο ἀπαξ ἐξελθεῖν, *Tell me not to come out again*. Poemen. 140 τὸ πρῶτον φύγε ἀπαξ, τὸ δεύτερον φύγε, τὸ τρίτον γενοῦ ρομφαία. [In this sense, ἀπαξ is equivalent to the MODERN GREEK ἡ φορά or ἡ βολά, as Μία φορά, *once*. Δύο φορές, *twice*. Τέσσερες φορές, *Four times*. Τὴν πρώτη βολά, *The first time*. Χίλιες βολές, *A thousand times*.]

ἀπαξᾶπλως (ἀπαξ, ἀπλῶς), adv. *omnino, in general, on the whole; in a word*. CLEM. ROM. Homil. 11, 32. APOCR. Act. Paul. et Thecl. 37.

ἀπαξιώσις, εως, ἡ, (ἀπαξιώω) *contempt*. POLYB. Frag. Histor. 42.

ἀπαράβατος, ον, (παραβαίνω) *invulnerable*. PLUT. II, 745 D. 885 B. EPICT. Enchir. 50, 2 Πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι νόμος ἀπαράβατος.

2. *Perpetual*. NT. Hebr. 7, 24 διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην.

ἀπαράβλητος, adv. of ἀπαράβλητος, *incomparably, beyond comparison*. CLEM. ROM. Homil. 2, 40. 17, 7. 18, 22.

ἀπαρᾶγγέλτως (παρᾶγγέλλω), adv. *without being ordered*. POLYB. 16, 3, 1 Ἀπαρᾶγγέλτως συνέβαλον ἀλλήλοις.

ἀπαράγραφος, ον, (παρᾶγράφω) *undefinable*. POLYB. 16, 12, 10.

ἀπαράθετος, ον, (παρᾶτίθημι) *not to be compared*. Sub-

stantively, τὸ ἀπαράθετον, *incomparableness*. IGNAT. Trall. (interpol.) 5 τὸ τοῦ παντοκράτορος θεοῦ ἀπαράθετον. ἀπαράλλακτος, ον, (παρᾶλλάσσω) *exactly like*. DIOD. 2, 50, p. 162, 67 Ἀπαράλλάκτους κατὰ τὸν τύπον καὶ τὸ χρῶμα τοῖς τῶν καμήλων, sc. ὀφθαλμοῖς. ALEX. ALEX. 561 B.

ἀπαράμιλλος, ον, (παράμιλλος) *incomparable, ἀπαρᾶμιλλος, ἀσύγκριτος*. CEDR. II, 102, 12.

ἀπαρᾶποιήτος, ον, (παρᾶποιέω) *peremptory*. PORPH. Adm. 86 Παραγγελία καὶ διάταξις φοβερὰ καὶ ἀπαρᾶποιήτος.

ἀπαρᾶσκευάστος, adv. of ἀπαρᾶσκευάστος, *without preparation, ἀπαρᾶσκεύως*. CLEM. ROM. Homil. 1, 9.

ἀπαρᾶτηρήτως, adv. of ἀπαρᾶτήρητος, *without precaution*. POLYB. 3, 52, 7. 14, 1, 12.

ἀπαρᾶχώρητος, ον, (παρᾶχωρέω) *unyielding, steady, firm, as a soldier*. POLYB. 1, 61, 3.

ἀπαρᾶχωρήτως, adv. of ἀπαρᾶχώρητος, *without yielding, steadily, firmly*. POLYB. 5, 106, 5.

ἀπαρᾶγυρίζω, ἰσώ, (ἀργυρος) *adaero, to appraise, διατιμᾶ*. BASILIC. 54, 4, 12. PORPH. Adm. 220, 15 Μὴ ἀπαρᾶγυρίζεσθαι παρ' αὐτοῦ.

ἀπαρᾶγυρισμός, οὔ, ὁ, (ἀπαρᾶγυρίζω) *adaeratio, appraising*. NOVELL. 130, 4. GLOSS. Ἀπαρᾶγυρισμός, *adaeracio*.

ἀπαρᾶμέφατος, ον, (παρᾶμφαίνω) *not indicating anything*.

In grammar, ἡ ἀπαρᾶμέφατος, sc. ἔγκλισις, or τὸ ἀπαρᾶμέφατον, sc. ρῆμα, *the infinitive mood, or simply the infinitive*. DION. THRAX in BEKKER. 638, 7. DION. HAL. V, 37, 13 Ἵνα τὰ ὀρθὰ τῶν ἐγκλινομένων ἡγήται, καὶ τὰ παρᾶμφατικά τῶν ἀπαρᾶμεφάτων.

ἀπαρᾶρησίαστος, ον, (παρᾶρησιάζομαι) *deprived of freedom, as a state*. POLYB. 23, 12, 2 and 3.

2. *Not speaking freely, not frank; active*. CICER. Epist. ad Attic. 9, 2 (2).

ἀπαρᾶσις, εως, ἡ, (ἀπαίρω) *a setting out on a march, a going out*. SEPT. Num. 33, 2.

ἀπαρᾶσχολέω (ἀσχολέω), *to occupy, employ, engage*. CLEM. ROM. Homil. 13, 3 τὸ πνεῦμα ὑπὸ τοῦ ὕπνου ἀπαρᾶσχολημένον ἔχουσα. HERODIAN. 1, 5, 1 Ὀλίγων δὲ διελευσούων ἡμερῶν ἐν ὅσαις . . . τὸν υἱὸν ἀπαρᾶσχόλουν. 7, 2, 11 τῆς συνεχείας τῶν φυτῶν ἀπαρᾶσχολούσης εἰς ἐαυτήν τὰ βέλη καὶ τὰ ἀκόντια τῶν πολεμίων.

ἀπαταιών = ἀπατεών. APOCR. Act. Pet. et Paul. 32.

ἀπάτησις, εως, ἡ, (ἀπατάω) *a beguiling, bewitching*. SEPT. Judith. 10, 4.

ἀπεγγόνη, ης, ἡ, (ἐγγόνη) *abnep̄tis, third granddaughter*. ANTEC. 3, 6, 4.

ἀπέγγονος, ου, ὁ, (ἐγγονος) *abnepos, third grandson*. ANTEC. 3, 6, 4.

ἀπείρανδρος, ον, (ἄπειρος, ἀνὴρ) *that never knew man*; applied to the Virgin. TYPIC. 25, p. 199.

ἀπειράνδρως, adv. of ἀπείρανδρος. CEDR. I, 11, 21 Ἡ ἀπειράνδρως αὐτὸν τεκοῦσα.

ἀπειρόγαμος, ου, ἡ, *that was not married*; applied to the Virgin. METHOD. 376 C Κανὴν φημι θεανδρίαν καὶ λόχον ἀπειρόγαμον. CYRILL. ALEX. VI, 396 E Τὴν ἀπειρόγαμον ἀφθορον οἶδεν ἡ τῶν ἀνθρώπων συνήθεια. (See also ἀειπάρθενος.)

ἀπεκδέχομαι (ἐκδέχομαι), *to expect*. METHOD. 361 A.

ἀπεκεῖ (ἀπό, ἐκεῖ), *thence, ἐκεῖθεν*. PORPH. Cer. 357, 20.

ἀπεκέισε (ἀπ' ἐκέισε), *thence, ἐκεῖθεν*. PORPH. Adm. 148, 9.

ἀπελασία, ας, ἡ, (ἀπελαύνω) *a driving away*. METHOD. 389 A.

ἀπελάτης, ου, ὁ, (ἀπελαύνω) *expulsor, driver out, expeller, ejecter*. CONST. (536), 1181 B.

ἀπελατικός, ἡ, ὅν, (ἀπελάτης) meaning uncertain. PORPH. Cer. 40, et alibi.

ἀπελέκτης, ον, (πελεκάω) *unhewn, unwrought*. SEPT. 3 Reg. 6 (5), 17.

ἀπελευθερότης, ητος, ἡ, (ἀπελευθερός) *libertinitas, the being a freedman*. ANTEC. 1, 5, 3.

ἀπελπίζω (ἐλπίζω), *to give up in despair, to give up as lost*. POLYB. 1, 19, 12 Ἀπελπίσας ὁ Ἀννίβας τὰ πράγματα . . . ὥρμησε περὶ μέσας νύκτας ἐκ τῆς πόλεως. 1, 55, 2 Καρχηδόνιοι δὲ τῆς μὲν θαλάττης ἐκυρίεον, τῆς δὲ γῆς οὐχ ὅλως ἀπῆλπιζον. 2, 54, 7 Ταχέως ἀπελπίσαντες οἱ Τεγεᾶται τὴν σωτηρίαν, παρέδωκαν αὐτοὺς, *having given up all hope of safety*. 7, 15, 3 Κατὰ τοὺς ὀχυρωτάτους τόπους καὶ δοκοῦντας ὑπὸ τῶν ἐναντίων ἀπηλπίσθαι. 10, 6, 10 Ἐπὶ πράξει αὐτὸν ἔδωκε τελέως παρὰ τοῖς πολλοῖς ἀπηλπισμένους.

Ἀπηλπικός, υῖα, ὅς, *desperate*. POLYB. 3, 63, 13

Ἀνυπόστατος γένοιτ' ἂν ἡ τῶν ἀπηλπικῶν τὸλμα.

ἀπεμφαίνω (ἐμφαίνω), *to be unlikely, absurd, or prepos-*

*terous*. POLYB. 6, 47, 10 Τὴν γε σύγκρισιν τῶν ἀψύχων τοῖς ἐμφύχοις ἐνδεῇ καὶ τελείως ἀπεμφαίνουσιν εἰκὸς προσπίπτειν τοῖς θεωμένοις.

ἀπέναντι (ἀπό, ἔναντι), adv. *over against, opposite*. SEPT.

EX. 26, 35 Ἐπιθήσεις τὴν λυχνίαν . . . ἀπέναντι τῆς τραπέζης. POLYB. 1, 86, 3 Κατὰ δὲ τὴν ἀπέναντι ταύτης, SC. πλευράν.

ἀπεντεύθεν, for ἀπ' ἐντεύθεν, *from henceforth, simply henceforth*. METHOD. 400 B.

ἀπερίγραπτος, ον, (περιγράφω) *incircumscriptus, infinite*. METHOD. 372 C.

ἀπερίζυγος, ον, (ζυγός) *odd, as applied to numbers*. HIP-POL. 79.

ἀπερικαθαίρω, ον, (περικαθαίρω) *not purified around (uncircumcised)*. SEPT. Lev. 19, 23.

ἀπερινοήτως, adv. of ἀπερινόητος, *unexpectedly*. POLYB. 4, 57, 10.

ἀπερίσπαστος, ον, (περισπάω) *not thrown into confusion, not distracted*. POLYB. 2, 67, 7. 4, 32, 6. IGNAT. Ephes. 20 Ἀπερισπαστῶ διανοῖα.

ἀπερισπαστός, adv. of ἀπερίσπαστος. POLYB. 2, 20, 10. 4, 18, 6. 12, 28, 4.

ἀπερίστατος, ον, (περίστημι, περίστασις) *free from trouble or danger, secure*. POLYB. 6, 44, 8.

ἀπερίτμητος, ον, (περιτέμνω) *uncircumcised*. SEPT. Gen. 17, 14.

ἀπέρχομαι, *to go to church*, said of the Byzantine emperor. LEO GRAM. 275 Τοῦ βασιλέως Λέοντος ἀπελθόντος εἰς τὸν ἅγιον Μώκιον. CUROP. 79, 18. 80.

ἀπετζιγρωκέναί. JOANNES of Sicily in BEKKER. 1417 Σεσηρῆναι, ὃ λέγεται κατὰ τὴν συνήθειαν ἀπετζιγρωκέναί, ὃ γίνεται τῶν χειλέων μικρὸν ἀνοιγόντων, τῶν δὲ ὀδόντων μικρότερον.

ἀπευλογίας, or ἀπ' εὐλογίας, indeclinable, (ἀπό, εὐλογία) *not allowed to partake of the εὐλογία 5, for some fault*. BASIL. II, 528. 529.

ἀπηρυθριασμένως (ἀπερυθρίαώ ἀπηρυθρίασμαι), adv. *unblushingly, impudently*. IREN. 1, 27, 2.

ἀπιδέα, ας, ἡ, (ἄπιον) *the pear-tree, Pyrus Communis*. GEOPON. 10, 3, 6. [MODERN GREEK ἡ ἀπιδιά, in the same sense.]

ἄπικες, οἱ, apices (from apex). DION. HAL. I, 385.



ἀπλᾶριος, ου, ὁ, (ἀπλοῦς) *simpleton*, an epithet applied by the Manichæans to the orthodox. EPIRH. I, 646 D.

ἀπλαστος, ον, *plain, simple*. SEPT. Gen. 25, 27.

ἀπληκεύω = ἀπλικεύω. MAURIC. 1, 9. 5, 3, et alibi. MAL. 333, 15, et alibi. CHRON. 551, 20. 587, 19. LEO. 11, 2. CEDR. 1, 723, 7.

2. *To take lodgings, to put up at a place*. NIC. II, 920 B Ἐπλήκευσαν εἰς τινα ναὸν τῆς πόλεως.

ἀπληκτον = ἀπλικτον. MAURIC. 1, 3. 2, 11. CHRON. 729, 16. 730, 11, et alibi. LEO. 4, 23. PHOC. 251 Σταθμῶν, ἦτοι ἀπλήκτων.

ἀπλήστως, adv. of ἀπληστος, *insatiably*. MARTYR. IGNAT. (inedit.) 23.

ἀπλικεύω, ευσα, applicare castra, *to encamp*, ἀπληκεύω, παρεμβάλλω 2. THEOPH. 277, et alibi. LEO. 9, 7.

ἀπλικτᾶριος, ὁ, (applicitus) *constable*, ραβδούχος, ὁ συλλαμβάνων τοὺς ἐγκλημάτων ἔνεκα πιεζομένους. LYD. 201.

ἀπλικτον, ου, τὸ, (applicatus) *encampment*, ἀπληκτον, σταθμός. LEO. 11, 1. 6.

ἀπλοσύνη, ης, ἡ, = ἀπλότης. SEPT. Job. 21, 23.

ἀπλότητα, ἡ, *simplicity*, ἀπλότης. HERM. Vis. 2, 3.

ἀπλόω, ὥσω, (ἀπλός) *to make simple*. SEPT. Job. 22, 3 Ἀπλώσης τὴν ὁδὸν σου.

2. *To spread, expand, stretch*, as a cloth. BABR. 4, 5 Ὁ μέγας δ' ἄγρευθεὶς εἰς τὸ πλοῖον ἠπλώθη. AMPHIL. 213 D Ἀπλωσον, κυρία μου νύμφη, τὸ παλλίον σου. EPIRH. I, 1058 B Ἀπλώσασαι ἐπ' αὐτὸν ὀθόνην. APOPHTH. Arsen. 23 ἠπλωμένος, *stretched* on the ground. Poemen. 28. AGATH. 82, 18. 243, 13 perf. part. ἠπλωμένος, *level*. LEIMON. 159 Ἐπλωσεν ἑαυτὸν εἰς τοὺς πόδας αὐτοῦ. PORPH. Cer. 15, 19 Ἀπλοῦσιν ἐπάνω τῆς ἀγίας τραπέζης τοὺς δύο κατὰ τὸ εἰωθὸς λευκοὺς ἀέρας. 134, 20 Κρατοῦσι δύο ὁστιᾶριοι δουμνικάλιον ἠπλωμένον. 208, 22 Ἀπλοῦντες αὐτὸ γύρωθεν αὐτῆς.

Metaphorically. THEOPH. 473 Ἐπλωσας ἡμῶν τὰς καρδίας, *Thou hast gladdened our hearts*.

3. *To spread, scatter*. LEIMON. 160. MAL. 453, 11 εἰς ἔδαφος ἠπλωμένων νεκρῶν, *Of dead bodies lying on the ground*. 472, 17 Ἀπλώσαντες ἑαυτοὺς, *Having spread themselves*.

Hence, *to promulgate, publish*. EUS. 8, 2, p. 379

Ἐπλωτο πανταχόσε βασιλικά γράμματα, *had been promulgated*.

4. *To stretch, extend*, as the arms, ἐκτείνω. METHOD. 400 B Τὸν τῇ φθορᾷ δεδυναστευμένον ἄνθρωπον δείξας ἐλεύθερον χερσὶν ἠπλωμέναις. APOCR. Nicod. Euangel. II, 8 (24), 1 Ἐπλωσεν ὁ βασιλεὺς τῆς δόξης τὴν δεξιὰν αὐτοῦ χεῖρα. APOPHTH. Joseph. 7 Ἐπλωσε τὰς χεῖρας εἰς τὸν οὐρανόν. LEG. HOMER. 86.

Metaphorically. EUS. 7, 28, p. 351, 28 Ταῖς καρδίαις πρὸς τὸν θεὸν ἠπλωμέναις.

5. *To level*. In the perfect participle passive. ASTER. 353 B Οὐ τὰς ἠπλωμένας μόνον ἐπιλάμπει χώρας. GEOPON. 12, 18, 1 Ἀσπάραγος χαίρει γῇ ἠπλωμένη.

ἄπλωμα, ατος, τὸ, (ἀπλόω) *the cloth spread on the holy table*, ἐνδυτή. CHRON. 544, 19 Ἀπλώματα τοῦ ἁγίου θυσιαστηρίου πολλά. THEOPH. 81 Τοῖς ἀπλώμασι τῶν θυσιαστηρίων. PORPH. Cer. 12, 21.

ἀπλῶς, adv. *simply, without reason*. BASIL. II, 535 B Ἀπλῶς καὶ ὡς ἔτυχε, *At random, thoughtlessly*. CHRYS. XII, 761 E.

ἄπνοια, ας, ἡ, (ἄπνοος) *calm, quietude*. POLYB. 34, 11, 19.

ἀπό, for ὑπό, ab, *by*, after passive forms. DION. HAL. III, 1768, 16 Συνθήματος ἀρθέντος ἀπὸ τοῦ στρατηγοῦ. JOSEPH. Ant. 20, '8, 10 Τοὺς ἀπατηθέντας ἀπὸ τιμῶς ἀνθρώπου γόητος. IREN. 5, 31, 2 Τὸν τόπον τὸν ὠρισμένον αὐτοῖς ἀπὸ τοῦ θεοῦ. ATHAN. I, 783 A Ἐξωρίσθη ἀπὸ τῶν ἀειμνήστων Κωνσταντίνου καὶ Κωνσταντίου. COD. AFR. Can. 12 Ἀπὸ δώδεκα ἐπισκόπων ἀκουσθῇ. Can. 13 Ἀπὸ πάντων τῶν ἐπισκόπων ἐλέχθη. THEOD. II, 785 B Τούτων ἀπὸ τοῦ προφήτου λεγομένων. CHAL. 1408 A Ἀποθάνωμεν ἀφ' ὑμῶν καὶ μὴ ἐκεῖ. (Compare ἐκ after passive forms in classical Greek; as HEROD. 6, 13 Τὰ γινόμενα ἐκ τῶν Ἰώνων. 6, 22 Ἐκ τῶν στρατηγῶν τῶν σφετέρων ποιηθέν.)

2. *Of*, followed by the adnominal genitive in expressions like the following. ZOS. 115, 21 εἰς τῶν ἀπὸ τῆς ἐν Ρώμῃ συγκλήτου βουλῆς, equivalent to εἰς τῶν τῆς ἐν Ρώμῃ συγκλήτου βουλῆς. 227, 4 Ἄμα τισὶ τῶν ἀπὸ τῆς γερουσίας. 61 Ἐντυχὼν δὲ τοῖς ἀπὸ τοῦ στρατοπέδου.

3. *Of*, denoting the material. LEIMON. 66 Φορῶν ἀπὸ σειρᾶς κολόβιον.

4. *Past*, in expressions like the following. CHAL. 1565 C Ἄνδρα ἀπὸ πενήκοντα ἐτῶν ὀρθόδοξον ὄντα μηδέποτε μηδὲ λουσάμενον ἐξ οὗ τῷ βίῳ τούτῳ ἀπετάξατο, *these fifty years past*. EUAGR. 4, 33 Ἀπὸ τούτων πενήκοντα καὶ πρὸς γε χρόνων οὔτε ὀφθέντα τῷ, οὔτε τῶν ἐπὶ τῆς γῆς τιнос μετεληφότα.

5. *Off*, with nouns denoting *extent*. DIOD. 1, 51 Ἐπάνω δὲ τῆς πόλεως ἀπὸ δέκα σχοίνων λίμνην ὥρυξε. 1, 97 Πέραν τοῦ Νείλου κατὰ τὴν, Λιβύην ἀπὸ σταδίων ἑκατὸν καὶ εἴκοσι τῆς Μέμφεως. JOSEPH. ANT. 11, 5, 8 Σαλπικτὰς ἀπὸ πεντακοσίων ἔστησε ποδῶν, *He stationed trumpeters five hundred feet off*. APOCR. ACT. PET. et PAUL. 87 Ἐν τῷ τόπῳ ἀπὸ μιλίων τριῶν τῆς πόλεως, *In a place three miles from the city*. ARRIAN. PERIPL. MAR. ERYTHR. 1 Μετὰ δὲ αὐτὸν εἰσπλέοντων ἀπὸ χιλίων ὀκτασίων ἐν δεξιᾷ ἡ Βερενίκη, sc. ἐστίν. AMPHIL. 212 B Ὑπῆρτησεν αὐτῷ ἀπὸ μιλίων ὀκτώ. THEOD. III, 993 A Ἀπὸ δὲ τριῶν μιλίων τῆς Ἀπαμείων διάκειται πόλεως. VIT. EPIPH. 325 B Ἀπὸ γὰρ σημείων Ε' ὑπῆρχεν τὸ ὕδωρ. THEOD. LECTOR. 2, 1 Ἀπὸ δεκαοκτὼ μιλίων ἐξελεύσθη τῆς πόλεως πάσης, *All the people of the city having gone out eighteen miles to meet the body*. LEIMON. 17 Ἀπέχοντες ἀλλήλων ὥς ἀπὸ ἐξ μιλίων. MAL. 202 Ἀπὸ γὰρ δύο μιλίων τῆς πόλεως Ἀντιοχείας ἐστὶ τόπος. 218 Οὐσαν κατέναντι Ἀλεξανδρείας ἀπὸ μιλίων δύο.

6. For *μετὰ τοῦ*, *with*. CONST. (536), 1204 C Ἀπὸ στιχαρίων ὄντων καὶ ἀνυποδήτων, *Having no other garments but their tunics; in their tunics*. MAL. 493, 20 Ἀπὸ σπαθίου, *Armed with a sword*. PORPH. CER. 7, 11 Τῶν δεσποτῶν ἀπὸ σκαραμαγκίων ἐξιόντων τοῦ ἱεροῦ κοιτῶνος. 170 Χωρὶς τῶν ἀλλαξίμων ἀπὸ ἱματίου καθέζεται ἐπὶ τῆς τραπέζης, *in his ordinary garments*.

7. *Ex-* prefixed to names of *office* or *profession*. INSCR. 372 Ἀπὸ κομίτων, *ex-comes*. 521 Ἀπὸ ἀγωνοθετῶν. BASIL. III, 243 A Οὐίκτορι ἀπὸ ὑπάτων, *ex-consul*. EPIPH. I, 915 C Ἀστερῖφ τιμὴ ἀπὸ σοφιστῶν ὄντι, *ex-teacher*. NIL. Epist. 1, 54. 138 Ἀπὸ Ἑλλήνων, *ex-heathen*, that is, *a convert to Christianity*. 2, 46 Ἀπὸ γραμματικῶν. 2, 49 Ἀπὸ σχολαστικῶν. CHAL. 849 A. 852 A. APOPHTH. ARSEN. 38 Ὁ ἀπὸ ληστῶν, *ex-robber*, that is, *who has (had) been a*

*robber*. Mios 2 Ἦν δὲ ἀπὸ δούλων, the same as ἀπὸ δουλός, *freedman*.

8. Distributively, *apiece*, *at a time*. CHAL. 1557 D Δανείζει ἀπὸ νομισμάτων διακοσίων καὶ τετρακοσίων. LEIMON. 97 Διδούσα ἀπὸ δύο νομίων. Ibid. Παρεῖχεν πᾶσιν τοῖς οὖσιν εἰς τὸν ναὸν ἀπὸ δύο λεπτῶν. MAL. 441 Χαρασμένη ταῖς αὐταῖς κόραις τὴν τοῦ σώματος ἔνδυσιν καὶ ἀπὸ νομίσματος ἐνὸς ἀπέλυσεν αὐτάς.

9. Sometimes it is equivalent to *à-privative*. LEIMON. 69. 146 Ἀπὸ ὀμμάτων, the same as ἀόμματος, *eyeless, blind*. MAL. 89, 18 Ἀπὸ ὕψεως, for ἄφαντος, *out of sight*.

10. In Byzantine Greek, it is sometimes followed by the *accusative* or *dative*. HERM. VIS. 4, 1 Ὡσεὶ ἀπὸ στάδιον. THEOPH. 460 Ἀπὸ Ἀλεξάνδρειαν. 659, 17 Ἀπὸ δεκάτην τοῦ φεβρουαρίου μηνός. PORPH. CER. 53 Ὑποστρεφόντων τῶν δεσποτῶν δειλῆς ἀπὸ τοὺς Ἁγίους Ἀποστόλους. 619 Ἀπὸ τῇ πρώτῃ ἡμέρᾳ. ADM. 74, 22 Ἀπὸ τὸ κάστρον. LEO GRAM. 232, 18 Ἀπὸ ὥραν πέμπτην μέχρι ἐσπέρας. 352 Ἀπὸ τῇ πεντηκοστῇ.

11. In later and Byzantine Greek, it is sometimes prefixed to adverbs of *place* or *time*. SEPT. JOS. 3, 4 Οὐ γὰρ πεπόρευθε τὴν ὁδὸν ἀπ' ἐχθῆς καὶ τρίτης ἡμέρας, *heretofore, before this time*. 2 REG. 20, 2 Ἀνέβη πᾶς ἀνὴρ Ἰσραὴλ ἀπὸ ὀπισθεν Δαυὶδ ὀπίσω Σαβεὲ υἱοῦ Βοχορί. 2 Esdr. 5, 16 Ἀπὸ τότε ἕως τοῦ νῦν φκοδομήθη. NT. MATT. 16, 21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύνει τοῖς μαθηταῖς αὐτοῦ, *From that time forth*. AMPHIL. 91 C Ἀπ' ἐντεῦθεν, *From hence, simply hence*. VIT. SAB. 265 C Ἀπὸ ὧς ἕως πρωῒ, *From evening till morning*. CHRON. 625 Ἀπ' αὐτοῦ, *From there, simply thence*. PORPH. ADM. 77, 20 Ἀπὸ κάτω, *From below*. 148, 9 ἀπ' ἐκεῖσε. CER. 357, 20 ἀπεκεῖ as one word. (See also ἀπεντεῦθεν.)

ἀποαρκτοτρόφος, ου, ὁ, (ἀρκτοτρόφος) *one who has been an exhibitor of bears*, but has given up his trade. CHAL. 1409 D, written also ἀπὸ ἀρκοτρόφος incorrectly for ἀποαρκοτρόφος.

ἀποβάλλω, *to cast out, to excommunicate*. CAN. APOST. 51 Τῆς ἐκκλησίας ἀποβαλλέσθω, *Let him be cast out of the church*. CONST. APOST. 8, 23. 8, 32, 2, et alibi. ANT. 4. (Compare CONST. APOST. 2, 16, 1

Κέλευσον αὐτὸν ἔξω βληθῆναι. See also ἀποκόπτω, ἀφορίζω, ἐκβάλλω, ἐκκόπτω.)

2. In the middle, *to miscarry*, ἀμβλίσκω, ἐκτιρώσκω.

EUKHOL. p. 126 Εὐχὴ εἰς γυναῖκα ὅταν ἀποβάλῃται.

ἀπόβλεψις, εως, ἡ, (ἀποβλέπω) *a. looking towards, facing.*

GEOPON. 2, 3, 7 Τὰ δὲ βαλανεῖα τούναντιον δεῖ ποιεῖν οὐ πρὸς βορρᾶν καὶ πρὸς ἄρκτον τὴν ἀπόβλεψιν ἔχοντα, ἀλλὰ πρὸς δύσιν χειμερινήν, ἢ πρὸς μεσημβρίαν. (See also βλέπω.)

ἀπόβλητος, ον, in ecclesiastical language, *cast out of the church, excommunicated.* ANT. 1. 2. 11. 16. BASIL. III, 271 B Ἀπόβλητος τῆς διακονίας.

ἀποβουλλόω, ὥσω, (βουλόω) *to unseal.* CONST. III, 1032 A.

ἀπόγαιον, ου, τὸ, (ἀπόγαιος) *mooring cable.* POLYB. 33, 7, 6.

ἀπογεμίζω, ἴσω, (γεμίζω) *to unload.* APOPHTH. Macar. 40.

ἀπογλυκαίνω (γλυκαίνω), *to sweeten.* DIOD. 1, 40.

ἀπόδειγμα, ατος, τὸ, = ἀπόδειξις. APOPHTH. Anton. 12.

ἀποδειλία, ας, ἡ, (δειλία) *fear, trepidation.* POLYB. 35, 4, 4.

ἀποδειλιάσις, εως, ἡ, (ἀποδειλιάω) *fear, cowardice.* POLYB. 3, 103, 2.

ἀπόδειπνον, ου, τὸ, (δείπνον) in the RITUAL, *the after-supper service*, corresponding to the *Completorium* of the Western Church.

Τὸ μικρὸν ἀπόδειπνον, *The Lesser Completorium*; the usual after-supper service.

Τὸ μέγα ἀπόδειπνον, *The Great Completorium*; used only in Lent.

ἀποδεκατόω, ὥσω, (δεκατόω) *to pay or give the tenth part.*

SEPT. GEN. 28, 22 Ἀποδεκατόω αὐτά σοι.

ἀποδερματόω, ὥσω, (ἀπόδερμα) *to strip off the hide.* POLYB. 6, 25, 7 Ὑπὸ τε τῶν ὕμβρων ἀποδερματούμενοι [οἱ θυρεοί], *losing the hides.*

ἀποδέρω, *to take off the skin.* NIC. CONST. 13, 12 Εἰς ἀσκὸν αὐτῷ ἀπέδειρε τὴν δοράν, *He flayed him and converted his skin into a wine-skin.*

ἀποδεσμεύω (δεσμεύω), *to bind fast.* SEPT. PROV. 26, 8.

ἀπόδεσμος, ον, ὁ, *bundle, band.* SEPT. CANT. 1, 13.

ἀποδίδομαι (ἀποδίδωμι), in the RITUAL, *to be concluded,*

said of a Dominical (δεσποτική) or θεομητορική feast, which continues a whole week. HOROL. Dec. 31 Ἐν ταύτῃ τῇ ἡμέρᾳ ἀποδίδεται τῆς Χριστοῦ γεννήσεως ἡ ἑορτὴ καὶ ψάλλονται πάντα τὰ αὐτῆς. (See also ἀπόδοσις.)

The feast of Easter continues forty days; consequently its ἀπόδοσις takes place on the Wednesday immediately preceding the Ascension-day.

ἀποδυλίζω = δυλίζω modified by ἀπό. IGNAT. Philadelph. 3 ἀποδυλισμένον, changed by the editor into ἀποδυλισμόν.

ἀπόδομα, ατος, τὸ, (ἀποδίδωμι) *an offering.* SEPT. Num. 8, 11.

ἀπόδοσις, εως, ἡ, in the RITUAL, *the conclusion of a Dominical (δεσποτική), or θεομητορική feast*; the same as ἀπόλυσις 3. HOROL. Jan. 13 Συμφάλλεται σήμερον καὶ τῶν ὁσίων πατέρων ἡ ἀκολουθία διὰ τὴν τῆς ἑορτῆς ἀπόδοσιν ἐπὶ τὴν αὔριον. (See also ἀποδίδομαι.)

2. In grammar, *a rendering*, in the sense of version, translation. DION. THRAX in BEKKER. 629, 6 Γλωσσῶν τε καὶ ἱστοριῶν πρόχειρος ἀπόδοσις.

ἀπόδουλος, ου, ὁ, (δοῦλος) *libertus, freedman, ἀπελεύθερος.* THEOPH. 654, 14. See also ἀπό 7.)

ἀποδοχή, ἡς, ἡ, *reception.* POLYB. 8, 19, 11. DIOD. 1, 68.

ἀποδρομή, ἡς, ἡ, (ἀπόδρομος) *refuge, shelter.* ARRIAN. Peripl. Mar. Erythr. 3.

ἀποδύω, *to divest, deprive of office.* THEOPH. 29 Λικινανὸς υἱὸς Λικινίου ὁ καῖσαρ ἀπεδύθη ὑπὸ Κωνσταντίνου.

ἀποζώννυμι, *to divest, deprive of office, ἀποδύω.* MAL. 370 Ἀποζώσθεις τῆς ἀξίας αὐτοῦ. 480, 16 Ἀπεζώσθη, sc. τῆς ἀξίας. CHRON. 595, 11. (See also ζώνη, ζώννυμι.)

ἀπόθεσις, εως, ἡ, *resignation, as of office.* NOVELL. 105, 1.

ἀποθεωρέω (θεωρέω), *to look on, to watch.* POLYB. 27, 4, 4.

ἀποθέωσις, εως, ἡ, (ἀποθεώω) *deification.* DIOD. 1, 89.

ἀποθηκάριος, ου, ὁ, (ἀποθήκη) *horrearius, the commissary of an army.* PORPH. Cer. 463, 15.

ἀποθηριώ (θηριώ), *effero, to render savage, infuriate, enrage, exasperate.* POLYB. 1, 79, 8 Ἐβουλεύοντο

πῶς ἂν καινοτομήσαντες τι τῶν πρὸς ἀσέβειαν εἰς τέλος ἀποθηνιώσαιν τὰ πλήθη πρὸς τοὺς Καρχηδονίους.

Middle, ἀποθηνιόομαι, *to become savage*. POLYB. 1, 67, 6, et alibi.

ἀποθινώ, ὥσω, (θίς) *to fill up with sand, to silt up*. POLYB. 1, 75, 8.

ἀποθλίβω (θλίβω), *to crush*. SEPT. Num. 22, 25 Ἀπέθλιψε τὸν πόδα Βαλαὰμ πρὸς τὸν τοῖχον.

ἀποθνήσκω, *to die*. IGNAT. Magnes. 5 Τὸ ἀποθανεῖν εἰς τὸ αὐτοῦ πάθος. Roman. 6 Ἀποθανεῖν εἰς Χριστὸν Ἰησοῦν.

MARTYR. IGNAT. (inedit.) 17 Ἀποθανεῖν ἐν Χριστῷ Ἰησοῦ. THEOPH. 77, 10 Ἀποθανεῖν ἐξ αὐτῶν, sc. τινάς.

ἀποθρίξαι, a defective aorist, (ἀπόθριξ) *to shear*, said of the baptismal, or of the monastic, tonsure. AMPHIL. 188 C. VIT. EUTHYM. 9. PROC. III, 17, 20 ἀποθριξάμενος.

ἀποικεσία, as, ἡ, *emigration*, ἀποίκησις, μεταικεσία. SEPT. 4 Reg. 19, 25. 24, 15.

ἀποκαβαλλικεύω, εὔσα, (καβαλλικεύω) *to dismount*, as from a horse. THEOPH. CONT. 613, 13.

ἀποκαθήμενη, ἡς, ἡ, (ἀποκάθαι) *a woman in child-bed*. SEPT. Lev. 15, 33. 20, 18. (Compare ἀφεδρος.)

ἀποκαθίζω (καθίζω), *to sit in state*, προκάθημαι. POLYB. 31, 10, 3.

ἀποκαθίστημι, *to restore, reinstate*. SEPT. 2 Reg. 9, 7 Ἀποκαταστήσω σοι πάντα ἀγρὸν Σαούλ πατρὸς τοῦ πατρός σου. Jer. 27 (50), 19 Ἀποκαταστήσω τὸν Ἰσραὴλ εἰς τὴν νομὴν αὐτοῦ. Mal. 4, 5 Ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱόν. POLYB. 3, 66, 2 εἰς ἀσφαλὲς ἔκρινε δεῖν ἀποκαταστήσαι τὰς δυνάμεις. 9, 36, 4 Τὸ πάτριον ἡμῖν ἀποκατέστησε πολίτευμα.

ἀποκαισαρόομαι, ὠθην, (καῖσαρ) *to adopt the manners of the Caesars*. ANTON. 6, 30.

ἀποκακέω, ἦσω, (κακός) *to run away like a coward*. SEPT. Jer. 15, 9 Ἀπεκάκησεν ἡ ψυχὴ αὐτῆς, *She has expired*.

ἀποκάλυμμα, ατος, τὸ, (ἀποκαλύπτω) *that which is revealed*. SEPT. Jud. 5, 2.

ἀποκάλυψις, εως, ἡ, (ἀποκαλύπτω) *revelation*. NT. Apoc. 1, 1.

ἀποκαρδοκέω (καρδοκέω), *to expect earnestly, to wait anxiously*. POLYB. 16, 2, 8. 18, 31, 4. 22, 19, 3.

ἀπόκαρσις, εως, ἡ, (ἀποκείρω) *tonsure*, the cutting of the

hair of a monk. NIC. CONST. 7, 12. BALSAM. ad Concil. VII, 19. (See also ἀποθρίξαι.)

ἀποκαταβαίνω (καταβαίνω), *to dismount*, as from a horse. DION. HAL. III, 1786.

ἀποκατάστασις, εως, ἡ, *restitution*, after the resurrection. NT. Act. 3, 21. JUST. Quaest. et Respons. ad Orthod. 120. IREN. 1, 14, 1. EPIPH. I, 647 D. CONST. II, Can. 1. EUAGR. 4, 38, p. 421.

2. *The being reinstated, restoration, re-establishment*. ANT. 3. 4. 12.

ἀποκενώω (κενώω), *to evacuate*. SEPT. Jud. 3, 24 Ἀποκενοὶ τοὺς πόδας αὐτοῦ, a euphemism.

ἀποκεντέω (κεντέω), *to run through, pierce through*. SEPT. Num. 25, 8 Ἀπεκέντησεν ἀμφοτέρους.

ἀποκέντησις, εως, ἡ, (ἀποκεντέω) *a stabbing, piercing through*. SEPT. Hos. 9, 13 Τοῦ ἐξαγαγεῖν εἰς ἀποκέντησιν τὰ τέκνα αὐτοῦ, *to be murdered*.

ἀποκεφαλίζω, ἴσω, (κεφαλὴ) *to behead, decapitate*. SEPT. Ps. fin. NT. Matt. 14, 10. Marc. 6, 16. Luc. 9, 9.

ἀποκλήρυξις, εως, ἡ, (ἀποκληρύσσω) in ecclesiastical language, *excommunication*. SOCR. 1, 6, p. 15, 21.

ἀποκληρύσσω or ἀποκληρύττω, ἴξω, *to cast out, reject*, in the sense of *excommunicate*. ALEX. ALEX. 561 A Ἀποκληρυχθέντος τῆς ἐκκλησίας. ANT. 11. CONST. I, 6. SOZ. 1, 15, p. 32 Ἀπεκλήρυξε τῆς ἐκκλησίας αὐτόν. THEOD. III, 545 C. IV, 220 C.

2. *To renounce*, as one's faith. SOZ. 1, 15, p. 32, 36.

ἀποκιδαρώω, ὥσω, *to take off the kídaris, to uncover the head*. SEPT. Lev. 10, 6 Τὴν κεφαλὴν ὑμῶν οὐκ ἀποκιδαρώσετε.

ἀπόκλεισμα, ατος, τὸ, (ἀποκλείω) *prison*. SEPT. Jer. 36 (29), 26.

ἀποκλείω, *to seclude*. APOPHTH. Johann. Colob. 38 Ἀπέκλεισεν ἐαυτόν, *He became a recluse*.

ἀποκληρονόμος, ον, (κληρονόμος) *disinherited*. JUST. Quaest. et Respons. ad Orthod. 120.

ἀπόκλητος, ον, (ἀποκαλέω) *chosen, elected*. Οἱ ἀπόκλητοι, *The members of the Aetolian council*. POLYB. 20, 1, 1. 20, 10, 11 and 13. 21, 3, 2,

ἀποκόμβιον, ου, τὸ, (κόμβος) *purse, bag containing money*, βάλαντιον, ἐνδεσμος 2. PORPH. Cer. 182, 11. 241.

ἀποκομιστής, οὐ, ὁ, (ἀποκομίζω) *messenger*. THEOPH. CONT. 648, 12.

ἀποκοπή, ἥς, ἡ, *payment*. THEOPH. CONT. 804, 10 Ἀποκοπή τελεία, *Payment in full*. (See also ἀποκόπτω.)

ἀπόκοπος, ον, (ἀποκόπτω) *abrupt, steep, craggy*, as a promontory. ARRIAN. Peripl. Mar. Erythr. 12.

2. Substantively, ὁ ἀπόκοπος, *eunuch, ἐκτομίας, εὐνοῦχος*. HIPPOL. 119. ATHAN. I, 360 B. SUID. Ἀποκόπους, ἐκτομίας. Καὶ ἀντὶ τοῦ ἀσθενεῖς κείται.

ἀποκοπτός, ἥ, ὅν, (ἀποκόπτω) meaning uncertain. PORPH. Cer. 70 Ἡ δὲ τράπεζα ἐστὶν ἀποκοπτή. 95, 13 Ἐν τῇ ἀποκοπτῇ τραπέζῃ. 293, 11 Γίνεται κλητῶριον ἀποκοπτόν. 531 Εἴτα κελεύει ὁ πατριάρχης τεθῆναι σκαμνίον μικρὸν εἰς τὸ εὐώθυμον αὐτοῦ μέρος ἀποκοπτόν τῶν σκάμνων τῶν μητροπολιτῶν.

ἀποκόπτω, *to castrate, εἰνουχίζω, ἐκτέμνω*. JUST. Apol. 1, 27. HIPPOL. 119.

2. *To excommunicate*, in ecclesiastical language. CONST. APOST. 2, 21, 4. 2, 41; 7 Ἀποκόπτειν τινα τῆς ἐκκλησίας.

3. *To pay in full*. THEOPH. CONT. 804 Ἀποκόψας περὶ τοῦ ἵππου. (See also ἀποκοπή.)

ἀποκουκουλίζω, ἰσα, (κουκουλίον) *to put the cowl upon a monk's head*. EUKHOL. p. 219 Εὐχὴ εἰς τὸ ἀποκουκουλίσαι.

ἀποκουρεύω, εὔσω, (κουρεύω) *to shear*, said of the monastic tonsure. CONST. IV, 1017 D.

ἀποκρέα, ας, ἡ, = ἀπόκρεως. PORPH. Cer. 759, 18.

ἀπόκρεως, ω, ἡ, (ἀπό, κρέας) *the carnival, carnival week*. CEDR. I, 657, 22. BALSAM. ad Can. Apost. 69. COMN. I, 385, 11 Παρασκευὴ δὲ ἦν ἡ τῆς ἀπόκρεως. NIC. GREG. I, 303, 6 Ἀπόκρεω γὰρ ἦν καιρός.

Ἡ κυριακὴ τῆς ἀποκρέως, *Sexagesima*. TRIOD. HOROL. COMN. I, 389, 10 Ἀγαζούσης δὲ τῆς ἀπόκρεω κυριακῆς, where ἀπόκρεω is an adjective.

ἀποκρεώσιμος, ον, (ἀπόκρεως) *relating to the carnival*. Substantively, Ἡ ἀποκρεώσιμος, sc. ἡμέρα, *the carnival*. MAL. 482, 19. THEOPH. 349.

ἀποκρίνομαι, *to answer to the priest in the λειτουργία, to say the responses*. CONST. APOST. 8, 5, 5. 8, 11, 3. (See also ἀπόκρισις 4.)

ἀποκρισιάρχης, ον, ὁ, (ἀπόκρισις) *messenger, ambassador*.

ISID. PEL. Epist. 4, 143. CHAL. 1000 A. CONST. (536), 969 B. 1237 C. NOVELL. 6, 2.

ἀπόκρισις, εως, ἡ, *answer*. EPHES. 1004 A Ζητοῦντες ἀπόκρισιν δέξασθαι. 1004 B Ἡμῖν ἀπόκρισιν φέρειν, *responsum ferre*.

2. *Decretum, decree*. PROC. I, 256, 12.

3. *Message, despatch*. NOVELL. 123, 25. 36. EUAGR. 4, 38, p. 419. MAL. 130, 17 Ἐπέμψαμεν πρὸς αὐτὸν ἀπόκρισιν διὰ τοῦ ἀδελφοῦ μου Αἰαντος. THEOPH. 295, 7 Ὁ τὰς βασιλικὰς ἀποκρίσεις ποιῶν βεριδάριος. PORPH. Cer. 129, 10.

4. *Response*, the answer of the choir to the priest. EUKHOL. (See also ἀποκρίνομαι.)

ἀποκριτικός, ἥ, ὅν, (ἀπόκρισις) *responsive*. APOCR. Jacob. Liturg. p. 39 Εὐχὴ ἀποκριτικὴ παρὰ τοῦ διακόνου.

ἀποκρυβή, ἥς, ἡ, = ἀποκρυφή. SEPT. Job. 24, 15 Ἀποκρυβὴν προσώπου ἔθετο, *He disguised his face*.

ἀποκρυφή, ἥς, ἡ, (ἀποκρύπτω) *concealment; hiding-place*. SEPT. 2<sup>d</sup> Reg. 22, 12.

ἀπόκρυφος, ον, *apocryphal*. CONST. APOST. 6, 16, 2 Βιβλία ἀπόκρυφα Μωσέως καὶ Ἐνὼχ καὶ Ἀδάμ, κ. τ. λ. IREN. 1, 20, 1 Ἀποκρύφων γραφῶν. ATHAN. I, 963 B, pseudo-euangelia. EPIPH. II, 163 B, Apocrypha of the Old Testament. THEOD. IV, 228 C. 242 B.

ἀποκτένω = ἀποκτείνω. SEPT. 1 Esdr. 4, 7, et alibi.

ἀπόκτιν, τὸ, meaning uncertain. PORPH. Cer. 464.

ἀποκύημα, ατος, τὸ, (ἀποκνέω) *that which is brought forth, birth, offspring*. CLEM. ROM. Homil. 6, 4.

ἀποκυλίω, ἰσω, (κυλίω) *to roll off or from*. SEPT. Gen. 29, 3 Ἀπεκύλιον τὸν λίθον ἀπὸ τοῦ στόματος τοῦ φρέατος.

ἀπολανστικός, ἥ, ὅν, *pleasant, agreeable*, as wine. POLYB. 12, 2, 7.

ἀπόλειμμα, ατος, τὸ, (ἀπολείπω) *that which is left*. DIOD. 1, 46, p. 56, 83.

ἀπολέμητος, ον, (πολεμέω) *not warred on*, as a country. POLYB. 3, 90, 7.

ἀποληρέω (ληρέω), *to bamboozle*, transitive. POLYB. 33, 12, 10.

ἀπόλλω = ἀπολλύω, ἀπόλλυμι. APOPHTH. Phoc. 1.

ἀπολογαριάζω, ασα, (λογάριον) *to reckon up, to give in an account, ἀπολογίζομαι*. SUID. Ἀπολογίζω . . . ἀπολογαριάζω.

ἀπολογέομαι, *to answer, reply*. AMPHIL. 204 C. PORPH. Adm. 210. ANON. 359, 13. (See also ἀπολογία, ἀπολογίζομαι.)

ἀπολογία, *as, ή, answer, ἀπόκρισις*. NT. 1 Pet. 3, 15. APOCR. Thom. Euangel. A, 7, 1. Nicod. Euangel. B, 4, 4. PORPH. Adm. 82, 3.

ἀπολογίζομαι, *to answer*. DIOD. II, 623, 51 Ἀπελογίσαστο τοῖς τοῦ Περσέως πρεσβευταῖς, v. l. ἀπελογήσατο.

ἀπολοιδορέω (λοιδορέω), *to revile*. POLYB. 15, 33, 4.

ἀπολούω, *to wash clean*, said of the washing of a child, for the first time, after it has been baptized. The ceremony takes place on the seventh day after baptism. EUKHOL. p. 146 Καὶ μεθ' ἡμέρας ἑπτὰ πάλιν φέρουσιν αὐτὸ ἐν τῇ ἐκκλησίᾳ εἰς τὸ ἀπολοῦσαι. Καὶ λύει αὐτὸ ὁ ἱερεὺς τὸ σάβανον καὶ τὴν ζώνην λέγων τὰς εὐχὰς ταύτας, κ. τ. λ.

ἀπόλυσις, *eos, ή, dismissal, the end*, as of divine service, or of public games. ATHAN. I, 377 E. 784 A. BASIL. II, 531 D Ἡ ἀπόλυσις τῶν συνάξεων. VIT. SAB. 325 A. MAL. 490, 17 Μετὰ τὴν ἀπόλυσιν τοῦ ἱπποδρομίου. PORPH. Cer. 47 Ἡ ἀπόλυσις τῆς ἐκκλησίας. CUROP. 68, 13 Ἡ ἀπόλυσις τοῦ ὄρθρου.

Also, *the end* of a prayer, or of the gospel of the day. PORPH. Cer. 31, 17 Μετὰ τὴν τοῦ εὐαγγελίου ἀπόλυσιν. 137, 15 Ἡ ἀπόλυσις τῆς ἐκτενοῦς.

2. In the RITUAL, it is applied also to *the concluding sentence* said by the priest at the end of divine service. The common ἀπόλυσις is this: Χριστὸς ὁ ἀληθινὸς θεὸς ἡμῶν ταῖς πρεσβείας τῆς παραχράντου αὐτοῦ μητρὸς, τῶν ἁγίων ἐνδόξων καὶ πανευφύμων ἀποστόλων καὶ πάντων τῶν ἁγίων ἐλεῆσαι καὶ σῶσαι ἡμᾶς ὡς ἀγαθὸς καὶ φιλάνθρωπος. EUKHOL. p. 9.

Every Dominical feast has its appropriate ἀπόλυσις. Thus, the ἀπόλυσις for Sunday (including Easter) is, Ὁ ἀναστὰς ἐκ νεκρῶν Χριστὸς ὁ ἀληθινὸς θεὸς ἡμῶν, κ. τ. λ. as in the common ἀπόλυσις.

For Christmas, Ὁ ἐν σπηλαίῳ γεννηθεὶς καὶ ἐν φάττῃ ἀνακλιθεὶς διὰ τὴν ἡμῶν σωτηρίαν Χριστὸς ὁ ἀληθινὸς θεὸς ἡμῶν, κ. τ. λ. as in the common ἀπόλυσις.

For the Epiphany, Ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθῆναι καταδεξάμενος διὰ τὴν ἡμῶν σωτηρίαν Χριστὸς ὁ ἀληθινὸς θεὸς ἡμῶν, κ. τ. λ. as in the common ἀπόλυσις. EUKHOL. p. 680 seq.

3. *The last day of a church feast*, commonly called ἀπόδοσις. BASIL. SELEUC. 300 A Ἡ τελευταία τῆς ἑορτῆς ἡμέρα, ἣν δὴ καὶ ἀπόλυσιν ἡμῖν καλεῖν ἔθος.

ἀπολυτικίον, *ou, τὸ, (ἀπολυτικός)* in the RITUAL, *the concluding troparion*, said or sung at the end of divine service. It is called also τὸ τροπάριον τῆς ἡμέρας, τὸ τροπάριον τῆς ἑορτῆς, or simply τὸ τροπάριον. Every church feast has its appropriate ἀπολυτικίον. PORPH. Cer. 115. (See also INTRODUCTION, § 42.)

ἀπολυτικός, *ή, ὅν, disposed to let go*. Substantively, *ή ἀπολυτική*, sc. ἐπιστολή, *a certificate of honorable dismissal from a church*. COD. AFR. 23. 106. QUIN. 17 Ἐγγραφὸς ἀπολυτική.

ἀπολύω, *ύσω, to dismiss, send away*, as an assembly. NT. Matt. 14, 15. 22. 23. CONST. APOST. 8, 9, 1 Ἀπολύεσθε οἱ ἐν μετανοίᾳ, *Depart, ye penitents*. Ibid. 8, 15, 4. 8, 37, 3.

Intransitive, *to end, to be over*, as a meeting. EPIPH. I, 1105 D. APOPHTH. Isaac Theb. 2 Ὅταν ἀέλυνεν ἡ σύναξις. MAL. 474, 11 Τοῦ ἱππικοῦ ἀπολύσαντες. PORPH. Cer. 212, 16 Καὶ ὅτε ἀπολύσει ἡ λειτουργία, εἰσέρχονται οἱ δεσπόται καὶ ἡ αὐγούστα καὶ γίνεται τὸ στεφάνωμα.

2. In grammar, ἀπολελυμένος, *η, ου, absolute*, not being related to anything, applied to such words as θεός, γῆ, οὐρανός, λόγος. DION. THRAX in BEKKER. 636, 15.

ἀπομάμμη, *ης, ή, (μάμμη) abavia, third grandmother*. ANTEC. 3, 6, 4.

ἀπομαρτυρέω (μαρτυρέω), *to testify*. POLYB. 31, 7, 20 Ἀπομαρτυρήσαντες πρῶτον μὲν πᾶσι τοῖς τῆς συγκλήτου δόγμασι πεπειθαρχηκέναι τοὺς Ροδίους. 31, 18, 4 Ἀπομαρτυρούντων τοῖς περὶ τὸν Μένυλλον τοῖς παρὰ τοῦ πρεσβυτέρου παραγεγονόσι πρεσβευταῖς διότι καὶ τὴν Κυρήνην ὁ νεώτερος καὶ τὸ πνεῦμα δι' αὐτοὺς ἔχοι. 32, 1, 2 Ἀπομαρτυρούντων καὶ συνεπισχυόντων τῷ νεωτέρῳ μετὰ πολλῆς σπουδῆς, *in favor of*.

ἀπομένω (μένω), *to stay, remain, remain over or behind, remain or stay at home*. APOCR. Act. Barn. 8 Κάκει ἀπέμεινα ἡμέρας ἱκανάς. Act. Andr. 8 Οὐδὲ γὰρ μία πόλις ἀπέμεινεν ἐν τῇ Ἀχαΐᾳ, ἐν ἣ τὰ ἱερὰ αὐτῶν οὐκ ἐγκατελείφθησαν καὶ ἡρήμωνται. LXX. 160, 18. 182. PROC.

II, 564, 9. MAL. 66, 20 Ἀπομείνας Μωσῆς ὀπισθεν τοῦ λαοῦ. Id. 385, 20. 460, 11. LEO. 4, 33. PORPH. Cer. 415, 16 Δεῖ γάρ τινες αὐτῶν ἀπομείναι καὶ φυλάξαι τὸ παλάτιον.

ἀπομίμημα, ατος, τὸ, (ἀπομιμέομαι) *cory, imitation*. DIOD. 2, 8, p. 122, 73 Ἐνήσαν δ' ἔν τε τοῖς πύργοις καὶ τείχεσι ζῶα παντοδαπὰ φιλοτέχνως τοῖς τε χρώμασι καὶ τοῖς τῶν τύπων ἀπομιμήμασι κατεσκευασμένα.

ἀπομνημόνευμα, ατος, τὸ, in the plural τὰ ἀπομνημονεύματα, *memoirs*. JUST. Apol. 1, 66. 67 Ἀπομνημονεύματα τῶν ἀποστόλων, *Memoirs by the Apostles; the Gospels*. Tryph. 100. 101. 106.

ἀπομύρισμα, ατος, τὸ, (μυρίζω) *the fragrant fluid* which is believed to exude from the bones of distinguished saints. PORPH. Cer. 561, 18.

ἀπονάρκω, ἡσω, (ναρκάω) *to become torpid or benumbed*. PLUT. II, 8 F Ἀποναρκῶσι γὰρ καὶ φρίττουσι πρὸς τοὺς πόνους. CLEM. ROM. Homil. 1, 14 Φανερός δ' ἦν μοι ἀπονάρκής, *metaphorically*.

ἀπονηστεύω, εὔσω, (νηστεύω) *to break off a fast, to end a fast, ἀπονηστίζομαι*. CONST. APOST. 5, 13. 5, 15, 1.

ἀπονηστίζομαι = ἀπονηστεύω. CONST. APOST. 5, 19, 2.

ἀπονήχομαι (νήχομαι), *to swim away, ἀπονέω*. POLYB. 16, 3, 14 Ἀπενήξατο πρὸς τὴν ἐπιβοηθοῦσαν αὐτῷ τριημιλίαν, *swam up to*.

ἀπονύψις, εως, ἡ, (ἀπονίπτω) *a washing*, as applied to the hands and the face. CONST. APOST. 8, 11, 6 εἰς δὲ ὑποδιάκονος διδόντω ἀπονύψιν χειρῶν τοῖς ἱερεῦσι, *And let a subdeacon pour water upon the hands of the priests*.

ἀπονουθετέω (νουθετέω), *delude, beguile*. POLYB. 15, 6, 6 Ὑπὸ τῆς τύχης ἀπονουθετούμενοι, *having our heads turned*.

ἀπονύχιον (νύξ), *adverbially, early in the morning*. CHRON. 623, 12. (Compare NT. Marc. 1, 35 Πρῶτ' ἔνυχον λίαν, *Very early in the morning*.)

ἀπόξυρος, ον, (ξύρον) *having sharp rocks*. ARRIAN. Peripl. Mar. Erythr. 40 Ὁ δὲ βυθὸς . . . ἀπόξυρος, ὥστε τέμνεσθαι τὰς παρακειμένας ἀγκύρας διὰ ταχέων ἀποκοπτομένας.

ἀποξυστρώω, ὥσω, (ξύστρα) *to blunt*, as a sword. POLYB. 2, 33, 3.

ἀπόπαππος, ου, ὁ, (πάππος) *abavus, third grandfather*. ANTEC. 3, 6, 4.

ἀποπεμπτόω, ὥσω, (πέμπτος) *to give the fifth part of anything*. SEPT. Gen. 41, 34. 47, 26 Τῷ Φαραῶ ἀποπεμπτοῦν χωρὶς τῆς γῆς τῶν ἱερέων μόνον. (Compare SEPT. Gen. 47, 24 Δώσετε τὸ πέμπτον μέρος Φαραῶ.)

ἀποπίπτω, *to backslide*, διαπίπτω, ἐκπίπτω. EUS. 5, 1, p. 200, 38.

ἀποπιστεύω (πιστεύω), *to trust fully, to have full confidence in, to rely on*. POLYB. 3, 71, 2 Οἱ γὰρ Ρωμαῖοι πρὸς μὲν τοὺς ὑλᾶδεις τόπους ὑπόπτως εἶχον, διὰ τὸ τοὺς Κελτοὺς ἀεὶ τιθέναι τὰς ἐνέδρας ἐν τοῖς τοιούτοις χωρίοις, τοῖς δ' ἐπιπέδοις καὶ ψιλοῖς ἀπεπίστευον.

ἀποπλήρῳ, ὥσω, *to pay off*, MAL. 440, 7 Ἀποπλήρωσον πάντας τοὺς δανειστὰς αὐτοῦ. 439, 16 Ἀποπληρωθῆναι δὲ καὶ τοὺς ἑμοὺς δανειστὰς παρὰ τοῦ ἑμοῦ κληρονόμου.

ἀποποιόμαι, ἥσομαι, (ποιέω) *to reject, forsake, abandon*. SEPT. Job. 14, 15.

ἀποπομπαῖος, α, ον, (ἀποπομπή) *to be sent away*. SEPT. Lev. 16, 8 Τῷ ἀποπομπαίῳ seems to be equivalent to ἀποπομπῇ, *the being sent away*. 16, 10 Καὶ τὸν χίμαρον ἐφ' ὃν ἐπῆλθεν ἐπ' αὐτὸν ὁ κληρὸς τοῦ ἀποπομπαίου, στήσει αὐτὸν ζῶντα . . . ὥστε ἀποστεῖλαι αὐτὸν εἰς τὴν ἀποπομπήν, καὶ ἀφήσει αὐτὸν εἰς τὴν ἔρμην: applied to the *scapegoat*. (See also ἀποπομπή.)

ἀποπομπή, ἡς, ἡ, (ἀποπέμπω) *a sending away, or being sent away*; applied to the going away of the Jewish *scapegoat*. SEPT. Lev. 16, 10. (See also ἀποπομπάιος.)

ἀποπρεσβεία, ας, ἡ, (ἀποπρεσβεύω) *ambassador's report*. POLYB. 24, 10, 5, et alibi.

ἀποπτοέω (πτοέω), *to startle, frighten away*. POLYB. 3, 53, 10.

ἀπόπτωμα, ατος, τὸ, (πτῶμα) *unlucky thing*; opposed to κατόρθωμα. SEPT. Jud. 20, 6. POLYB. 11, 2, 6.

ἀπόπτωσις, εως, ἡ, *backsliding*. EUS. 4, 23, p. 186. DID. ALEX. 992 C, with reference to the thirtieth Aeon of the Gnostics.

ἀπορόμαι, equivalent to the active ἀπορέω. SEPT. Gen. 32, 7.

ἀπορηματικός, ἡ, ὄν, (ἀπόρημα) *dubitative*. DION. THRAX in BEKKER. 642, 26, applied to the particles ἄρα, μὲν.

ἀπόρρευσις, εως, ἡ, (ἀπορρέω) *spring of water*. POLYB. 10, 28, 4 Ἐχοντος τοῦ Ταύρου πολλάς καὶ μεγάλας ὑδάτων ἀπορρεύσεις.

ἀπόρρυσσις, εως, ἡ, (ἀπορρέω) *a flowing off*, ἀπορροή. POLYB. 4, 39, 10.

ἀποσκαλόω, ωσα, (σκάλα) *to put out to sea, to leave the harbor*. PORPH. Adm. 78, 20.

ἀποσκέπαστος, ον, (ἀποσκέπάζω) *with the head uncovered*. PORPH. Cer. 16, 15.

ἀποσκευή, ἡς, ἡ, *impedimenta, baggage*. SEPT. Gen. 14, 12, et alibi. POLYB. 2, 3, 7. 2, 26, 5, et alibi. DION. HAL. I, 132. II, 759, et alibi. PLUT. I, 117 B. 303 E. THEOPH. 593 Ἀποσκευὴ πολεμική. (See also τοῦλδον.)

2. *Goods, furniture, personal property*. POLYB. 3, 90, 8.

ἀποσκηνώ, ὦσα, (σκηνώ) *to shift or remove one's tent*. SEPT. Gen. 13, 18 Καὶ ἀποσκηνώσας Ἀβραὰμ ἐλθὼν κατόκησε παρὰ τὴν δρὺν τὴν Μамβρῇ. PLUT. I, 892 F Ἀπεσκήνωσε χωρίς.

2. Transitive, *to keep away from*. PLUT. II, 334 B Οὕτω μακρὰν ἀπεσκηνώκει τὰ ὄτα τῶν μουσῶν, *from the muses*. 627 A Μὴ μακρὰν οὕτως ἀποσκήνου τῶν ἰδίων.

ἀποσκοπεῖω = ἀποσκοπέω. SEPT. Judith. 10, 10.

ἀποσκορακίζω, ἴσω ἰῶ, (σκορακίζω) *to cast off*. SEPT. Esai. 17, 13.

ἀποσκορακισμός, οὔ, ὁ, (ἀποσκορακίζω) *a casting off*. SEPT. Esai. 66, 15.

ἀποσπάω. Perf. part. pass. ἀπεσπασμένος, ὁ, = σπάδων. SEPT. Lev. 22, 24.

ἀποστασία, ας, ἡ, (ἀφίστημι) *defection, revolt, ἀπόστασις*. SEPT. Jos. 22, 22.

ἀποστασιάρης, ον, ὁ, (ἀποστήναι) *fatigued, disabled, as a beast of burden*. PORPH. Cer. 479, 11.

ἀποστάσιον, ον, τὸ, *separation, divorce*. Βιβλίον ἀποστασίου, *A bill of divorce*. SEPT. Deut. 24, 3. NT. Marc. 10, 4.

In Matt. 5, 31, ἀποστάσιον stands for Βιβλίον ἀποστασίου.

ἀποστατέω, ἦσω, *to revolt from*. THEOPH. 8, 8 Ἀποστατήσας τῆς Ρωμαίων ἀρχῆς.

ἀποστάτης, ον, ὁ, *rebel*. SEPT. Num. 14, 9 Ἀπὸ τοῦ

κυρίου μὴ ἀποστάται γίνεσθε. POLYB. 32, 2, 7. 5, 57, 4 Τοῖς ἀποστάταις γεγονόσι τοῦ βασιλέως. 11, 28, 6 Ἀποστάτας γενομένους τῆς πατρίδος. DION. HAL. II, 775, 11.

2. *Apostate*. HERM. Vis. 1, 4. AMPHIL. 156 C Ἰουλιανὸν τὸν ἀποστάτην. THEOD. IV, 218 D τὸν δὲ ἀπόστολον ἀποστάτην καλοῦσιν.

ἀποστάτης, ἰδος, ἡ, fem. of ἀποστάτης. SEPT. 1 Esdr. 2, 19. 2 Esdr. 4, 12.

ἀποστεγώ (στέγη), *to remove the roof, unroof*. JUST. Quaest. et Respons. ad Orthod. 29 Μελλούσης τῆς ὁροφῆς ἀποστεγοῦσθαι . . . οἱ τὴν ὁροφὴν ἀποστεγοῦντες. ἀποστηθισμός, οὔ, ὁ, (ἀποστηθίζω) *the act of learning by heart*. EPIPH. I, 1106 D.

ἀπόστιχα, ων, τὰ, (στίχος) in the RITUAL, a name given to the troparia sung near the conclusion of vespers.

ἀποστολεῖον, ον, τὸ, *chapel dedicated to an apostle*. SOZ. 8, 17. CONST. (536), 1021 A. CHRON. 591, 16.

ἀποστολή, ἡς, ἡ, *tribute sent to the emperor*. JULIAN. Epist. 25. (Compare SUID. Ἀποστολάς, ἀποπέμψεις δῶρα.)

ἀποστολικός, ἡ, ὄν, *apostolical*. IREN. 1, 3, 6 τῶν ἀποστολικῶν, sc. ρητῶν. ORIG. IV, 99 A. ALEX. ALEX. 552 A τὸν ἀποστολικὸν κανόνα. COD. AFR. 1254 A Ἡ ἀποστολικὴ καθέδρα, applied to the see of Rome. THEOPH. 253, 13 Ἀποστολικὴ στολή, the episcopal habit.

Ἀποστολικὸν βιβλίον, The book containing the epistle of each day, the same as ὁ ἀπόστολος 3. EUKHOL. p. 187.

Substantively, τὸ ἀποστολικόν, sc. τροπάριον, a troparion in honor of an apostle. TRIOD.

ἀποστολοευαγγέλιον, ον, τὸ, the same as ἀπόστολος καὶ εὐαγγέλιον, *the epistle and the gospel of the day*. EUKHOL. p. 609 seq. in the running-title.

ἀπόστολος, ον, ὁ, *apostle*. NT. Matt. 10, 2, et alibi.

Αἱ ἡμέραι τῶν ἀποστόλων, *The days of the apostles*; church-feasts celebrated in honor of the apostles. CONST. APOST. 8, 33, 3.

Ὁ ἀπόστολος, *the Apostle*, when unaccompanied by a qualifying word, means *the Apostle Paul*. HIPPOC. 259. METHOD. 288 C. EUS. 6, 38. CYRILL.



HIER. Catech. 5, 6. BASIL. III, 55 A. EPIPH. I, 738 A. THEOD. IV, 218 D.

2. In the RITUAL, the epistle of the day. It applies also to the portion taken out of the Acts which is read for the epistle. NICON. 438 C. PORPH. Cer. 85, 16. (See also *πραξάποστολος*.)

3. *Apostolus*, the book containing the epistle of each day, or its equivalent. APOPHTH. Serapion 1. NOM. COTELER. 120.

ἀποστομαχίζω, ἰσω, (στόμαχος) to deprive one of his stomach. ASTER. 436 A Ὁ λέων κατέπιεν τὸν ἄμνον καὶ ἀπεστομαχίσθη.

ἀποστομίζω, ἰσω, (στόμα) to put questions to any one, ἀποστοματίζω. APOCR. Thom. Euangel. A, 6, 3 Ἦρξατο ἀποστομίζειν τὸν διδάσκαλον περὶ τοῦ πρώτου γράμματος καὶ οὐκ ἴσχυεν αὐτῷ ἀνταποκριθῆναι.

ἀποστομόω (στόμα), to fill up, as the mouth of a canal. POLYB. Frag. Gram. 26.

2. To blunt, dull the edge, ἀποστομίζω. DION. HAL. II, 1071, 12. III, 1799, 14 Ἀπεστομωμένα τὰς ἀκμὰς. ἀποστρατηγικός, ἡ, ὄν, (στρατηγικός) unworthy of a general. SCYL. 692, 17.

ἀποσυνάγωγος, ου, ὅ, (συναγωγή) put out of the synagogue. NT. Joan. 9, 22. 12, 42. 16, 2.

Also, *excommunicated*, with reference to former members of a Christian church. CONST. APOST. 2, 43, 1. 3, 8, 3. 4, 8, 2. NIC. I, 5.

ἀποσύνακτος, ον, (σύναξις) that stays away from church. CYRILL. ALEX. Epist. 42 E.

ἀποσυννοψίζω, ἰσα, (σύνοψις) to be restored to favor. THEOPH. CONT. 698 Ἀποσυννοψίζει Λέων τῷ τρόπῳ τούτῳ. 708, 11 Ἦθελεν ὁ βασιλεὺς ἀποσυννοψισθῆναι τὸν Σαμωνᾶν. 708, 22 Ἀποσυννώψισε Σαμωνᾶς.

ἀποσφαγή, ἡς, ἡ, (ἀποσφάζω) cessation of butchers' operations for a time. MAL. 285, 14. (Compare ἀπόκρεως.) ἀποσφενδονᾶω (σφενδονᾶω), to sling away. DIOD. 2, 50, p. 162, 76.

ἀποσφράγισμα, ατος, τὸ, (ἀποσφραγίζω) the impression of a seal.

2. Signet. SEPT. Jer. 22, 24 Ἀποσφράγισμα ἐπὶ τῆς χειρὸς τῆς δεξιᾶς μου. ἀποσχηματίζω, ἰσω, (σχῆμα) to un-monk, or un-nun, to

divest one of the monastic habit. APOPHTH. Cron. 5. THEOPH. CONT. 668, 19 Μονάστριαν ἐκείθεν ἀρπάσας καὶ ταύτην ἀποσχηματίσας ἔλαβε γυναῖκα.

ἀποσχίζω, ἰσω, (σχίζω) to split off.

Intransitive, to secede, to separate one's self, as from a church. CONST. APOST. 7, 10 titul. Ὅτι χρὴ μὴ ἀποσχίζειν τῶν ἁγίων, That we ought not to separate ourselves from the saints. BASIL. III, 269 B οἱ ἀποσχίσαντες, The seceders. 269 E οἱ καθαροὶ καὶ αὐτοὶ τῶν ἀπεσχισμένων εἰσὶ, The Puritans (Novatians) also are among the seceders.

ἀποσχίστης, ου, or ἀποσχιστής, οὔ, ὅ, (ἀποσχίζω) seceder, schismatic. APOPHTH. Phoc. 1. THEOD. LECTOR. 2, 26. CONST. (536), 1177 B. VIT. SAB. 261 B ἀποσχιστής, oxytone.

ἀπόσχιστος, ου, ὅ, = ἀποσχίστης. THEOD. LECTOR. 2, 26.

\*ἀποσώζω, = διασώζω. XEN. An. 2, 3, 18.

Passive, ἀποσωθῆναι, to arrive at. APOCR. Nicod. Euangel. I, B, 10, 3 Τότε ἀπεσώθησαν εἰς τὸν λεγόμενον Κρανίον τόπον.

ἀποσώστης, ου, ὅ, (ἀποσώζω) = διασώστης. PORPH. Adm. 72, 17.

ἀποταγή, ἡς, ἡ, renunciation, ἀποταξία, ἀπόταξις. CONST. APOST. 7, 40, 1 Τὰ περὶ τῆς ἀποταγῆς τοῦ διαβόλου, What concerneth the renunciation of the devil. 7, 41, 2 Μετὰ δὲ τὴν ἀποταγὴν, κ. τ. λ. JUST. Tryph. 107 Ἀποταγῆς τῆς πρὸς ἀδικίαν.

The renunciation of the world, as applied to monachism. ISID. PEL. Epist. 1, 1 Ἀποταγὴν τὴν τῆς ὕλης ἀναχώρησιν . . . καλέσαντες. APOPHTH. Cassian. 7.

Ἀποτακτικοί, ὦν, οἱ, (ἀποτακτικός) Renouncers, an Encratite sect, called also Ἀποστολικοί. EPIPH. I, 398 A. 506 seq.

ἀποτακτικός, ἡ, ὄν, (ἀποτάσσω, ἀποτάσσομαι) disposed to renounce. EPIPH. I, 907 D Ἀποτακτικὸς τρόπος, A disposition to give up all religious observances.

2. Monastic, μοναχικός. PACHOM. 949 A Τὸ σχῆμα τὸ ἀποτακτικόν, The monastic habit; opposed to τὰ κοσμικὰ ἱμάτια.

Substantively, ὁ ἀποτακτικός, recluse, one who lives in seclusion, simply a monk. APOCR. Act. Philipp.

in Hellad. 1 Ἐπειδὴ ἦν ὁδεύων σχήματι ἀποτακτικοῦ. PACHOM. 949 A. (See also Ἀποτακτικοί.)

Ἀποτακῖται, ὦν, οἱ, = Ἀποτακτικοί? BASIL. III, 296 D.

ἀποταξία, ας, ἡ, = ἀποταγή. EPIRH. I, 809 C. 906 C.

ἀπόταξις, εως, ἡ, = ἀποταγή. AMPHIL. 190 C.

ἀποτάσσομαι, ἄξομαι, (ἀποτάσσω) to bid adieu. NT. Luc.

9, 61 Ἀποτάσσαι τοῖς εἰς τὸν οἶκόν μου. 2 Cor. 2, 13

Ἀποταξάμενος αὐτοῖς. PHRYN. Ἀποτάσσομαί σοι· ἐκ-

φυλον πάνν· χρὴ γὰρ λέγειν ἀσπάξομαί σε. Οὕτω γὰρ καὶ οἱ ἀρχαῖοι εὐρίσκονται λέγοντες ἐπειδὴ ἀπαλλάττονται ἀλλήλων.

2. To renounce, to throw off one's allegiance; opposed to συντάσσομαι. JOSEPH. Ant. 11, 6, 8 Τροφῇ καὶ ποτῇ καὶ τοῖς ἡδέσιν ἀποταξαμένη. CONST. APOST. 2, 6, 3. 3, 18, 1. 5, 6, 1. 7, 41, 1 Ἀποτάσσομαι τῷ Σατανᾷ καὶ τοῖς ἔργοις αὐτοῦ, I renounce the Devil and his works. BASIL. III, 55 B.

To renounce the world, said of monachism. APOCR. Act. Paul. et Thecl. 5 Μακάριοι οἱ ἀποταξάμενοι τῷ κόσμῳ τούτῳ. PALLAD. 165 B. CHAL. 1565 C Τῷ βίῳ τούτῳ ἀπετάξατο. APOPHTH. Anton. 20. LEIMON. 46. 78. 124. 134.

ἀποτεκνῶ, ὥσω, (τέκνον) to rob of children. SEPT. 27, 45 Μήποτε ἀποτεκνωθῶ ἀπὸ τῶν δύο υἱῶν ἐν ἡμέρᾳ μιᾷ.

ἀποτέλειος, ου, ὁ, commonly οἱ ἀποτέλειοι, (τέλος) the magistrates of the Achæan cities. POLYB. 10, 21, 9. 16, 36, 3 seq.

ἀποτέλεσμα, ατος, τὸ, (ἀποτελέω) effect, result. POLYB. 2, 39, 11. 4, 78, 5.

2. Wonder, miracle, θαῦμα. JUST. Quaest. et Respons. ad Orthodox. 24.

ἀποτέμνω, to behead, ἀποκεφαλίζω. SIMOC. 340, 14 τὸν ἀδελφὸν τοῦ Μαυρικίου τὸν ἑαυτοῦ στρατηγὸν ἀποτέμνει τῷ ξίφει. MAL. 44 Ἐκέλευσεν ὁ Διόνυσος ἀποτμηθῆναι αὐτόν. THEOPH. 216 Τούτους ἀποτεμών. NIC. CONST. 63, 15 Ἀρτέμιον δὲ σὺν τῷ ἀρχιεπισκόπῳ παραλαβὼν ἐν τῷ λεγομένῳ Κυρηγίῳ ἀπέτεμεν. [This construction is implied in the classical ἀποτμηθῆναι τὴν κεφαλὴν, the active of which would be ἀποτέμνειν τινὰ τὴν κεφαλὴν.]

ἀπότευγμα, ατος, τὸ, (ἀποτυγχάνω) failure; opposed to κατόρθωμα. DIOD. 1, 1.

ἀποτομή, ἥς, ἡ, intersection, as of two roads. POLYB. 6, 29, 9.

ἀποτρυνῶ (τρυνῶ), to pluck, as fruit. SEPT. Amos 6, 1 Ἀπετρύγησαν ἀρχὰς ἐθνῶν, meaning uncertain.

ἀποτυρόμαι, ὠθην, (τυρός) to leave off eating cheese. ANAST. CAESAR. 437 A.

ἀποτύφλωσις, εως, ἡ, (ἀποτυφλώ) a blinding, blindness. SEPT. Zech. 12, 4.

ἀπουραγέω (οὔραγέω), to lead the rear-guard, cover the rear. POLYB. 3, 47, 1 Ἀναλαβὼν Ἀντίβας τοὺς ἐλέφαντας καὶ τοὺς ἵππους προῆγε τούτοις ἀπουραγῶν παρὰ τὸν ποταμόν. 3, 49, 13 Ἀπουραγῆσας μετὰ τῆς σφετέρας δυνάμεως. 5, 7, 11 Ἀπουραγούντων μὲν αὐτῷ τῶν Κρητῶν. 5, 23, 10 Ἀπουράγει τοῖς αὐτοῦ φαλαγγίταις.

ἀπουρόω, ὥσω, (οὔρος) to meet with contrary winds. POLYB. 16, 15, 4.

ἀπόφασις, εως, ἡ, (ἀποφαίνω) answer, ἀπόκρισις. POLYB. 4, 24, 9 Τῇ πρὸς Λακεδαιμονίους ἀποφάσει. 29, 11, 5 Ἐν τούτῳ τε τῷ γύρῳ τὴν ἀπόφασιν ἐκέλευσε δοῦναι περὶ τῶν γεγραμμένων.

2. Apophasis, the name of a work attributed to Simon Magus. HIPPOL. 173.

ἀποφεύγω, to shun, abstain from. LEG. HOMER. 82 Ἀποφεύγειν τῆς ἐπαράτου πορνείας.

ἀπόφυσις, εως, ἡ, (ἀποφύω) offshoot, sucker. POLYB. 18, 1, 10.

ἀποχαιρετίζω, ισα, (χαιρετίζω) to bid one farewell. PORPH. Cer. 16 Ἀποχαιρετίζουσιν αὐτόν. Adm. 210, 8 Ἀποχαιρετίσας αὐτόν.

ἀποχειρίζω, ισα, (χείρ) to deprive one of his hands, to cut off one's hands. MAL. 492, 9 ἀπεχειρίσθη. CHRON. 724, 6 ἀποκεχειρισμένος.

ἀπόχειρος, ου, (χείρ) off-hand. POLYB. 23, 14, 8 Πρὸς ἔνια δὲ τῶν ἐπινοουμένων ἀπόχειρος ὢν.

ἀποχειροτονέω, ἡσω, to divest or deprive of office. THEOPH. 424, 9 Ἀποχειροτονεῖ τὸν Γένζωνα τῆς στρατηγίας.

ἀποχή, ἥς, ἡ, acceptilatio, quittance, receipt, ἀμεριμνία. NOVELL. 128, 3.

ἀποψις, εως, ἡ, looks, appearance. POLYB. 11, 31, 8.

ἄππια, ἡ, pear-tree, ἄπιος. GEOPON. 10, 23, 5.

ἀπραγέω, ἡσω, (πράσσω) to be doing nothing, to accomplish

- nothing, to remain inactive. POLYB. 3, 70, 4. 4, 64, 7. 28, 11, 8.
- ἀπραγία, as, ἡ, (πράσσω) *inactivity*. POLYB. 3, 103, 2.
- ἀπραγμάτευτος, ον, (πραγματεύομαι) *in which no business is going on, having no commerce*. POLYB. 4, 75, 2.
- ἀπρακτος, ον, *not concerned or engaged in anything; opposed to ἔμπρακτος*. THEOPH. 574.
- ἀπρίλιος, ου, ἡ, aprilis, ἀπρίλλιος. EUS. 7, 32, p. 369, 11.
- ἀπρίλλιος = ἀπρίλιος. PLUT. II, 272 F. EPIPH. I, 420 A.
- ἀπρογνώστος, ον, (προγινώσκω) *that cannot foreknow; opposed to προγνωστικός*. CLEM. ROM. Homil. 3, 38.
- ἀπροθέτως (προτίθημι), adv. *undesignedly, without any regular plan*. POLYB. 9, 12, 6.
- ἀπρόκοπος, ον, (προκοπή) *not promoted to higher clerical orders*. BASIL. III, 327 D.
- ἀπρονόητος, ον, (προνοέω) *not thought of beforehand*. Hence, *unexplored*, as a country. POLYB. 3, 48, 4.
2. *Heedless, thoughtless, improvident: unguarded*. POLYB. 4, 5, 5 Τῆς τῶν Μεσσηνίων χώρας οὔσης ἀπρονόητου. 5, 7, 2 Ἐμελλον ἀπρονόητοι καὶ παντελῶς ἀπάρσκεινοι ληφθήσεσθαι πρὸς τὸ συμβαῖνον.
- ἀπρονοήτως, adv. of ἀπρονόητος 1. POLYB. 10, 14, 8 τοῖς ἀπρονοήτως θεωμένοις, *who had never seen anything like it before*.
- ἀπρόσβλεπτος, ον, (προσβλέπω) *that cannot be looked upon*. METHOD. 393 C.
- ἀπροσδεής, ἐς, (προσδέω) *not standing in need of anything*. SEPT. 1 Mac. 12, 9 Ἀπροσδεεῖς τούτων ὄντες. 2 Mac. 14, 35 τῶν ὄλων ἀπροσδεῖς ὑπάρχων. PLUT. I, 162 B. II, 122 E, et alibi. JOSEPH. Ant. 8, 4, 3.
- ἀπροσδέητος, ον, = ἀπροσδεής. POLYB. 22, 6, 4 Ὑμᾶς δὲ πάντων τούτων ἀπροσδεήτους οἱ θεοὶ πεποιήκασιν.
- ἀπρόσδεκτος, ον, (προσδέχομαι) *not acceptable*. APOCR. Proteuangel. 7, 1.
- ἀπροσδιορίστως, adv. of ἀπροσδιόριστος, *without distinction, indiscriminately*. JUST. Quaest. et Respons. ad Orthod. 89.
- ἀπροσεξία, as, ἡ, (ἀπρόσεκτος) *heedlessness, carelessness*. PETR. ANT. 147 B.
- ἀπρόσιτος, ον, (πρόσειμι) *inaccessible, unapproachable*. POLYB. 3, 49, 7, as a mountain. 5, 24, 4. 9, 27, 6.
- ἀπρόσκοπος, ον, (προσκόπτω) *not stumbling against*. Metaphorically, *void of offence*. NT. Act. 24, 16 Ἀπρόσκοπον συνείδησιν. 1 Cor. 10, 32 Ἀπρόσκοπτοι γίνεσθε καὶ Ἰουδαίοις καὶ Ἑλλήσι καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ.
- ἀπρόσκοπος, ον, (σκοπέω) = ἀπρόσκεπτος. SEPT. Sir. 35, 21 Μὴ πιστεύσης ἐν ὁδῷ ἀπροσκόπτῳ. 3 Mac. 3, 8.
- ἀπροσλόγως (λόγος), adv. *at random, to no purpose*. POLYB. 9, 36, 6.
- ἀπροσωπόληπτος, ον, (προσωπόληπτος) *not respecting persons*. CONST. APOST. 2, 5, 1 Ἔστω δὲ ὁ ἐπίσκοπος ἀπροσωπόληπτος, *Let the bishop be not an acceptor of persons*. APOCR. Act. Philipp. 26.
- ἀπροσωπολήπτως, adv. of ἀπροσωπλήπτος, *without respect of persons*. NT. 1 Petr. 1, 17. CLEM. ROM. Epist. 1, 1.
- ἀπτόητος, ον, (πτοέω) *undaunted*. SEPT. Jer. 26 (46), 28.
- ἄπτωτος, ον, (πτῶσις) in grammar, *without cases*, of which case is not predicated, as the verb; opposed to πτωτικός. DION. THRAX in BEKKER. 638, 3.
- Ἀπφία, as, ἡ, Appia, a woman's name. INSCR. 3962. (See also Ἀφφη, Ἀφφίον.)
- Ἀπφύς, ύ, ὁ, Apphys, a man's name. APOPHTH. Apphys, titul. τοῦ ἀββᾶ Ἀπφύ.
- ἄπῳμαστος, ον, (πῳμα) *without a stopple*. BABR. 60, 1. GEOPON. 20, 46, 3.
- ἄπωμοτικός, ἡ, ὄν, (ἀπῳμνυμι) *denying upon oath; opposed to κατωμοτικός*. DION. THRAX in BEKKER. 642, 15, applied to the particle μά.
- Ἀράβισσα, ης, ἡ, (Ἀραψ) *Arabian woman*. SEPT. Job. 42, 18.
- ἀραίωμα, ατος, τὸ, (ἀραιώω) *gap, crack*, as in the ground. DIOD. 1, 39.
- ἀράκιον, τὸ, dimin. of ἀρακος. APOPHTH. Agath. 11 Ἀράκιον χλωρόν.
- ἀραχνία, as, ἡ, (ἀράχνη) *cobweb*. THEOD. III, 697 B.
- Ἀρβανίτης, ου or η, ὁ, = Ἀλβανός, Ἀλβανίτης. SCYL. 739.
- ἀρβίννη, ης, ἡ, meat. HES. Ἀρβίννη, κρέας. Σικελοί. [The Latin arvina means *tallow, fat*.]
- ἀργαβία, as, ἡ, meaning uncertain. LEO. 13, 11.
- ἀργεμόνη, ης, ἡ, agremonia, *agrimony*. HES. Ἀργεμόνη, εἶδος βοτάνης.
- ἀργέω, to abstain from servile labor. JOSEPH. Ant. 14,

4, 2. Bell. Jud. 7, 3, 3 Ἀργεῖν τὴν ἐβδόμην, sc. ἡμέραν. CONST. APOST. 7, 36, 2. 8, 33, 2 Τὴν ἀνάληψιν ἀργεῖτωσαν. THEOD. LECTOR. 1, 14 Δεὼν ἐνομοθέτησε τὴν κυριακὴν παρὰ πᾶσιν ἀργεῖσθαι, ἀπρακτόν τε εἶναι καὶ σεβασμίαν, *that Sunday should be a day of rest.*

2. *To be invalid or void*, ἄκυρον εἶναι. EUAGR. 3, 7, p. 341.

3. *To be suspended*, not to be allowed to officiate, said of clergymen under censure. BASIL. III, 327 D Ἐνιαυτὸν ἀργήσας. SOCR. 6, 18, p. 336, 22 Ἡρεῖ οὖν δ' Ἰωάννης λοιπόν.

ἀργία, as, ἡ, *abstinence from servile labor.* Hence, *a holy-day.* SEPT. Esai. 1, 13. EPICT. 4, 8, 33. APOCR. Act. Pet. et Paul. 22. IGNAT. Magnes. (interpol.) 9. CONST. (536), 1177 D. 1180 E. (Compare CONST. APOST. 2, 36, 1 Μελέτης νόμων, οὐ χειρῶν ἀργίαν. 7, 36, 2 σαββατίζειν ἐνετελεῶ, οὐ πρόφασιν ἀργίας διδούς.)

2. *Deprivation*, as of a clergyman, for some fault. CAN. APOST. 16.

ἀργολογέω, ἡσω, (ἀργός, λόγος) *to talk idly.* BASIL. II, 531 A.

ἀργολογία, as, ἡ, (ἀργός, λόγος) *idle talking.* APOPHTH. Cassian. 6. MACAR. 26.

ἀργοφάγος, ον, (ἀργός, φαγεῖν) *living without work, lazy.* CONST. APOST. 2, 49, 4.

ἀργύρασις, ἰδος, ὁ, (ἄργυρος, ἀσπίς) *silver-shielded.* POLYB. 5, 79, 4.

ἀργυρικός, ἡ, ὄν, (ἄργυρος) *relating to silver.* Hence, *pecuniary.* DIOD. II, 610, 38.

Ἀργυρικὴ ζημία, *a fine.* SEPT. 1 Esdr. 8, 24.

ἀργυρισμός, οὐ, ὁ, *reckoning by argentei.* EPIPH. II, 184 B.

ἀργυροδόρατος, ον, (δόν) *silver-speared, having a silver spear.* THEOPH. CONT. 407, 13.

ἀργυροκοπέω, ἡσω, *to be ἀργυροκόπος.* SEPT. Jer. 6, 29.

ἀργυροκόπος, ον, ὁ, (ἄργυρος, κόπτω) *silversmith.* SEPT. Jud. 17, 4.

ἀργυροπέταλον, ον, τὸ, (πέταλον) *a plate of silver.* THEOPH. 780.

ἀργυροπρατεῖον, ον, τὸ, (ἀργυροπράτης) *banker's shop.* CHRON. 623. THEOPH. 231. 283, 14.

ἀργυροπράτης, ον, ὁ, (πράτης) *argentarius, money-changer, banker.* NIL. Epist. 1, 308. THEOPH. 231. 367, 12. 374, 10. CEDR. I, 629, 10.

ἀργυροπρατικός, ἡ, ὄν, *pertaining to an ἀργυροπράτης.* NOVELL. 4, 3.

ἄργυρος, ον, ὁ, *argentarius, cashier, an officer.* PORPH. Cer. 18, 11, et alibi. (Compare ἄνθραξ, κανίκλειος.)

ἀργυρός, ἡ, ὄν, *for the ancient ἀργυροῦς, of silver.* PORPH. Adm. 227, 15, as a proper name.

ἀργυροταμίας, ον, ὁ, (ταμίας) *keeper of the emperor's treasury at Athens.* INSCR. 354.

ἀργυροφάλαρος, ον, (ἄργυρος, φάλαρα) *with silver trap-rings.* POLYB. 31, 3, 6.

ἀργῶς (ἀργός), adv. *frustra, idly, to no purpose, in vain, μάτην.* JUST. Tryph. 113.

ἀρειανίζω, ἰσα, (Ἀρειανός) *to side with the Arians, to be an Arian.* SOCR. 2, 21.

Ἀρειανός, οὐ, ὁ, (Ἀρειος) *an Arian, a follower of Arius the heresiarch.* GREG. NAZ. I, 740.

Ἀρειομανίτης, ον, ὁ, (Ἀρειος, μανία) *one infected with the madness (heresy) of Arius, a name of obloquy applied to the Arians.* EUST. ANT. 676 D. ATHAN. I, 191 A. (Compare THEOD. III, 546 τῆς Ἀρείου μανίας. 621 Οἱ δὲ τῆς Ἀρείου μανίας μετεληχότες.)

Ἀρεοπαγίτης = Ἀρειοπαγίτης. INSCR. 372.

ἀρεύριον = ἀλείριον. PORPH. Cer. 658, 11. 659, 9.

ἀρήνα, ἡ, arena, *θηριομαχεῖον.* APOCR. Act. Paul. et Thecl. 36.

Ἄρης, η, ὁ, Ares, *a man's name.* APOPHTH. Ares, titul. Τοῦ ἀββᾶ Ἄρη.

ἀριθμητικός, ἡ, ὄν, *numeral*, as applied to the cardinal numbers. DION. THRAX in BEKKER. 636, 15.

ἀριθμός, οὐ, ὁ, *number*, in grammar. DION. THRAX in BEKKER. 634, 16. 638, 6.

2. *Numerus*, νόμμος, τάγμα, *a body of soldiers.* SOCR. 6, 6, p. 315, 37. SOZ. 1, 8, p. 19, 39. SYNES. Epist. 78. ZOS. 284. NOVELL. 85, 1. MAL. 349.

ἄρθρον, ον, τὸ, *article*, in grammar. DION. THRAX in BEKKER. 634, 5.

ἀρίς, ἰδος, also ἄρις, ἰδος, ἡ, *gimlet.* POLL. 7, 113. 10, 146. GALEN. II, 88 B ἄρις. SUID. Ἀρίδες, ἡ εὐθεία Ἀρίς, τὸ τεκτονικὸν ἐργαλεῖον.

ἄρις, ἴδος, ἡ, aris, a plant. PLIN. 24, 94. GALEN. II, 88 B. HES. Ἄρις, εἶδος βοτάνης. (See also ἄρις, above.)

ἄρις, ἴδος, ἡ, *sluice*, φράκτης. PROC. III, 219.

ἀρίσαρον, ου, τὸ, a kind of ἄρον. DIOSC. 2, 198.

Ἄριστεροί, ὦν, οἱ, (ἀριστερός) = καθαροί. CONST. I, 7.

QUIN. 95. BALSAM. ad Concil. II, 7 Καλοῦνται δὲ οἱ αὐτοὶ καὶ Ἄριστεροὶ ὡς τὴν ἀριστερὰν χεῖρα βδελυττόμενοι, καὶ μὴ ἀνεχόμενοι δι' αὐτῆς τὸ ὅτι οὖν ὑποδέχονται.

ἀριστερός, ἁ, ὄν, *laevus*, left, not right, λαῖός. IREN. 1, 6, 1 Τὸ μὲν ἑλίκον, δὲ καὶ ἀριστερὸν καλοῦσιν, sc. the Valentinians.

ἀριστεύω, εὔσα, (ἄριστον) to dine, ἀριστάω. THEOPH. CONT. 363, 16.

ἀριστηρίον, ου, τὸ, (ἄριστον) refectory, in a monastery, ἀριστητήριον. COTELER. II, 215 B. 301 C, v. 1. ἀριστητήριον.

ἀριστητήριον = ἀριστηρίον. THEOPH. CONT. 145, 10.

ἀριστόδειπνον, ου, τὸ, equivalent to ἄριστον καὶ δεῖπνον, dinner and supper. THEOPH. 574, 18.

ἄρκα, ἡ, arca. NOVELL. 128, 1.

ἀρκατικός, ἡ, ὄν, pertaining to an ἀρκάριος. EDICT. 13, 20.

ἀρκάριος, ου, ὁ, arcarius. NOVELL. 147, 2.

ἀρκάτος, ὁ, arcatus. MAURIC. 2, 7.

ἀρκεύθινος, ου, of ἀρκευθος. SEPT. 3 Reg. 6, 31.

ἄρκλα, as, ἡ, arcula, chest. PTOCH. 1, 99.

2. Hut, shanty. THEOPH. CONT. 418, 2. LEO GRAM. 319, 10. 14.

ἄρκος, ου, ἡ, = ἄρκτος. SEPT. 1 Reg. 17, 34. Sap. 11, 18. APOCR. Act. Paul. et Thecl. 33. APOPHTH. Poemen. 115. SUID. Ἄρκου παρούσης τὰ ἔχνη ζητεῖς, a proverb.

ἀρκοτρόφος, see ἀποαρκοτροφός.

ἀρκουάριος, ὁ, arcuarius, τοξοποιός. LYD. 158, 15.

ἄρκτος, ου, ἡ, bear. Plural αἱ ἄρκτοι, the Greater Bear, and the Lesser Bear. Hence, the North. POLYB. 1, 42, 5, et alibi.

ἀρκοτρόφος, ου, ὁ, (ἄρκτος, τρέφω) keeper of bears and other wild beasts, θηριονόμος. Hence, an exhibitor of wild beasts. PROC. III, 58, 21. (Compare QUIN. Can. 61 Τῷ αὐτῷ δὲ τούτῳ ἐπιτιμῶ καθυποβάλλεσθαι δεῖ

καὶ τοὺς τὰς ἄρκτους ἐπισυρομένους, ἡ τοιαῦτα ζῶα, πρὸς παίγνιον καὶ βλάβην τῶν ἀπλουστέρων.)

ἀρκύτες, οἱ, (arcus) archers, τοξόται. LYD. 157, 20.

ἄρμα, ατος, τὸ, *weapon*, commonly τὰ ἄρματα, arma, arms, ὅπλα. MAURIC. 1, 2. THEOPH. 459, 10. 490, 16. LEO. 6, 13. 15.

Sometimes ἄρμα is plural. MAL. 314. CHRON. 608.

2. Shield, ἀσπίς, σκουτάριον. PORPH. Cer. 302.

ἀρμαμέντον, ου, τὸ, armamentarium, armory, arsenal, ἀρματούριον, ἀρματώριον. NOVELL. 85, 3. THEOPH. 423, 12, et alibi. CEDR. I, 698, 23.

2. The arms of an army, considered as one whole.

MAURIC. 12, 6. THEOPH. 610. LEO. 5, 7.

ἀρμαρήτης, ὁ, meaning uncertain. ANTEC. 4, 7, 2 (scholium) Οἱ προβληθέντες τῶν πραγμάτων, τούτέστιν οἱ καλούμενοι ἀρμαρήται.

ἀρμάριον, ου, τὸ, armarium, a movable cupboard. ANTEC. 2, 1, 25. GEOPON. 18, 21, 1.

ἀρμαστατίων, ὦνος, ἡ, (arma, statio) muster, ἀρμостаτιών. CHRON. 718, 20.

ἀρμάτος, ὁ, armatus, armiger, ὅπλοφόρος. MAURIC. 1, 3. 3, 7.

ἀρματοῦρα, as, ἡ, armatura, drill, exercise in arms, the training of soldiers, ὅπλομελέτη. LYD. 158, 6.

ἀρματούριον, τὸ, = ἀρμαμέντον 1. LEO GRAM. 170, 18.

ἀρματώ, ωσα, (ἄρμα) to arm, equip, ὅπλιζω. THEOPH. 668, 13 ἀρματωμένος, armatus, armed.

ἀρματώριον, τὸ, = ἀρμαμέντον 1. CEDR. I, 785, 14.

ἀρμελαύσιον, ου, τὸ, armelausia, a military cloak. MAURIC. 12, p. 303.

Ἀρμένης, η, ὁ, = Ἀρμένιος, an Armenian. LEIMON. 105 (139). PORPH. Adm. 236.

Ἀρμενιακός, ἡ, ὄν, Armenian, of Armenia. Ἀρμενιακὸν μῆλον, the apricot, πραϊκόκιον, βερικόκκον, Ἀρμενιον μῆλον. DIOSC. 1, 165. GALEN. VI, 348 A.

ἀρμενίζω, ισα, (ἄρμενον) to sail. THEOPH. 582.

Ἀρμένιος, ου, = Ἀρμενιακός. GALEN. VI, 348 A.

ἄρμενον, ου, τὸ, plural τὰ ἄρμενα, the sails of a vessel. POLYB. 1, 44, 3. EUST. 1533, 43 Ἡ Ὀμηρικὴ αὐτῇ κληῖσι τοῦ ἀρμένου τῷ ἰσθῷ ἐπικρίου παρήγαγε τοὺς πολλοὺς ἄρμενα ἰδιωτικώτερον μὲν, ὁμῶς δὲ οὐκ ἀλόγως, τὰ ἰστία καλεῖν.

2. *Tackle*. POLYB. 22, 26, 13.

ἀρμυγέροι, οἱ, armigeri, ὅπλοφόροι. LYD. 157, 27.

ἀρμυλλιγέροι, οἱ, armilligeri, bracelet-wearers, βραχιάτοι. LYD. 157, 26.

ἀρμυγή, ἡς, ἡ, (ἀρμόζω) = ἀρμονία. POLYB. 6, 18, 1. 6, 51, 2. 11, 9, 1. 18, 12, 2.

ἀρμοστατιών = ἀρμαστατιών. MAURIC. 2, 5, p. 62. Id. 2, 9.

ἀρμοστός, ἡ, ὅν, (ἀρμόζω) fitted, adapted. POLYB. 22, 11, 15 'Ἀρμοστόν κατὰ τὸ πλάτος τῷ μεταλλάφ. DIOD. 3, 14.

ἀρνησις, εως, ἡ, negation, ἀπόφασις, in grammar. DION. THRAX in BEKKER. 642, 3.

ἀρέξτης, ου, ὁ, (ἄρχω) prefect, ἑπαρχος. LEG. HOMER. 109.

ἀρόγευτος, ου, (ρογέω) unpaid, as an army. THEOPH. 745, 1.

ἄρον, ου, τὸ, a kind of dish. HES. 'Ἄρον, τρυβλίον μέγα. Καὶ βοτάνης ρίζα.

ἀροτρεύω, εύσω, (ἄροτρον) to plough, till. BABR. 21, 5. ἀροτρίασις, εως, ἡ, (ἀροτριάω) a ploughing, tillage, ἀροσις. SEPT. GEN. 45, 6.

ἀροτριάω, άσω, = ὀρώω. SEPT. 3 Reg. 19, 19. Mich. 3, 12.

ἀροτροειδής, ές, (ἄροτρον, ΕΙΔΩ) plough-like. DIOD. 3, 3, p. 176, 91.

ἀροτρόπους, οδος, ὁ, (ἄροτρον, πούς) one of the component parts of the ancient plough; not to be confounded with ὕνις or ὕνις. SEPT. Jud. 3, 31. [In Modern Greek it is called τὸ ἀλετροπόδι.]

\*ἀρπάγη, ἡς, ἡ, (ἀρπάζω) hook or grapple, for drawing up a bucket from a well. HES. 'Ἀρπάγη, ξυστήρ, ἔστι τὸ σκεῦος ἔχον ὀγκίνους, φ' τοὺς κάδους ἀνασπῶσιν ἀπὸ τῶν φρεάτων. Καὶ ὁ λύκος. Εὐρυπίδης.

ἀρπάγιον, τὸ, meaning uncertain. PORPH. Cer. 658, 22 Καρφίον ἀρπάγιον κοινοστομαῖον λόγφ χελωνῶν καὶ σκαλῶν καὶ λοιπῶν κατέργων.

ἀρπαγμα, ατος, τὸ, that which is plundered or torn. SEPT. Mal. 1, 13.

'Αρπαδής, ἡ, ὁ, Arpades, a man's name. PORPH. Adm. 170 τὸν 'Αρπαδῆ.

ἀρραβών, ὠνος, ὁ, sponsalia, betrothal, μνήστρον. HES.

Μνήστρον, ὁ τοῦ γάμου ἀρραβών. NOM. COTELER. 525.

In the Greek church betrothal is a species of sacrament. The office of betrothal is entitled 'Ακολουθία ἐπὶ μνήστροις, ἥτοι τοῦ ἀρραβῶνος. EUKHOL. p. 238.

ἀρραβωνίζω, ίσω, (ἀρραβών) to betroth, affiancé. HES. 'Αρραβωνίζεται, ἀρραβῶνι δίδοται. Id. Μνηστεύόμενοι, ἀρραβωνιζόμενοι.

When the priest delivers the ring to the man, he says, 'Αρραβωνίζεται ὁ δοῦλος τοῦ θεοῦ (ὁ δέινα) τὴν δούλην τοῦ θεοῦ (τὴν δέινα) εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. 'Αμήν. When he delivers the ring to the woman, he says, 'Αρραβωνίζεται ἡ δούλη τοῦ θεοῦ (ἡ δέινα) τὸν δοῦλον τοῦ θεοῦ (τόν δε) εἰς τὸ ὄνομα, κ. τ. λ. EUKHOL. p. 240 seq.

ἀρρενόθηλυς, εια, υ, (ἄρρην, θήλυς) of both sexes, hermaphrodite, ἀρσενόθηλυς. CLEM. ROM. Homil. 6, 5. 12. IREN. 1, 11, 5.

2. The same as ἄρρεν καὶ θήλυ, male and female. JUST. Quaest. et Respons. ad Orthod. 49. CHRON. 504, 21, in the plural.

ἀρρενομίξια, as, ἡ, (ἄρρην, μίξις) = παιδευαστεία. CLEM. ROM. Homil. 6, 18.

ἀρρεύστως (ρευστός), adv. without reŭsis, ἀνευ ρεύσεως. METHOD. 356 A Τὸν ἄνω ἀρρεύστως γεννηθέντα.

ἄρρην, εν, male, applied to trees. DIOD. 1, 80 Τῶν δένδρων ἄρρενα μὲν καλοῦσι [Αἰγύπτιοι] τὰ καρποφόρα, θήλεα δὲ τὰ μὴ φέροντα τοὺς καρποὺς, ἐναντίως τοῖς Ἑλλήσιν.

ἀρρητουργέω, ήσω, (ἄρρητος, ΕΡΓΩ) to act infamously, ἀρρητοποιέω. CLEM. ROM. Homil. 4, 16.

ἀρρητουργία, as, ἡ, infamous act, ἀρρητοποιία. CLEM. ROM. Homil. 6, 18.

ἀρσενικόν, οὔ, τὸ, arsenicum, arsenic. DIOSC. 5, 121. HES. 'Αρνικόν, χρώματος εἶδος, χλωρόν, ὅπερ ἡμεῖς ἀρσενικὸν λέγομεν.

ἀρσενικός, ἡ, ὅν, (ἄρσην) male, ἀρρενικός. SEPT. GEN. 17, 12 Πᾶν ἀρσενικόν, sc. παιδίον, Every male child.

2. Masculine, in grammar. DION. THRAX in BEKKER. 634, 17.

ἀρσενόθηλυς, υ, (ἄρσην, θήλυς) of both sexes, hermaphrodite,

ἀρρενόθην. SIMON MAGUS apud HIPPOL. 173.

HIPPOL. 95. CYRILL. HIER. 6, 18.

ἀρτάριον, ου, τὸ, *felt-shoe*, used in cold weather. SUID.

Ἀρτάρια, παρ' ἡμῖν οἱ τῶν ποδῶν πῖλοι.

Ἀρτεμῳ, for Ἀρτεμῶ, οὗς, ἡ, *Artemo*, a woman's name.

INSCR. 696.

ἀρτήρ, ἦρος, ὁ, (αἶρω) *raiser*. SEPT. Nehem. 4, 17.

ἀρτοκλασία, as, ἡ, (ἄρτος, κλάσις) in the RITUAL, *the breaking of bread* (see ἄρτος 2).

ἀρτοκοπικός, ἡ, ὁν, (ἀρτοκόπος) *baker's*. SEPT. 1 Par. 16, 3 Ἄρτον ἕνα ἀρτοκοπικόν.

ἀρτός, ἡ, ὁν, (αἶρω) *raised*. SEPT. Num. 4, 27 Πάντα τὰ ἀρτὰ ὑπ' αὐτῶν, *All their burdens*.

ἄρτος, ου, ὁ, *the sacramental bread*. JUST. Apol. 1, 66.

LAOD. 25. 49. CHRYS. XII, 771 C.

2. *Loaf of bread*. SEPT. Gen. 14, 18. Ex. 40, 23. NT. Matt. 14, 17.

In the RITUAL, Ἡ εὐλόγησις τῶν ἄρτων, *The blessing of the loaves*, a ceremony performed in monasteries at the conclusion of great vespers (μέγας ἑσπερινός). The loaves (five in number), after the blessing, are broken into small pieces (ἀρτοκλασία) and distributed to the brethren. The rubric requires that a vessel of the choicest wine in the monastery, and another of oil, be placed beside the five loaves. This ceremony purports to commemorate the miracle of the *five loaves*.

Ἀρτοτυρίζαι, ὧν, οἱ, (ἄρτος, τυρός) a sect so called from the circumstance that they used *bread and cheese* at the Eucharist. EPIPH. I, 418 D.

ἀρτοφαγία, as, ἡ, (ἀρτοφάγος) *the eating of bread*. METHOD. 389 A.

ἀρτοφόριον, ου, τὸ, *a small box in which a portion of the sacramental bread is kept*. EUKHOI.

ἄρπτος, ου, (ρύπος) *pure*. APOCR. Act. Philipp. 13.

ἀρχαιρεσία, as, ἡ, (ἀρχή, αἵρεσις) the Roman *Comitia*, ἀρχαιρέσια. POLYB. 1, 8, 4, et alibi; in the plural. DION. HAL. III, 1360, 13.

ἀρχαιρέσια, ων, τὰ, = αἱ ἀρχαιρεσίαι. POLYB. 3, 106, 1, 4, 82, 6. DION. HAL. III, 1709, 15. IV, 2136, 8, et alibi.

ἀρχαιρεσιάζω, ἄσω, (ἀρχαιρεσία) *to hold an assembly for*

*the election of magistrates*. PLUT. I, 133 D, et alibi.

2. *Ambio, to solicit votes*. POLYB. 26, 10, 6 Τῇ βεννῶν ἀναλαβὼν περιήει κατὰ τὴν ἀγορὰν ἀρχαιρεσιάζων, *ambiens sibi magistratum*.

ἀρχάνθρωπος, ου, ὁ, (ἀρχή, ἄνθρωπος) *the Original Man* of the Naassene philosophy. HIPPOL. 104. 105.

ἀρχάριος, ου, ὁ, (ἀρχή) *novice, beginner*. MACAR. 97 B. HES. Εἰσαγωγικούς, νεαρούς, ἀρχαρίους.

2. *Novitius, novice*, one who has entered a monastic establishment with the intention of becoming a monk. MACAR. 108 B. APOPHTH. Esaias 1. 2. 3. ἀρχεδέατρος, ου, ὁ, (ἀρχω, ἐδέατρος) *the chief seneschal* of a king. INSCR. 4678.

ἀρχεῖον, ου, τὸ, *office*, an officer's apartment. INSCR. 124 Ἐν τῷ ἀρχεῖῳ αὐτοῦ. BASIL. SELEUC. 297 A τῶν γάρ τις ἀμφὶ τὰ ἀρχεῖα ταῦτα ρητόρων.

2. In the plural τὰ ἀρχεῖα, *archiva, archives*. JOSEPH. Bell. Jud. 7, 3, 4. IGNAT. Philad. (interpol.) 8. THEOPHIL. 3, 22 Ἐν τοῖς ἀρχείοις αὐτῶν πεφύλακται τὰ γράμματα. EUS. 1, 13, p. 37, 23. SUID. Ἀρχεῖα, ἔνθα οἱ δημόσιοι χάρται ἀπόκεινται, χαρτοφυλάκια. \*Ἡ τὰ χωρία τῶν κριτῶν. \*Ἡ ἀρχαῖα. (The definition τὰ χωρία τῶν κριτῶν belongs to ἀρχεῖον 1.)

ἀρχέκακος, ου, *source of evil*, applied to the Devil. IGNAT. Trall. (interpol.) 10. Smyrn. (interpol.) 7.

ἀρχέμπορος, ου, ὁ, (ἀρχω, ἔμπορος) *chief merchant*. INSCR. 4485.

ἀρχή, ἡς, ἡ, *company, division*, as of armed men. SEPT. 1 Reg. 13, 17.

ἀρχιατρός, οὔ, ὁ, (ιατρός) *chief physician*. INSCR. 2714 Ἀρχιατρός τῆς πόλεως. BASIL. III, 241 D.

2. *Eminent or respectable physician*. ARET. 105 C ἀρχιητρός (Ionic form).

ἀρχιγραμματεὺς, ἑως, ὁ, (γραμματεὺς) *chief clerk*. POLYB. 5, 54, 12.

ἀρχιδεσμοφύλαξ, ακος, ὁ, (δεσμοφύλαξ) *chief jailer*. SEPT. Gen. 39, 21, et alibi.

ἀρχιδεσμώτης, ου, ὁ, (δεσμώτης) = ἀρχιδεσμοφύλαξ. SEPT. Gen. 40, 4.

ἀρχιδιάβολος, ου, ὁ, (διάβολος) *the chief Devil, the great Devil, Satan*. APOCR. Nicod. Euangel. II, 7 (23).

ἀρχιδιάκονος, ου, ό, (διάκονος) *archdeacon*, ό πρώτος τῶν διακόνων. NIC. I, 277 E. NIL. Epist. 1, 188. EPHES. 1180 C. SOCR. 7, 7. CHAL. 897 B. 1248 D. (Compare THEOD. III, 576 B τοῦ χοροῦ δὲ τῶν διακόνων ἡγούμενος.)

ἀρχιδιάκων, ονος, ό, = ἀρχιδιάκονος. PORPH. ADM. 138, 23. ἀρχιδικαστής, ου, ό, (δικαστής) *chief judge*. DIOD. 1, 48. 75. INSCR. 4734.

ἀρχιεβδομαδάριος, ου, ό, *the chief εβδομαδάριος*, ἀρχιεβδομα-  
ριος. CONST. (536), 1205 D.

ἀρχιεβδομαρίος = ἀρχιεβδομαδάριος. BASIL. II, 530 A. ἀρχιεπισκοπή, ἡς, ἡ, (ἐπισκοπή) *archbishopric*. EPIPH. I, 717 B.

ἀρχιεπίσκοπος, ου, ό, (ἀρχω, ἐπίσκοπος) *chief bishop*, *archbishop*, originally applied to the bishops of Rome, Alexandria, Antioch, and Constantinople.

Of Rome: EPHES. 901 D 'Ο ἀρχιεπίσκοπος τῆς Ρώμης Κελεστίνος. 1045 E τοῦ ἀγιοτάτου καὶ θεοσεβεστάτου ἀρχιεπισκόπου τῆς Ρωμαίων ἐκκλησίας Κελεστίνου. CHAL. 772 A.

Of Alexandria: ATHAN. I, 188 A. GREG. NAZ. I, 373. EPIPH. I, 717 B τὸν ἐν τῇ Ἀλεξανδρείᾳ ἀρχιεπίσκοπον. EPHES. 1012 C τοῦ πάντα θεοφιλεστάτου καὶ ὁσιωτάτου ἀρχιεπισκόπου Κυρίλλου. CHAL. Can. 30.

Of Antioch: EPHES. 1121 B. E 'Ο θεοφιλέστατος ἀρχιεπίσκοπος Ἰωάννης. 1237 A Ἰωάννου ἀρχιεπισκόπου Ἀντιοχείας.

Of Constantinople: EPHES. 1669 D τῷ ὁσιωτάτῳ καὶ ἀγιοτάτῳ δεσπότη ἔμφῳ, ἀρχιεπισκόφῳ, πατρὶ Μαξιμιανῷ Κύριλλος ἐν Κυρίῳ χαίρειν. CHAL. 772 A. 829 D. 864 A. 1693 C.

In the sixth and subsequent centuries it was applied also to the bishop of Jerusalem. HIEROSOL. 1252 C.

In the seventh century it began to be applied to the bishop of Cyprus. LATERAN. 125 C.

ἀρχιερατιστής, ου, ό, (ἐρατιστής) *the president of a club* (ἐρανος). INSCR. 126.

ἀρχιερατικός, ἡ, όν, (ἀρχιερεύς) *belonging to the Jewish high-priest*. NT. Act. 4, 6. APOCR. Act. Philipp. in Hellad. 9 τὸ ἔνδυμα τὸ ἀρχιερατικόν.

2. *Bishop's, of a bishop, episcopal*. THEOD. III, 684 D. IV, 232 C.

ἀρχιερεύς, έως, ἡ, (ιερεύς) *bishop*. CONST. APOST. 2, 25, 12. 2, 27, 2. 7, 42. THEOD. III, 540 C. PROC. II, 17, 12. III, 25, 15.

It was sometimes applied to the emperor. CHAL. 1008 A Ἀρχιερεὺς βασιλεὺς.

ἀρχιεταῖρος, ου, ό, (εταῖρος) *chief companion*. SEPT. 2 Reg. 15, 32 Χουσι ό ἀρχιεταῖρος Δαυίδ, *Kushai the Archite* (ארכי)!

ἀρχιενούχος, ου, ό, (ενούχος) *chief eunuch*. SEPT. Dan. 1, 3. CHRON. 558.

ἀρχιζούπανος, ου, ό, *chief ζούπανος*. CINN. 102, 23. NICET. 122.

ἀρχικουνίτης, ου, ό, (κουνίον) *the officer who has charge of the κουνίον of a monastery*. BASIL. II, 527 E Εἴ τις τῶν ἀρχικουνιτῶν εὕρισκεῖ τινὰ τάρασσοντα ἢ διαλεγόμενον ἐν τῷ κουνίῳ, καὶ μὴ ἐκβάλῃ αὐτὸν ἔξω τοῦ χοροῦ, αὐτὸς γινέσθω ἀπευλογίας.

ἀρχικύνηγος, ου, ό, (κυνηγός) *the chief huntsman of a king*. INSCR. 4677.

ἀρχιληστής, ου, ό, (ληστής) *chief robber*. JOSEPH. Ant. 14, 9, 2. Bell. Jud. 4, 3, 3.

ἀρχιμάγειρος, ου, ό, (μάγειρος) *chief cook*. SEPT. Gen. 37, 36.

ἀρχιμανδρίτης, ου, ό, (μάνδρα) *archimandrite*, the chief of one or more monasteries. BASIL. II, 527 E. AMPHIL. 158 D. NIL. Epist. 2, 57. 70. 87. 88. CYRILL. ALEX. Epist. 37 E. 84 A τῷ ἀρχιμανδρίτῃ τῶν μοναστηρίων τῷ κυρίῳ Δαλματίῳ. EPHES. 973 B βασιλείου διακόνου καὶ ἀρχιμανδρίτου. CHAL. 817 C Ἀρχιμανδρίταις μοναστηρίων Κωνσταντινουπόλεως. VIT. EUTHYM. 16 τῶν κοινοβίων ἀρχιμανδρίτην.

ἀρχιμάρτυς, υρος, ό, (μάρτυς) *chief martyr*. ASTER. 324 D Οὐκ ἔστε ὡς ἀρχιμάρτυς Χριστός ;

ἀρχιοινοχοῖα, as, ἡ, *the office of ἀρχιοινοχός*. SEPT. Gen. 40, 13.

ἀρχιοινοχός, ου, ό, (οινοχός) *chief cupbearer*. SEPT. Gen. 40, 1.

ἀρχιπαρθενός, ό, ἡ, *the chief of παρθένου*. METHOD. 44 C. ἀρχιπατριῶται, ὧν, οἱ, (πατριά?) *heads of families?* SEPT. Jos. 21, 1 Οἱ ἀρχιπατριῶται τῶν νιῶν Λευὶ.

ἀρχιποιμήν or ἀρχιποίμην, ενος, ό, (ποιμήν) *chief shepherd*. In ecclesiastical Greek, *chief pastor*, simply *bishop*.



METHOD. 45 B, applied to Christ. MARTYR. ARETH.

49 Ὁ ἀρχιποίμην Ἀλεξανδρείας.

ἀρχιεπισβύτερος, ου, ὁ, (πρεσβύτερος) *chief presbyter*. SOZ. 8, 12.

ἀρχιπροφήτης, ου, ὁ, (προφήτης) *chief prophet*. METHOD.

44 C, applied to Christ. EUS. 1, 3, p. 12, 32.

ἀρχισαγιτάτων, ωνος, ὁ, (σαγίττα) *chief archer*. LEO. 4, 68.

ἀρχισατράπης, ου, ὁ, (σατράπης) *chief satrap*. APOCR. Nicod. Euangel. II, 6 (22), 1.

ἀρχισιτοποιός, οὔ, ὁ, (σιτοποιός) *chief baker*. SEPT. GEN. 40, 1.

ἀρχιστράτηγος, ου, ὁ, (στρατηγός) *commander-in-chief*. SEPT. GEN. 21, 22.

In Byzantine Greek it is applied also to the angels Michael and Gabriel, the commanders of the celestial armies. PORPH. Cer. 121, 18. CEDR. I, 685, 15. HOROL. Sept. 6. Nov. 8. Mart. 26. (Compare SEPT. JOS. 5, 14 Ἐγὼ ἀρχιστράτηγος δυνάμεως κυρίου.)

ἀρχισωματοφύλαξ, ακος, ὁ, (σωματοφύλαξ) *chief of the body-guard*. SEPT. 1 Reg. 28, 2. INSCR. 2617. 4677. JOSEPH. Ant. 12, 2, 5.

ἀρχιτεκτονία, as, ἡ, (ἀρχιτέκτων) *architecture*. SEPT. EX. 35, 32.

ἀρχιφερεχίτης, ου, ὁ, a Jewish *doctor (teacher) or elder*. NOVELL. 146, 1 Ἀρχιφερεχίται ἡ πρεσβύτεροι τυχόν ἡ διδάσκαλοι προσαγορευόμενοι.

ἀρχίφυλοι, ων, οἱ, (φυλή) *the heads of a tribe*. SEPT. JOS. 21, 1.

ἀρχοντία, as, ἡ, (ἄρχων) *praefecture, principality*. NIC. CONST. 50, 15. PORPH. Adm. 145, 15.

Ἀρχοντικοί, ὡν, οἱ, (ἀρχοντικός) a name given to those heretics who believed that the world had many creators and rulers (ἄρχοντας). EPIPH. I, 230 A. 1035 A. THEOD. IV, 202 B. (See also ἄρχων 1.)

ἀρχοντικός, ἡ, ὅν, (ἄρχων) *belonging to a ruler*. IGNAT. Trall. 5 τὰς συστάσεις τὰς ἀρχοντικάς, *The orders of the celestial principalities*.

ἀρχόντισσα, ης, ἡ, *lady*, the wife of an ἄρχων. PORPH. Cer. 594, 18. 19. THEOPH. CONT. 147, 16.

ἀρχοντογέννημα, ατος, τὸ, (ἄρχων, γέννημα) *nobleman's son*. PORPH. Cer. 578, 18.

ἀρχοντόπουλος, ου, ὁ, (ἄρχων, pullus) *nobleman's son*.

PORPH. Adm. 157, 2. 11. COMN. I, 359.

ἄρχω, to *rule*, with the accusative. THEOPH. 158, 11 Ἄρχων τὸ τῶν Σκυθῶν βασιλεῖον.

ἄρχων, οντος, ὁ, in the plural οἱ ἄρχοντες, *the creators and rulers of the world*, in the language of Gnosticism. CONST. APOST. 6, 10, 3. HIPPOC. 245. TIT. 1085 D τῶν ἀρχόντων τῆς ὕλης.

Ὁ ἄρχων τῶν ἀρχόντων, a title given to the governor of Taron. PORPH. Adm. 183, 16. THEOPH. CONT. 127. 387, 8. CEDR. II, 133. 284.

2. *Magistrate*. CAN. APOST. 30. CONST. APOST. 2, 28, 3, *bishop*.

3. *Grandee, nobleman*. SIMOC. 331, 13. SCYL. 726, 8.

ἀρωματίζω (ἄρωμα), to *have a spicy taste or smell*. DIOD. 2, 49.

ἀρωματοφόρος, ου, (ἄρωμα, φέρω) *spice-bearing, spice-producing*. DIOD. 2, 55, substantively, γῆν being understood.

ἄρωνία, as, ἡ, *medlar-tree*, μέσπιλον, μεσπίλη, μεσπιλέα. DIOSC. 1, 169.

ἄς or ἄς, see INTRODUCTION, § 109, 2.

ἀσαγής, ἐς, (σάγος) *unsaddled, not saddled*. JUST. Tryph. 53 bis.

ἀσαμῆωτος, ου, later Doric for ἀσαμείωτος, ἀσημείωτος, *unnoticed, undistinguished*, not treated with the usual marks of respect. INSCR. 2060.

ἄσαρον, ου, τὸ, asarum. DIOSC. 1, 9. LEX. BOTAN. Νάρδος ἀγρία, τὸ ἄσαρον.

ἀσαφία, as, ἡ, = ἀσάφεια. POLYB. 1, 67, 11.

ἀσβεστῆς, ἂ, ὁ, (ἄσβεστος) *maker or seller of lime*. CONST. IV, 902 E. THEOPH. CONT. 671; in both places as a surname.

ἄσβεστος, ου, ἡ, *quicklime*, or simply *lime*, τίτανος. PLUT. I, 576 D. 593 E. EPIPH. I, 136 C. THEOD. IV, 8 A. PROC. II, 258, 13.

ἀσβεστότυπος, ου, ὁ, (ἄσβεστος, τυρός) *cheese made of skimmed milk*. THEOPH. CONT. 199, 19. CEDR. II, 176, 9.

ἀσβέστωσις, εως, ἡ, a *plastering*. HES. Κονίασις, ἀσβέστωσις.

ἀσβολώω, ὥσω, (ἀσβόλη) *to besoot, cover with soot.*

THEOPH. 216, 13 Αἱ εὐχαὶ σου, ὦ μέγα, τοὺς φίλους σου ἡσβόλωσαν.

ἀσεβότεκνος, ον, (ἀσεβής, τέκνον) *having impious children.*

THEOPH. CONT. 204, 8.

ἀσεκρήτις, ὁ, = ἀσηκρήτις. MAL. 494, 8.

ἀσεκρέτις, ὁ, = ἀσηκρήτις. CONST. III, 640 A. 740 C.

(For the change of H into E, see INTRODUCTION, § 30, p. 45.)

ἀσελγήμα, ατος, τὸ, (ἀσελγέω) *disgraceful act.* POLYB. 38, 2, 2.

ἀσηκρητεῖον, ον, τὸ, (ἀσηκρήτις) *secretary's chamber.* THEOPH. CONT. 34, 23. 170, 8. 822.

ἀσηκρήτης, ου, ὁ, = ἀσηκρήτις. PROC. I, 182, 19 as a v. l. THEOPH. 747, 9. PORPH. Cer. 155, 8. CODIN. 48.

ἀσηκρήτις, less correctly ἀσηκρήτις, ὁ, indeclinable, a secretis, *secretary*, ὁ τῶν ἀπορρήτων γραμματεὺς, ὁ ἐπὶ τῶν σηκρήτων. PROC. I, 182, 19. LYD. 204, 10. 213. 221. MENAND. 413, 11. NIC. CONST. 55, 19. ATTAL. 167, 14 ἀσηκρήτις.

ἀσήμιον, τὸ, = ἀσήμιον. PORPH. Cer. 472, 12.

ἀσήμιον, ου, τὸ, = ἀσημιον. PORPH. Cer. 463, 11.

ἀσημιον, ου, τὸ, (ἀσημος) *silver*, ἀσήμιον, ἀσήμιον, ἀργυρος. SEPT. Job. 42, 11. EUS. I, 13, p. 41, 22. THEOPH. 494, 16. CEDR. I, 732, 13. (Compare ἀργύριον ἀσημιον. JOSEPH. Vit. 13. APOCR. Act. Thom. 2. 19.)

ἀσθένημα, ατος, τὸ, (ἀσθενέω) *weakness.* JUST. Quaest. et Respons. ad Orthod. 105.

Ἀσιάρχης, ου, ὁ, (Ἀσία, ἀρχω) *Asiarch.* STRAB. 14, 1, 42. NT. Act. 19, 31. MARTYR. POLYC. 12.

ἀσίδα, ἡ, Hebrew שִׁירָה, *stork*, πελαργός. SEPT. Jer. 8, 7.

ἀσίμιον, incorrectly for ἀσήμιον. PORPH. Adm. 232.

ἀσιτί (ἄσιτος), adv. *without food.* SEPT. Job. 24, 6 Ἀδύνατοι ἀμπελῶνας ἀσεβῶν ἀμισθὶ καὶ ἀσιτὶ εἰργάσαντο.

ἄσκαλος, ον, *unclean.* HES. Ἄσκαλα, ἀκάθαρτα. [MODERN GREEK, ἄτσαλος, *dirty.*]

ἀσκέπαστος, ον, (σκεπάζω) *uncovered.* DIOSC. 5, 132. APOCR. Act. Thom. 13, of the face.

ἀσκεψία, ας, ἡ, (ἄσκεπτος) *inconsiderateness.* POLYB. 2, 63, 5.

ἄσκησις, εως, ἡ, *religious discipline or exercise.* PHILON.

I, 643, 28. II, 476, 33. CAN. APOST. 51. 53, *self-denial.* EUS. 2, 17, p. 69, 30. GANGR. 12. 13. 15. 21.

ἀσκητήριον, ου, τὸ, (ἀσκητής) *an ascetic's cell.* ATHAN. I, 798 A. BASIL. II, 530 E. SOCR. 4, 23.

ἀσκητής, οὔ, ὁ, *an ascetic.* PHILON. I, 643, 26. CONST. APOST. 8, 13, 4. LAOD. 24, 30. EUS. 2, 17. ATHAN. I, 129 B. 803 B. BASIL. II, 560 D, et alibi.

ἀσκητικός, ἡ, ὄν, *ascetic.* BASIL. II, 533 A. III, 211 B. THEOD. III, 621 C. 738 C.

ἀσκήτρια, ας, ἡ, *female ascetic.* EUS. Martyr. Palaest. p. 416, 30. CYRILL. HIER. Catech. 10, 19. NOVELL. 59, 3.

ἀσκίον, ου, τὸ, dimin. of ἀσκός, *skin, wine-skin, water-skin*, etc. DIOG. LAERT. 5, 16. PORPH. Cer. 462, 20 *wine-skin.*

ἄσκοπος, ον, *without a mark to be hit.* DION. HAL. III, 1721, 9 Βέλος δὲ οὐδὲν ἄσκοπον ἦν, *Every missile took effect (told).*

ἄσματικός, ἡ, ὄν, (ἄσμα), *musical, melodious, harmonious.* SUID. Ἰωάννης ὁ Δαμασκηνός . . . ἄσματικοὶ κανόνες Ἰωάννου τε καὶ Κοσμᾶ.

ἀσμενίζω, ἴσω, (ἄσμενος) *to be well pleased, to be contented*, equivalent to the earlier ἀγαπάω. SEPT. 1 Reg. 6, 19 Οὐκ ἡσμένισαν οἱ υἱοὶ Ἰεχονίου ἐν τοῖς ἀνδράσιν Βαιθσαμὺς ὅτι εἶδαν κιβωτὸν κυρίου. POLYB. 3, 97, 5 Ἀσμενίζοντες τῇ τῶν ἐπὶ τὰδε φιλίᾳ καὶ συμμαχίᾳ. 4, 11, 5 Ἀσμενίζοντες εἰ μὴ τις αὐτοῖς ἐγχειροῖ καὶ βιάζοιτο κινδυνεύειν. 5, 87, 5 Ἀσμενίζων ἐπὶ τῷ γεγονότι προτερήματι. 6, 8, 3 Ἀσμενίζοντες τὴν ἐπιτροπὴν.

ἀσπάζομαι, *to kiss*, as a holy object. NIC. II, 881 B. PORPH. Cer. 11, 8.

ἀσπασμός, οὔ, ὁ, *a kissing.* Ὁ τελευταῖος ἀσπασμός, *The last embrace*, the kissing of the dead before burial. The ceremony begins with the following tropaion :

Δεῦτε τελευταῖον ἀσπασμὸν

Δῶμε, ἀδελφοί, τῷ θανόντι

Εὐχαριστοῦντες θεῷ

Οὗτος γὰρ ἐξέλιπε τῆς συγγενείας αὐτοῦ,

Καὶ πρὸς τάφον ἐπέιγεται,

Οὐκέτι φροντίζων τὰ τῆς ματαιότητος καὶ πολυμάχου σαρκός.

Ποῦ νῦν συγγενεῖς τε καὶ φίλοι;

\* Ἄρτι χωριζόμεθα, ὄνπερ

Ἀναπαύσαι Κύριον εὐξώμεθα. ΕΥΚΗΟΛ.

ἀσπαστικός, ἡ, ὄν, (ἀσπάζομαι) *kind, friendly*. POLYB. 28, 3, 10.

2. *Pertaining to salutation*. THEOD. III, 728 B

Ἀσπαστικός οἶκος, *salutatorium, the salutation-chamber of a church*.

Substantively, τὸ ἀσπαστικόν, *salutation-gift, a euphemism for extortion, exaction*. NOVELL. 30, 3.

ἀσπιδισκάριον, ου, τὸ, double dimin. of ἀσπίς. LYD. 129.

ἀσπιδίσκη, ης, ἡ, dimin. of ἀσπίς. SEPT. EX. 28, 13.

ἀσπιδίσκιον, ου, τὸ, dimin. of ἀσπίς. DIOSC. 3, 105.

ἄσπρος, η, ου, *white*, λευκός. APOCR. Martyr. Barthol. 2.

VIT. EUTHYM. 45. MAL. 286, 18. CHRON. 577, 21. 613, 20, et alibi.

ἀσπρόσαρκος, ου, (ἄσπρος, σάρξ) *white-skinned, of fair complexion*. APOCR. Martyr. Barthol. 2.

ἀσπροφορέω, ἦσω, (ἄσπρος, φορέω) *to wear white garments, leukophoréō, leucheinoméō*. CHRON. 701, 17.

ἀσπάριον, ου, τὸ, dimin. of as, a Roman coin. DION.

HAL. III, 1818, 12. 2123, 10. NT. Matt. 10, 29.

INSCR. III, p. 1167 (A. D. 71). ATHEN. 15, 61.

ἀσσοκύουρος, ου, (ἄσσαν, κουρά?) *closely shaven? μοιχὸν κεκαρμένους*? MAL. 302.

ἄστα, ἡ, hasta, δόρυ. THEOPH. 560, 14.

ἀσταθέρους, ου, (σταθερός) *unsteady, unstable, ἀσταθής*.

THEOPH. CONT. 768, 20 Τὴν γνώμην ἀστάθερος.

Ἀσταρτεῖον, ου, τὸ, *temple of Ἀστάρτη*. SEPT. 1 Reg. 31, 10.

ἀστάτος, ὁ, hastatus, δορυφόρος. POLYB. 6, 21, 7. 6, 23, 1, et alibi. LYD. 158, 8.

ἀστεγός, ου, (στέγη) *unroofed*. SEPT. PROV. 10, 8 Ἀστεγός χειλεσι, *babbling*, equivalent to ἀθυρόγλωσσος or ἀθυρόστομος.

ἀστεῖζομαι, ἴσομαι, (ἀστεῖος) *to behave urbane*. PLUT. I, 310 D. MOER. Ἀστεῖζεσθαι, Ἀττικῶς· πολετεύεσθαι, τοῦτ' ἔστιν, ὠραῖζεσθαι, Ἑλληνικῶς.

ἀστερίσκος, ου, ὁ, *asterisk, a critical mark*. EPIPH. II, 159 A.

2. *The star, a church utensil* (see ἀστήρ). CHRYE. XII, 779 C (spurious).

ἀστήρ, ἔρος, ὁ, *the star, ἀστερίσκος, a church utensil*. It consists of two silver arches united crosswise, and is placed on the paten (δίσκος) in order to prevent the cloth (κάλυμμα, ἀήρ) from coming in contact with the sacramental bread (ἄγιος ἄρτος). It is ignorantly imagined to be emblematic of the star of Bethlehem. ΕΥΚΗΟΛ. p. 71.

ἀστίλιον, ου, τὸ, hasta. MAURIC. 12, 17.

ἀστοχέω, ἦσω, (ἄστοχος) *to miss, fail*. POLYB. 1, 33, 10

Τῆς δὲ πρὸς τοὺς ἱππεῖς πολλαπλασίου ὄντας τῶν παρ' αὐτοῖς ὀλοσχερῶς ἡστόχησαν. 5, 107, 2 Τοῦ δὲ μέλλοντος ἡστόχησε. PLUT. II, 705 C.

ἀστοχία, as, ἡ, (ἄστοχος) *failure*. PLUT. II, 800 A.

2. *Inconsiderateness, indiscretion, thoughtlessness*. POLYB. 2, 33, 8, et alibi.

ἀστρολογέω, ἦσω, *to be an ἀστρολόγος, to attend to astronomy, to study astronomy*. POLYB. 9, 20, 5. DIOD. 1, 98.

ἀστρολογία, as, ἡ, (ἀστρολόγος) *astronomy*. POLYB. 9, 14, 5. 9, 19, 4. DIOD. 1, 50.

ἀστρολόγος, ου, ὁ, *astrologer*. SEPT. ES. 47, 13.

ἀστρομαντεία, as, ἡ, (ἄστρον, μαντεία) *divination by the stars, astrology, judicial astrology, ἀστρομαντική*. DIOD. II, 534, 18.

ἀστρομαντική, ἡς, ἡ, (ἀστρομαντῆς) = ἀστρομαντεία. DIOD. II, 534, 90.

ἀστυκόμη, ης, ἡ, = κομόπολις. ATTAL. 146, 17. SCYL. 691.

ἀσύγγνωστος, ου, (συγγνώσκω) *unpardoning, not disposed to forgive, ἀσυγγνώμων*. JUST. Quaest. et Respons. ad Orthod. 104 τὸ ἀσύγγνωστον, substantively.

ἀσύγκριτος, ου, (συγκρίνω) *incomparable*. INSCR. 4173. PLUT. I, 191 D. 307 D Ἀσύγκριτα μὲν ὄντα τοῖς ἄλλοις. 477 B Πολέμων δὲ ἀγῶσι . . . ἀσύγκριτος ὁ Σύλλας. II, 134 D Δυνάμεις ἄλλας ἀσυγκρίτους: meaning not clear.

ἀσυγκρίτως, adv. of ἀσύγκριτος, *without comparison, without being compared to any other object*. DION. THRAX in BEKKER. 635, 15 Ὑποκοριστικὸν δὲ τὸ μείωσιν τοῦ πρωτοτύπου δηλοῦν ἀσυγκρίτως, *A diminutive*

is a noun denoting a diminution of its primitive without reference to any other noun.

ἀσύγχυτος, *ον*, (συγχέω) *not being fused with, not confounded with.* METHOD. 376 C Κατὰ σύνθεσιν ἀσύγχυτον καὶ ἀδιαίρετον.

ἀσυγχώρητος, *ον*, (συγχωρέω) *forbidden: unpardonable.* DIOD. 1, 78, p. 90, 12. BASIL. III, 269 C.

ἀσύζυγος, (σύζυγος) *having no female companion, an epithet of the Gnostic Limit ("Opos).* IREN. 1, 2, 4.

ἀσύλληπτος, *ον*, (συλλαμβάνω) *not to be taken.* JUST. Quaest. et Respons. ad Orthod. 122.

ἀσυλλόγιστος, *ον*, *incapable of reasoning.* POLYB. 12, 3, 2.

ἀσυλος, *ον*, *inviolate.* \*Ασυλον ἱερόν, *an asylum, a place of refuge.* POLYB. 4, 18, 10. 16, 13, 2 \*Ασυλον ἱερόν τοῖς ἡ δι' ἀρέβειαν ἡ ποιηρίαν φεύγουσι τὰς ἐαυτῶν πατρίδας.

Substantively, τὸ ἀσυλον, *invulnerability, safety of a person who flees for refuge to a church, ασυλία.* ZOS. 269, 7 'Ο ἐπὶ τῷ ἀσύλῳ τῶν ἐκκλησιῶν τεθεὶς νόμος.

ἀσύμπλοκος, *ον*, (συμπλέκω) *not entwined together, not connected with.* PTOLEM. GHOST. p. 929 Τὴν ἀσύμπλοκον τῷ κακῷ.

ἀσύμφαστος, *ον*, (φθάνω) *unprepared, not ready.* PORPHYR. Cer. 446, 16 'Ασύμφαστος πρὸς πόλεμον.

ἀσυμφώνως, *adv.* of ἀσύμφωνος, *not consonantly, inconsistently with.* STRAB. 1, 1, Argum.

ἀσύναρθρος, *ον*, (σύναρθρος) *not with the article, not preceded by the article.* DION. THRAX in BEKKER. 641, 9.

ἀσυνθεσία, *as, ἡ*, (ἀσύνθετος) *lawless act, lawlessness, trespass, faithlessness.* SEPT. 2 Esdr. 9, 2. Jer. 3, 7.

ἀσυνθετέω, ἴσω, (ἀσύνθετος) *to break covenant; to trespass against.* SEPT. 2 Esdr. 10, 2 'Ημεῖς ἡσυνθετήσαμεν τῷ θεῷ ἡμῶν. Nehem. 1, 8.

ἀσυντέλεστος, *ον*, (συντελέω) *unfinished.* DIOD. 1, 33.

ἀσυρής, *ἐς*, (σύρω) *impure.* POLYB. 4, 4, 5. 18, 38, 7.

ἀσφάλεια, *as, ἡ*, *the securing, or shutting of a door.* AMPHIL. 209 A.

ἀσφαλίζω, ἴσω, *to make firm, to secure.* POLYB. 18, 13, 3, et alibi.

2. *To shut, shut up.* APOCR. Nicod. Euangel. II, 1 (17), 2 'Ἡσφαλίσαντο τὰς θύρας. CONSUM. THOM. 2 Τὰς ἡσφαλισμένας θύρας. VIT. AMPHIL. 20 B Αἱ δὲ θύραι πᾶσαι ἡσφαλισμέναι ἦσαν. MAL. 99 'Ἡσφαλίσαντο τὰς πόρτας.

ἀσφαλτόπισσα, *ης, ἡ*, equivalent to ἀσφαλτος καὶ πίσσα, *bitumen and tar.* SEPT. EX. 2, 3.

ἀσχημίζω, ἴσα, (ἄσχημος) *to deform, spoil.* NOM. COTELER. 441. 476.

ἄσχημος, *ον*, (ἀσχήμων) *unseemly, shameful, disgraceful.* CONST. APOST. 1, 6, 6 'Ασχήμῳ ἀποκαλύψει. PALLAD. VIT. CHRYS. 18 D. SOCR. 4, 23, p. 242, 8 τῷ ἀσχήμῳ τοῦ σώματος. NIC. II, 669 E. THEOPH. 430, 13.

ἀσχημοσύνη, *ης, ἡ*, (ἀσχήμων) *shame, a euphemism for αἰδοῖον.* SEPT. EX. 20, 26. Hos. 2, 9.

ἀσχήμως, *adv.* of ἄσχημος, *disgracefully.* MAL. 447, 18.

ἀσχόλημα, *ατος, τὸ*, (ἀσכולέω) *business, employment, occupation.* CLEM. ROM. Homil. p. 14, 2.

ἀσώματος, *ον*, *incorporeal*, applied to the angels. CONST. APOST. 2, 56, 1. JUST. Apol. 1, 63. Tryph. 2. IREN. 1, 5, 2. ATHAN. I, 48 A. THEOD. III, 657 A. ἄσωτος, *ον, ὁ*, sc. υἱός, *the Prodigal Son* of the parable (NT. Luc. 15, 11 seq.).

'Η κυριακή τοῦ 'Ασώτου, *Septuagesima*, the third Sunday before Lent, the Gospel of which contains the parable of the Prodigal Son. TRIOD. HOROL. ἀτέγεια, *as, ἡ*, ategia, a kind of *hut*, ἀτέγιον. LEO. 5, 9.

ἀτέγιον, *ον*, τὸ, = ἀτέγεια. PORPH. Cer. 671, 17.

ἀτεκνέω (ἄτεκνος), *to be barren.* SEPT. Cant. 4, 2.

ἀτεκνία, *as, ἡ*, (ἄτεκνος) *childlessness.* SEPT. Es. 47, 9.

ἀτεκνώω, ὥσω, (ἄτεκνος) *to render childless.* SEPT. Gen. 31, 38. 42, 36.

ἄτεχνος, *ον*, *unskilful.* BABR. 75.

ἀτῦπᾶς, ᾧ, ὁ, meaning uncertain. THEOPH. CONT. 438, 15. 439.

ἀτημελέω, ἴσω, (ἀτημελής) *to neglect, disregard.* CLEM. ROM. Epist. 1, 38, with various readings.

ἀτραβατικός, *ἡ, ὅν*, *dark, brown, fawns.* LYD. 134, 9. SUID. 'Ατραβατικός, ἐν ταῖς ἑορταῖς καὶ τοῖς ἐπινικίοις . . . ἐν δὲ ταῖς κοιναῖς συνόδοις ξηραμπέλινας τὸ χρώμα, ἀς ἐκάλουν ἀτραβατικὰς ἀπὸ τοῦ χρώματος· τὸ γὰρ μέλαν

ἄτρον καλοῦσιν. [It is probably a modification of *Atrebatius*. Compare VOPISC. p. 996 *Donati sunt ab Atrebatibus birri petiti*.]

ἄτρεπτος, *ον*, (τρέπω) *unchangeable, immutable*. PLUT. II, 725 B. CAN. APOST. 85. EUS. 1, 2, p. 6. ATHAN. I, 729 D.

Substantively, τὸ ἄτρεπτον, *immutability*. ALEX.

ALEX. 552 B τὸ ἄτρεπτον τοῦ λόγου.

ἀτρέπτως, *adv.* of ἄτρεπτος, *unchangeably, immutably*.

CLEM. ROM. Homil. 17, 16 τὸ γὰρ ἀτρέπτως πατέρα ἰδεῖν υἱοῦ μόνου ἐστί, *Only the Son can see the Father as he is*. METHOD. 356 A. THEOD. IV, 246 D.

ἀτρικλίνης, *δ*, a triclinio, the officer that had the care of the imperial triclinium, *δ* τὴν ἐπιστάσιαν ἔχων τῶν εἰς τράπεζαν κεκλημένων. GEN. 31, 11.

ἄτρον, τὸ, atrum (from ater), *black*, μέλαν. SUID.

Ἀτραβατικός . . . ἄτρον. CODIN. 28.

ἄτρυγος, *ον*, (τρύξ) *without lees, clarified, pure*. SEPT. Ex. 27, 20.

ἀττάκης, *δ*, a kind of locust? SEPT. Lev. 11, 22.

ἄττικίζω, *ισω*, (Ἀττικός) *to use the Attic dialect, to speak Attic*. TATIAN. 26. GALEN. VI, 344 C τοῖς ἀττικίζειν ἐν τῇ φωνῇ προσηρημένοις. 365 D τοῖς ἀττικίζειν τῇ φωνῇ σπουδάουσιν.

οἱ ἀττικίζοντες, *The Atticists*. GALEN. VI, 351 E.

ἄττικισμός, *ου*, *δ*, (ἄττικίζω) *Attic idiom or expression, Atticism*. GALEN. VI, 344 C.

ἄττικιστής, *ου*, *δ*, *collector of Attic words and expressions, Atticist*. PHOT. 157 Ἐπὶ δὲ καὶ Μοίριδος Ἀττικιστής (the title of the work of Mæris). SUID. Φρύμιχος, Βιθυνὸς, σοφιστής, ἀττικιστής.

αὐγάω, *to be bright, to shine*. SEPT. Lev. 13, 24. 26, et alibi.

αὐγασμα, *ατος*, τὸ, (αὐγάω) *brightness*. SEPT. Lev. 13, 38, *bright spot*.

αὐγέω, *ήσω*, (αὐγή) *to shine, give light*, as a lamp. SEPT. Job. 29, 3.

αὐγή, *ης*, *ή*, *the morning*. NT. Act. 20, 11. LYD. 82, 12. THEOPH. 697. (Compare NICAND. THER. 275 Ἐννέα αὐγὰς ἡλίου.)

αὐγος, *εος*, τὸ, = αὐγή. APOCR. Act. Thom. 27. Act. Thadd. 6. MAL. 123, 12. 477, 11. THEOPH. 286, 11.

αὔγουρες, *οἱ*, augures. PLUT. II, 281 A. 287 D.

αὐγούριον, τὸ, augurium. LYD. 101, 13.

αὐγούστα, *ης*, *ή*, augusta, a title given to the empress.

EUS. V. C. 3, 47 Αὐγούστα βασιλίς. EPHES. 981 C. CHAL. 952 C.

αὐγουστάλια, *ων*, τὰ, ludi augustales. DION. CASS. 764, 42.

αὐγουσταλιανός, *ή*, *όν*, *pertaining to the αὐγουστάλιοι*. EDICT. 13, 2 Ἡ αὐγουσταλιανή τάξις.

Substantively, *οἱ αὐγουσταλιανοί*. Ibid.

αὐγουστάλιος, *ον*, *δ*, augustalis. PALLAD. Vit. Chrys. 23 A, of Egypt. SYNES. Epist. 29. LYD. 168, 18. 199, 14, et alibi. MAL. 224, 12.

αὐγουστιακός, *ή*, *όν*, *belonging to the αὐγούστα*. PORPH. Adm. 238, 9.

αὐγουστιaticός, *ή*, *όν*, = αὐγουστιακός. PORPH. Adm. 242.

αὐγουστος, *ον*, *δ*, augustus, *σεβαστός*, applied to Caius Octavius Cæsar, and subsequently to his successors. OVID. Fast. 1, 587. NT. Luc. 2, 1. EUS. 10, 5, p. 481. ATHAN. I, 394 A. CYRILL. ALEX. VI, 241 Ἀεὶ αὐγούστω, to Theodosius. EPHES. 984 B. CHAL. 828 B.

2. Augustus, *August*, the month of August. PLUT. II, 273 D.

αὐθαίρετως, *adv.* of αὐθαίρετος, *voluntarily*. IGNAT. Magnes. 5 Ἐὰν μὴ αὐθαίρετως ἔχωμεν τὸ ἀποθανεῖν εἰς τὸ αὐτοῦ πάθος.

αὐθεντεία, *ας*, *ή*, (αὐθέντης) *authority, power, αὐθεντία*. EUS. 9, 9, p. 452, 35.

αὐθεντέω, *ήσω*, (αὐθέντης) *to be in power*. SOCR. 2, 34 Μάγνον κνέστωρα αὐθεντήσας ἀνείλε. THEOPH. 372, 13.

2. *To be the originator of anything*. NIC. II, 721 D.

3. In the middle, αὐθεντέομαι, *To be in force, to have the force of law*, as a code of laws. CHRON. 619, 9. 634.

4. *To compel*. MAL. 257, 15 Αὐθεντήσαντες τὸν ἡγεμόνα.

αὐθέντης, *ον*, *δ*, *author, originator, perpetrator*. POLYB. 23, 14, 2 Τὸν αὐθέντην γεγονότα τῆς πράξεως. DIOD. 17, 5 Τὸν αὐθέντην τῶν ἀνομημάτων. CLEM. ROM. Homil. 18, 12. EUS. 8, 16, p. 402, 15. SOCR. 1, 27, p. 64, 27.

2. *Master, despotēs*. PHRYN. METHOD. 360 C Τὸν αὐθέντην διδάσκαλον, *Who taught as one having authority*. ANON. 358, 12 Λαμπρότατε καὶ ἐνδοξότατε ἡμῶν αὐθέντα καὶ ἄρχον.

αὐθεντία, as, ἡ, = αὐθεντεία. HIPPOL. 257, 46, et alibi. EUS. V. C. 3, 51. NIC. I, 261 D. SARD. Can. 6. CYRILL. ALEX. Epist. 42 B. ZOS. 99, 18 Παρείλετο καὶ ταύτης τοὺς ὑπάρχους τῆς αὐθεντίας.

αὐθεντικός, ἡ, ὄν, *authentic, true*. IGNAT. Philad. (interpol.) 8 Αὐθεντικόν μοι ἐστὶν ἀρχεῖον ὁ σταυρὸς αὐτοῦ. ATHAN. I, 746 A Αὐθεντικὴ πίστις. COD. AFR. 135 Αὐθεντικὴ σύνοδος.

Substantively, τὸ αὐθεντικόν, the original of a document, opposed to ἴσον, *copy*. CONST. III, 997 A.

3. *Principal*. COD. AFR. Can. 71 Ἡ αὐθεντικὴ αὐτοῦ καθέδρα. GEOPON. 1, 11, 1 Τέσσαρες αὐθεντικοὶ πνέουσιν ἄνεμοι.

αὐθεντικῶς, adv. of αὐθεντικός, *like a master, or like masters*. JUST. Quaest. Christ. ad Gent. 2.

αὐθεντῶς, adv. of αὐθέντης, *absolutely*, as applied to government. PORPH. Adm. 192. 17.

αὐθωρόν (αὐτός, ὥρα), adv. *at the very hour, instantly*.

APOCR. Act. Joan. 9. EUST. 158, 39. 1062, 34.

αὐλαναία, meaning uncertain. SYNES. Epist. 79.

αὐλάρχης, ον, ὁ, (αὐλή, ἄρχω) *master of the king's household, the chief officer of the king's palace*. SEPT. 2 Reg. 8, 18. (Compare the Byzantine μάγιστρος.)

αὐλή, ἡς, ἡ, *the court, the imperial residence*. POLYB. 4, 87, 4. 5, 26, 9, et alibi. ZOS. 228, 19 Ὁ τῆς αὐλῆς ὑπαρχος, *Praefectus praetorio*. NOVELL. 3, 2, § a'.

Οἱ περὶ τὴν αὐλήν, *aulici, the courtiers*, the same as οἱ αὐλικοί, or οἱ ἀπὸ τοῦ παλατίου. POLYB. 5, 36, 1, et alibi.

Οἱ τῆς αὐλῆς, = Οἱ περὶ τὴν αὐλήν. LYD. 169, 20.

αὐλικός, ἡ, ὄν, *aulicus, belonging to the court*. POLYB. 15, 34, 4. 24, 5, 4. PLUT. II, 800 A Οἱ αὐλικοὶ κόλακες. BASIL. III, 122 C Αὐλικὴ ὑπόκρισις.

Substantively, ὁ αὐλικός, *courtier*. POLYB. 16, 22, 8. 23, 13, 5.

αὐλίσκος, ου, ὁ, (αὐλός) *tube*. POLYB. 10, 44, 7, et alibi. αὐλομανέω, ἤσω, (αὐλομανής) *to be mad for flutes, to be*

*excessively fond of flute-playing*. DIOD. II, p. 533, 40 Ταῖς γυναικείαις θέαις αὐλομανοῦντα.

αὐλῦδριον, ου, τὸ, = αὐλίδιον. APOPHTH. Gelas. 6.

αὐξάνω or αὐξω, *to increase*, intransitive. NT. Matt. 6, 28. Marc. 4, 8, et alibi. IREN. 1, 14, 9. 4, 38, 3.

αὐξιλιάριος, ὁ, *auxiliarius, ὑπασπιστής*. LYD. 157, 30.

αὐς, τοῦ αὐτός, τὸ, = οὖς ὠτός. A Cretan and Laconian word. HES. Αὐς, αὐτός. Κρήτες καὶ Λάκωνες. [It is the primitive of the MODERN GREEK τὸ αὐτί, that is αὐτίον. Compare the Latin *auris*.]

αὐσπικες, οἱ, *auspices*. PLUT. II, 281 A.

αὐτανδρί (αὐτανδρος), adv. *together with the men, men and all*. POLYB. 3, 81, 11.

αὐτάρεσκος, ον, (αὐτός, ἀρέσκω) *self-pleasing, selfish*. IGNAT. Ephes. (interpol.) 9.

αὐτενίαντος, ον, (αὐτός, ἐνιαυτός) *this year's, ἐπιετής, as manure*. GEOPON. 2, 21, 10.

αὐτεξούσιος, α, ον, (αὐτός, ἐξουσία) *one's own master*. DIOD. 14, 105 Τοὺς τε γὰρ αἰχμαλώτους ἀφῆκεν αὐτεξουσίου χωρὶς λύτρων, *gave them their liberty, liberated them*.

In ecclesiastical Greek, *free agent*. CLEM. ROM. Homil. 2, 15. 19, 16.

Substantively, τὸ αὐτεξούσιον, *free or independent power, free will*. CLEM. ROM. Homil. 11, 8. 20, 10.

JUST. Monarch. 6. DID. ALEX. 973 B.

αὐτοαλήθεια, as, ἡ, (αὐτός, ἀλήθεια) *truth itself*. ALEX. ALEX. 557 D.

αὐτοβούλητος, ον, (αὐτός, βούλομαι) *of one's own will*. IREN. 1, 14, 7 Τῆς αὐτοβουλήτου βουλῆς.

αὐτογέννητος, ον, (γεννάω) *self-born, self-produced, αὐτοπάρακτος, αὐτοποίητος*. CLEM. ROM. Homil. 16, 16. JUST. Quaest. Christ. ad Graec. p. 526 B.

αὐτοζωή, ἡς, ἡ, (ζωή) *life itself, underived existence*. METHOD. 364 B.

αὐτόθεν, *inconsiderately, without due reflection; hastily*. POLYB. 5, 98 2 Αὐτόθεν ἀσκέπτως παραγίνονται πόλιν καταληψόμενοι, where ἀσκέπτως seems to be explanatory of αὐτόθεν. DIOD. 1, 37, p. 46, 80 Οὐ μὴν αὐτόθεν οὔτε τοῖς εἰποῦσι Λίβυσιν, εἴπερ καὶ πρὸς ἀλήθειαν εἰρήκασιν, οὔτε τῷ συγγραφῇ προσεκτέον ἀναπόδεικτα λέγοντι. 2, 5, p. 117, 98 Ἔστι μὲν οὖν ἄπιστον τοῖς αὐτόθεν ἀκούσασι τὸ πλῆθος τῆς στρατιάς.

αὐτόθεος, ου, ὁ, (αὐτός, θεός) *very god*. ORIG. IV, 50 C. D, applied to the unoriginated God, that is, the Father. EUS. 10, 4, p. 468, 23 (quoted), applied to the Son.

αὐτοκέφαλος, ου, (αὐτός, κεφαλή) *politically independent*. PORPH. Adm. 128, 16. THEOPH. CONT. 84.

2. *Ecclesiastically independent*, applied to independent *bishoprics*, as those of Bulgaria, Cyprus, Iberia. THEOD. LECTOR. 2, 2 Ἐξ ἧς προφάσεως καὶ περιγεγῶνασι Κύπριοι τῷ αὐτοκέφαλον εἶναι κατὰ αὐτοὺς μητρόπολιν, καὶ μὴ τελεῖν ὑπὸ Ἀντιόχειαν. THEOPH. BULGAR. Epist. 27. BALSAM. ad Concil. Const. 2.

αὐτοκράτωρ, ορος, ὁ, *imperator*, the Roman emperor. JOSEPH. Ant. 14, 9, 3. Bell. Jud. 7, 4, 2. INSCR. 184. DION CASS. 852, 70.

αὐτολεξί (αὐτός, λέξις), adv. *in the same words, word for word*. JUST. Apol. 1, 33. IREN. 2, 27, 1. EUS. 3, 38. (Compare EUS. 5, 8, p. 222 ταῖς αὐταῖς λέξεσι.)

αὐτομαρίζω, *to grow spontaneously*. DIOD. 2, 36, p. 149, 40. αὐτοματισμός, ου, ὁ, (αὐτομαρίζω) *the doctrine of the atomical philosophy*. ISID. PEL. Epist. 4, 99.

αὐτοματιστής, ου, ὁ, (αὐτομαρίζω) *a believer in the atomical philosophy* of Epicurus. MAL. 251. (See also αὐτομάτως.)

αὐτόματος, ου, *self-moving*. DID. ALEX. 516 A ὁ αὐτόματος θεός.

With reference to the atomic philosophy. JUST. Frag. 6.

αὐτομάτως, adv. of αὐτόματος. ATHAN. I, 48 C. GREG. NYSS. III, 468 A.

αὐτόμελον, ου, τὸ, (αὐτός, μέρος) sc. τροπάριον, in the RITUAL, *a troparion sung to its own tune*. It may be metrical, or in prose.

αὐτοπάθεια, as, ἡ, (αὐτοπαθής) *conviction; experience*. POLYB. 3, 108, 2. 12, 28, 6.

αὐτοπαθώς, adv. of αὐτοπαθής, *from one's own experience, from conviction*. POLYB. 3, 12, 1, et alibi.

αὐτοπάρακτος, ου, (παράγω) *self-derived, αὐτογέννητος, αὐτοποίητος*. JUST. Quaest. Christ. ad Graec. 520 E. 526 A. B.

αὐτοπαράξια, as, ἡ, *the being αὐτοπάρακτος*. JUST. Quaest. Christ. ad Graec. 525 E.

αὐτοπάρθενος, ου, ἡ, (παρθένος) *pure virgin*. EUS. Martyr. Palaest. 5, p. 416, 30.

αὐτοπεποίθητος, ου, (πέποιθα) *self-confident*. SYNCCELL. 685.

αὐτόπιπτος, ου, (πίπτω) *self-falling*. COTELER. I, 29 A (Basil).

αὐτοποίητος, ου, (ποιέω) *self-created*. JUST. Quaest. Christ. ad Graec. 526 B.

αὐτοπροαιρέτως, adv. of αὐτοπροαιρετος, *acting of free will*. CYRILL. HIER. Catech. 2, 2.

Αὐτοπροσκόπται, ὧν, οἱ, (προσκόπτω) a name given to those who separated from the communion of the Catholic Church for trivial reasons. DAMASC. I, 110 τῆς καθολικῆς ἐκκλησίας καὶ κοινωνίας σφᾶς αὐτοὺς προφάσεως εὐτελοῦς ἔνεκα ἀποκόπτοντες.

αὐτοπρόσωπον, ου, τὸ, (πρόσωπον) *visor?* PORPH. Cer. 669, 18.

αὐτόριζος = αὐτόρριζος. BABR. 36.

αὐτός, ἡ, ὁ, with the article ὁ αὐτός, *idem, the same*. Ἐπὶ τὸ αὐτό, *In the same place; together*. SEPT. Deut. 25, 5 Ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτό.

2. For οὗτος, *this*. EUAGR. 2, 18, p. 316 Ὁφειλοντες τὸν αὐτὸν προτρέψασθαι Διόσκορον, for τοῦτον τὸν Διόσκορον. 4, 38, p. 418 τὴν αὐτὴν Νέαν Λαύραν, for ταύτην τὴν Νέαν Λαύραν. MAL. 20 Τοῦ αὐτοῦ Πίκου, for τούτου τοῦ Πίκου. 24 Ὁ δὲ αὐτὸς Ἥλιος, for οὗτος δὲ ὁ Ἥλιος. 26 Οἱ αὐτοὶ Σκύθαι. 70 Ὁ δὲ Ἄργος αὐτός. 167, 20 Εἰς αὐτὸν τὸν πόλεμον. CHRON. 67 Ὁ αὐτὸς Κρόνος, for οὗτος ὁ Κρόνος. THEOPH. 40 Κατ' αὐτὸν τὸν καιρὸν. 125 Αὐτῷ δὲ τῷ ἔτει.

3. Sometimes it is equivalent to the article ὁ, *the*. MAL. 20 Αὐτὸς Πίκος, for ὁ Πίκος. 21 Ὅτε οὖν αὐτὸς Ἑρμῆς εἰς τὴν Αἴγυπτον ἦλθεν. 182, 12 Μετ' αὐτοῦ Ταρκυνίου. 446, 21 Παρέλαβεν αὐτὸν Σαμαρείτην Ἰουλιανόν. PORPH. Adm. 82, 18 Ἦτις ἐπ' ὀνόματι αὐτῆς ἐνυποστάτου σοφίας θεοῦ Ἁγία Σοφία κατονομάζεται.

αὐτόσε, for αὐτοῦ, *there*. AGATH. 140.

αὐτοφονευτής, ου, ὁ, (φονευτής) *self-murderer*. CAN. APOST. 22.

αὐτοχειρία, as, ἡ, (αὐτόχειρ) *self-murderer, suicide*. JOSEPH. Bell. Jud. 3, 8, 5.

αὐχὴν, ἑνος, ὁ, *rudder, πηδάλιον*. MARTYR. ARETH. 56.

LEO. 19, 5. EUST. 1533, 45 Πηδάλιον . . . τὸ αὐτὸ δὲ παρά τισι καὶ αὐχὴν, ὡς δηλοῖ τὸ καθωμλημένον αὐχένιον.

ἀφαίρεμα, ατος, τὸ, (ἀφαίρεω) *that which is taken away*.

SEPT. EX. 29, 27 *the heave-offering*.

ἀφάνα, ἡ, a kind of *plant*. SUID. Σκινδαψός . . . ἀφάνα.

[MODERN GREEK, ἡ ἀφάνα, (a) *Spartium Scorpis*.

(b) A species of *burnet*, *Poterium Spinosum*.]

ἀφανίζω, ἰσω, *to cause to perish, destroy, devastate*. SEPT.

Deut. 7, 2 Ἀφανισμῶ ἀφανίεις αὐτούς, *Thou shalt utterly destroy them*. 1 Esdr. 6, 32. POLYB. 1, 81, 6. 1, 82, 2. 34, 14, 6. LEG. HOMER. 87. EUAGR. 2, 12, p. 305, 26. Id. 2, 13. MAL. 100, 12. PORPH. Adm. 123, 8. SCHOL. ARIST. Plut. 598 Φθείρου . . . ἀφανίσθητι, *perish thou*.

2. *To spoil*, as applied to cooked food. ΑΠΟΡΗΤΗ.

Pistus ἤψησε τὸ ψάριον καὶ ἠφάνισεν αὐτὸ θέλων, *he spoiled it purposely*.

ἀφανισμός, οὔ, ὁ, (ἀφανίζω) *destruction; damage; slaughter*. SEPT. Deut. 7, 2. 2 Esdr. 4, 22. POLYB. 5, 11, 5. APOCR. Act. Philipp. 29. EUS. 3, 5, p. 94. ATHAN. I, 341 C.

ἀφανιστικός, ἡ, ὄν, (ἀφανίζω) *destructive*. JUST. Quaest. et Respons. ad Orthod. 99, p. 481 B.

ἀφαντώ, ωσα, *to render ἀφαντος, out of sight*. PORPH. Them. 33, 10 ἠφαντώθη.

ἀφαρεί or ἀφαρί (ἀφαρ), adv. *quickly, immediately*, αὐτίκα.

SUID. Ἀφαρεί, ἐσπουδασμένως καὶ ἀπερισκέπτως τι ποιεῖν. EUST. 158, 34 τὸ δὲ ἀφαρ, ὃ μέχρι καὶ ἐς ἄρτι περιφέρεται παρά τοῖς λέγουσιν ἀφαρί τὸ αὐτίκα.

ἄφεδρος, ου, ἡ, (ἔδρα) *childbed, lying-in*. SEPT. Lev. 12, 2. CONST. APOST. 6, 27, 2 and 3. CYRILL. HIER. Catech. 6, 33 *menstruation?*

ἀφέλετρον, ου, τὸ, felt. LEO. 6, 8 τῶν λεγομένων ἀφελέτρων τῆς σέλλας.

ἀφελληνίζω, ἰσω, (ἀπό, ἑλληνίζω) *to take away one's ἑλληνισμός: to christianize*. CLEM. ROM. Homil. 13, 9 ἀφελληνισθῆναι, as a various reading.

ἀφελπίζω for ἀπελπίζω. INSCR. 5980 ἀφελπισμένος.

ἄφες, see INTRODUCTION, § 109, 1.

ἀφέτης, ου, ὁ, (ἀφήμι) *slinger*. POLYB. 4, 56, 3.

ἀφέσιμος, ου, (ἄφεσις) *relating to pardon*.

Substantively, τὸ ἀφέσιμον, *letter of pardon*. THEOPH. CONT. 440, 12.

ἀφ' ἧς, *since, inasmuch as*. PORPH. Adm. 248, 7 τί μοι τὸ ὄφελος λοιπὸν τῆς ὑμετέρας συμμαχίας, ἀφ' ἧς ἐγὼ ἐποίησα πάντα δοῦναι αὐτοῖς χρυσίον τοσοῦτον;

ἄφθα, ἡ, = νάφθα. PORPH. Adm. 269.

Ἀφθαρτοδοκῆται, ὦν, οἱ, (ἄφθαρτος, δοκῆτης) a sect so called. PHOT. 162, p. 105, 30. CALLIST. 17, 29.

ἄφθορος, ου, (φθείρω) *uncorrupt; chaste, ἀδιάφθορος*. DIOD. 1, 12. METHOD. 45 B Ἀφθορον ἐφύλαξεν ἐν παρθενίᾳ τὴν σάρκα κοσμήσας. SOCR. 3, 13, p. 189, 6 Παιδας καταθέειν ἀφθόρους ἄρρενας καὶ θηλείας. CYRILL. ALEX. VI, 396 E.

ἀφιέρω, ὦσω, (ιερῶ) *dedico, to dedicate, consecrate, devote*. DIOD. 1, 83 Περί δὲ τῶν ἀφιερωμένων ζώων κατ' Αἴγυπτον, *the sacred animals of the Egyptians*. INSCR. 4452. JOSEPH. Ant. 11, 5, 4. EUS. V. C. 3, 43 τῷ προσκυνηθέντι θεῷ δύο νεῶς ἀφιέρου.

ἀφιέρωμα, ατος, τὸ, (ἀφιέρω) *consecrated thing, votive offering*. EUS. Laud. Const. p. 774, 39.

ἀφιέρωσις, εως, ἡ, (ἀφιέρω) *consecration*. DIOD. 1, 17.

In Christian writers, *dedication, consecration*, as of a temple. EUS. 10, 3, p. 464 τῶν ἄρτι νεοπαγῶν προσευκτηρίων ἀφιερώσεις. ATHAN. I, 734 B τῇ ἀφιερώσει τοῦ σωτηρίου μαρτυρίου, of the church of the Holy Sepulchre.

ἀφήμι, *to let go unpunished*. Hence, *to pardon, spare, forgive*. SEPT. Gen. 18, 26 Ἐὰν ὤσιν ἐν Σοδόμοις πενήκοντα δίκαιοι ἐν τῇ πόλει, ἀφήσω κ. τ. λ. Lev. 19, 22 Ἀφεθήσεται αὐτῷ ἡ ἁμαρτία ἣν ἤμαρτεν. NT. Matt. 6, 12 Ἀφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφιέμεν τοῖς ὀφειλέταις ἡμῶν.

ἀφιλάργυρος, ου, (φιλάργυρος) *not fond of money, not covetous*. NT. 1 Tim. 3, 3. Hebr. 13, 5.

ἡφιλοθεῖα, as, ἡ, (φιλόθεος) *the not loving God*. THEOPH. CONT. 770, 12.

ἀφιλόθεος, ου, (φιλόθεος) *not loving God*. PALLAD. Vit. Chrys. 18 E.

ἀφιλονείκως (φιλονείκος), adv. *without contention or dispute*. POLYB. 22, 3, 1.

ἀφίνω = ἀφήμι. HERM. Vis. 3, 7.



ἀφιππάζομαι (ἱππάζομαι), *to ride off*. POLYB. 29, 6, 16

Eis πόλιν ἀφιππάσατο.

ἀφίω = ἀφίημι. APOPHTH. Poemen. 101. PORPH. Adm. 247.

ἀφνίδιος = αἰφνίδιος. NIC. CONST. 39, 17.

ἀφοβία θεοῦ, *the not fearing God*. BARN. 20.

ἀφοδεύσεις, εως, ἡ, *the act of ἀφοδεύω*. BARN. 10.

ἀφοδεύω, *caco*, ἀποπατέω. THEOPH. 615, 9.

ἀφοπλιστής, οὔ, ὁ, (ἀφοπλίζω) *disarmer*, an officer appointed by his prince to disarm his subjects. NOVELL. 8, 13.

ἀφορίζω, ἴσω, *to set apart, to appoint*. NT. Act. 13, 2. LEO. 4, 51.

2. *To suspend, not to allow one to partake of the holy communion*, for some fault; equivalent to ἀκονώνητον ποιεῖν τινα. CAN. APOST. passim. CONST. APOST. 2, 16, 3. 3, 7, 7. 8, 28, 2. (Compare ἀπευλογίας.)

ἀφόρισμα, ατος, τὸ, (ἀφορίζω) *that which is set apart*. SEPT. EX. 29, 24 Ἀφοριεῖς αὐτὰ ἀφόρισμα ἔναντι κυρίου. 29, 27 Ἀγιάσεις τὸ στηθύνιον ἀφόρισμα. 29, 28 Ἔστι γὰρ ἀφόρισμα τοῦτο. In all these passages it means *wave-offering*.

ἀφορισμός, οὔ, ὁ, *suspension, the not being allowed to partake of the holy communion*. CAN. APOST. 13. 32. 76. BASIL. III, 271 E.

ἀφοριστικός, ἡ, ὄν, (ἀφορίζω) *fit for separating*. JUST. Exposit. Rect. Confes. 3, p. 421 E Ἀφοριστικά δὲ τῶν ὑποστάσεων.

ἀφορκισμός, ὁ, = ἑξορκισμός. EUKHOL.

ἀφορμή, ἡς, ἡ, *pretence*. MAL. 133 Ἀφορμὴν εὐρηκία.

ἀφορολόγητος, ον, (φορολογέω) *exempt from taxation*. SEPT. 1 Esdr. 4, 50 Πᾶσαν τὴν χώραν, ἣν κρατοῦσιν, ἀφορολόγητον αὐτοῖς ὑπάρχειν. POLYB. 4, 25, 7, et alibi.

ἀφότε, for ἀφ' ὅτε, *from the time when, since*. SEPT. 2 Esdr. 5, 12 Ἀφότε δὲ παρώργισαν οἱ πατέρες ἡμῶν τὸν θεὸν τοῦ οὐρανοῦ.

ἀφ' οὗ, *since*. COD. AFR. Can. 47 Οὐκ ὀλίγαι ἡμέραι εἰσὶν ἀφ' οὗ οἱ προσδοκώμενοι οὐδαμῶς κατέλαβον. PORPH. Adm. 121, 14 Ἀφ' οὗ δὲ ἐκτίσθη ἡ αὐτὴ Κάπνα εἰσὶν ἔτη ἐβδομήκοντα τρία.

ἀφράστως, adv. of ἀφραστός, *ineffably, inexplicably*. DID. ALEX. 484 B.

Ἀφροδείσις for Ἀφροδείσιος, and that for Ἀφροδίσιος, ον, ὁ, *Aphrodisius*, a man's name. INSCR. 1781.

ἀφροποιέω, ἥσω, (ἀφρός, ποιέω) *to produce foam*. METHOD. 49 A.

ἀφύσικος, ον, (φυσικός) *contrary to nature, unnatural*. SEXT. Adv. Phys. p. 641. ALEX. ALEX. 557 D Πόσω πλέον ἀφύσικον τυγχάνει μωρίας ποτὲ δεκτικὴν γενέσθαι τὴν σοφίαν; 556 B Πᾶσι μὲν οὖν αὐτοῖς ἀφύσικον εἶναι λέγων εἰς κατάληψιν.

2. *Without natural talent*, ἀφύης. DIOG. LAERT. 7, 170 Ἦν δὲ πονικὸς μὲν, ἀφύσικος δὲ καὶ βραδὺς ὑπερβαλλόντως.

ἀφυστερέω, ἥσω, (ὑστερέω) *to be too late, to come too late*. POLYB. 1, 52, 8 Τούς τε κατὰ πλοῦν ἀφυστεροῦντας. 22, 5, 2 Ἀφυστεροῦντος δὲ τινος τῶν πρεσβετῶν, εἰσεκαλέσαντο τοὺς Σμυρναίους.

2. *To withhold, take away from*. SEPT. Nehem. 9, 20 Τὸ μάννα σου οὐκ ἀφυστέρησας ἀπὸ στόματος αὐτῶν.

\*Αφφη, ἡς, ἡ, = Ἀπφία. INSCR. 3816.

Ἀφφιανός, οὔ, ὁ, Appianus, a man's name. INSCR. 427.

\*Αφφιον, ον, ἡ, dimin. of \*Αφφη. INSCR. 3469. 4207.

ἀφφώ, Hebrew וְכַן, *now, then, οὖν*. SEPT. 4 Reg. 10, 10.

\*ἄφωνος, ον, *mute*, as applied to the consonants ΒΓΔ, ΠΚΤ, ΦΧΘ. EURIP. Palam. 2. PLAT. Phileb. 18 B. Theaet. 203 B. Cratyl. 424 C. ARISTOTEL. Poet. 20. DION. THRAX in BEKKER. 631, 18. DION. HAL. V, 82.

ἀφάπτιστος, ον, (φωτίζω) *unbaptized, ἀβάπτιστος*. PALLAD. Vit. Chrys. 23 C.

ἀχαλιναγώγητος, ον, (χαλιναγωγέω) *unbridled*. Metaphorically, *unrestrained*. IREN. 5, 8, 2.

Ἀχαμῶθ, ἡ, indeclinable, Hebrew חִכְמָה, *Wisdom*. Σοφία, one of the Gnostic *Æons*. IREN. 1, 4, 1.

ἀχαράκωτος, ον, (χαράκω) *not palisaded*. POLYB. 10, 11, 2. ἀχαριότης, ητος, ἡ, (ἄχαρις) *awkwardness, stupidity*. POLYB. 18, 38, 2 Λαβὼν γὰρ συνεργὸν τὴν ἀχαριότητα τὴν Χαριμόρτου: with a play upon the first component part of Χαρι-μόρτου??

ἀχαριστέω, *to be ungrateful*. IREN. 1, 28, 1 Ἀχαριστοῦν-  
τες τῷ πάντα πεποηκότι θεῷ.

ἀχειροποίητος, *ον*, (χειροποίητος) *not made by the hand of man*. NT. Marc. 14, 58. 2 Cor. 5, 1. Col. 2, 11.

Ἡ ἀχειροποίητος εἰκών, the likeness of Christ which he sent to Abgarus; called also τὸ ἅγιον μανδήλιον (see μανδήλιον). NIC. II, 657 A. 1029 A Ἐγενόμην ἐν Ἐδέσσει καὶ τὴν ἱερὰν καὶ ἀχειροποίητον εἰκόνα τεθέσθαι ὑπὸ πιστῶν τιμωμένην καὶ προσκυνουμένην. THEOPH. 393, 13 Τὴν θεανδρικήν μορφήν, ἣν ἀχειροποίητον οἱ Ῥωμαῖοι δοξάζουσι.

ἀχθίζω, *ισα*, (ἄχθος) *to load; as a beast of burden*. BABR. 8, 1 Ἄραψ κάμηλον ἀχθίσας (doubtful?).

ἄχι, *τὸ*, indeclinable, Hebrew יִרְמָס, *grass, sedge*. SEPT. Esai. 19, 7.

ἀχορηγσία, *ας*, ἡ, (ἀχορήγητος) *want of supplies, ἀχορηγία*. POLYB. 28, 8, 6.

ἀχορηγία, *ας*, ἡ, = ἀχορηγσία. POLYB. 5, 28, 4.

ἀχρεῖω, *ώσω*, (ἀχρεῖος) *to render useless or worthless: to disable*. SEPT. 4 Reg. 3, 19 Πᾶσαν μερίδα ἀγαθὴν ἀχρεῖώσετε ἐν λίθοις. POLYB. 3, 64, 8, et alibi.

Metaphorically, *to corrupt*. SEPT. Ps. 13, 3 Πάντες ἐξέκλιναν, ἅμα ἡχρειώθησαν. IREN. 1, 13, 5 Κατὰ τὸ σῶμα ἡχρεῖωσθαι ὑπ' αὐτοῦ.

ἀχρεώστητος, *ον*, (χρεωστέω) *not owed*. SCYL. 707, 8.

ἄχρι ἐς, *as far as*. PROC. III, 274, 12 Ἄχρι ἐς θάλασσαν. 2. *Until*. See INTRODUCTION, § 101, 6.

ἄχρονος, *ον*, (χρόνος) *short-lived*. PLUT. II, 908 C.

2. *Of whom time cannot be predicated, eternal; applied to God*. IGNAT. Polyc. 3.

ἀχρόνως, *adv.* of ἄχρονος, *not in time, from all eternity*. DID. ALEX. 404 C Ὁ ἐκ τοῦ ἀρχήτου φωτὸς ἀχρόνως ἐκλάμψας.

ἀχώρητος, *ον*, (χωρητός) *that cannot be contained*. JUST. Tryph. 127 Ὁ τόπος ἀχώρητος. Cohort. 38 Ἀχώρητος δυνάμει. ATHENAGOR. 10. IREN. 1, 1, 1.

ἀψευστέω, *ήσω*, (ἄψευστος) *not to lie, to speak truth*. POLYB. 3, 111, 8. 6, 59, 4. CLEM. ROM. Homil. 3, 26 Ἀψευστέϊ αὐτοῖς ἐν τῷ μέλλοντι αἰῶνι τὴν παράκλησιν ὑπισχνούμενος.

ἀψεφέω (ψηφέω), *to neglect, not to care for*. HES. Ἀψεφείων, ἀμελῶν.

ἀψηλάφητος, *ον*, (ψηλαφάω) *intractatus, not handled*. Metaphorically, *untried*. POLYB. 8, 21, 5.

ἀψηφοφόρητος, *ον*, (ψηφοφορέω) *that has not voted*. POLYB. 6, 14, 7.

ἀψικορία, *ας*, ἡ, (ἀψικορος) *fickleness*. POLYB. 14, 1, 4.

ἀψιμαχέω, *ήσω*, (ἄπτομαι, μάχη) *to altercate, wrangle, dispute, quarrel*. POLYB. 17, 8, 4.

ἀψιμαχία, *ας*, ἡ, *altercation, dispute, quarrel*. POLYB. 5, 49, 5.

ἀψίς or ἀψίς, ἴδος, ἡ, absis, *apsis or apse*, as of a church. COD. AFR. Can. 43. NIC. GREG. II, 749, 15. (See also κόγχη.)

ἀψυχαγώγητος, *ον*, (ψυχαγωγέω) *not delighting the soul, uninteresting*, as a literary performance. POLYB. 9, 1, 5.

ἄωρος, *ον*, (ἄρα) *unripe*. GLOSS. Ἄωρος, *immaturus, intempesta*. Ibid. Ἄωρον, *acerbum*.

## B.

βαβοντζικάριος, *ον*, ὁ, *incubo, nightmare, ἐφιάλτης*. SUID. Ἐφιάλτης, ὁ λεγόμενος παρὰ πολλοῖς βαβοντζικάριος.

βαγεύω, *ευσα*, vagor, *wander, rove, stroll*, πλανῶμαι, περιφέρωμαι. MAURIC. 1, 6. LEO. 8, 4. PORPH. Adm. 236, 10. SUID. Βαγεύει, πλανητεύει.

βαγιάνριος, *ον*, ὁ, (vagina) *vaginari*, *sheath-maker*, *θηκοποιός*. LYD. 158, 14.

βάγυλος = βαΐουλος. THEOPH. 723.

Βάβθιν for Βάθθιον, and that for Βάττιον, *ον*, ἡ, *Battion*, a woman's name. INSCR. 4396 τὴν Βάβθιν.

βαθμός, *οὔ*, ὁ, (βαίνω) *step, stair*. SEPT. 4 Reg. 20, 9 seq.

2. In ecclesiastical language, *order, grade, rank*.

CAN. APOST. 82. CONST. APOST. 8, 22, 2. EUS. 7, 15. SARD. 10. BASIL. III, 271 B. GREG. NYS. II, 120 B. 121 A of penitents. CONST. I, 4. COD. AFR. Can. 3.



βαῖον, or βᾶιον, ου, τὸ, *palm-leaf*. SEPT. 1 Macc. 13, 51. NT. Joan. 12, 13. CYRILL. HIER. Catech. 10, 19 'Ο φοῖνιξ . . . τὰ βᾶία παρασχὼν παισὶ τοῖς τότε εὐφημοῦσι. APOPHTH. ARSEN. 18.

'Η ἑορτὴ τῶν βαῖων, *Palm Sunday*, the Sunday immediately preceding Easter. METHOD. 384 titul. Λόγος εἰς τὰ βαῖα. CHRYS. XII, 687 C. CYRILL. ALEX. V (2), 391.

'Η κυριακὴ τῶν βαῖων, = 'Η ἑορτὴ τῶν βαῖων. THEOPH. 695, 16. TRIOD. HOROL.

2. In the plural, τὰ βαῖα, *palm-leaves, myrtle-branches, olive-branches, laurel-branches*, and the like, blessed by the priest and distributed to the congregation on Palm Sunday. In this sense, the singular τὸ βαῖον is used when a single bunch is meant. PORPH. Cer. 170, 15. EUKHOI. p. 597. (See also CUROP. 67, 10.)

3. *Course, heat*, at the hippodrome. MAL. 340, 16. CHRON. 558, 17. THEOPH. 574, 9. PORPH. Cer. 307, 18. 339. CEDR. I, 781.

βαῖουλος, ου, ὁ, *bajulus, tutor, preceptor*, βᾶγλος, παιδαγωγός, παιδοτρίβης. THEOPH. 148, 13. CEDR. I, 600, 12. SCHOL. SOPH. Aj. 544. SCHOL. OPIAN. Hal. 1, 682. CUROP. 13. CODIN. 94, 19.

βαῖοφόρος, ου, (βαῖον, φέρω) *palm-bearing*. Substantively, ἡ βαῖοφόρος, sc. ἡμέρα, the same as ἡ ἑορτὴ τῶν βαῖων (see βαῖον). PORPH. Cer. 115, 18.

βαῖς, ἡ, = βαῖον. HES. Βαῖς, ῥάβδος φοῖνικος, καὶ βαῖων (read βαῖον). GLOSS. Βαῖς, *palma*.

βακάντης, ὁ, = βακάντιβος. SUID. Βακάντης, ὁ σχετλιαστής (read σχολαστής).

βακάντιβος, ὁ, *vacans vacantis, idler, loiterer*. SYNES. Ep. 67, p. 216 A Περινοστοῦσί τινες βασκαντίβοι (sic) παρ' ἡμῖν· ἀνέξῃ γάρ μου μικρὸν βαρβαρίσαντος, ἵνα διὰ τῆς συνηθεστέρης τῇ πολιτείᾳ φωνῆς τὴν ἐνίων κακίαν ἐμφατικώτερον παραστήσαιμι. SUID. Βακάντιβος, σχολαστής, μὴ παραμένων τῷ πράγματι αὐτοῦ.

βακλίζω, ισα, (βάκλον) *to cudgel*. GLOSS. Βακλισθεῖς, *fustigatus*.

βακλίον, ου, τὸ, *bacillum, baton*. GLOSS.

βάκλον, ου, τὸ, *baculum, baculus, staff, stick, cudgel, βάκυλον*. CHAL. 884 E. THEOD. LECTOR. 2, 26.

MAL. 186, 24. THEOPH. 365, 16. SUID. Τύμπανα, βάκλα. GLOSS. Βάκλον, *fustis*.

βάκυλον, ου, τὸ, *baculum, βάκλον*. PLUT. I, 34 A.

βακχούρια, ου, τὰ, Hebrew כִּנְוִרָא, = *apparachi*. SEPT. Nehem. 13, 31.

βαλανεῖον, ου, τὸ, *balneum, bath*. CONST. APOST. 1, 9, 1 Περίστασο καὶ τὴν ἐν βαλανείῳ μετὰ ἀνδρῶν ἄτακτον γενομένην λούσιν. LAOD. 30 'Ο τι οὐ δεῖ ἱερατικούς ἢ κληρικούς ἢ ἀσκητὰς ἐν βαλανείῳ μετὰ γυναικῶν ἀπολούεσθαι, μηδὲ πάντα Χριστιανὸν, ἢ λαϊκόν. EPIPH. 1106 D Οἱ πλείους δὲ [τῶν μοναχῶν] βαλανεῖον ἀπέχονται. (See also ἀνδρόγυνος.)

Βαλανεῖον ἀνδρείον, *A bath for men*. CONST. APOST. 1, 6, 6 Χρήση βαλανείῳ ἀνδρείῳ.

Βαλανεῖον γυναικεῖον, *A bath for women*. Ibid. 1, 9, 2 Γυναικεῖον δὲ ὄντως βαλανεῖον, εὐτάκτως, κ. τ. λ.

βαλανίτης, ου, ὁ, *bath-keeper, βαλανεύς*. POLYB. 30, 20, 4. βάλανος, ου, ἡ, *oak, δρῦς*. SEPT. Gen. 35, 8. POLYB. 34, 8, 1. [In MODERN GREEK, ἡ βαλανιδιά, or βελανιδιά, *as, the oak*, in general, and the *Quercus Aegilops* in particular.]

βαλαντισκόπος, ου, ὁ, (βαλάντιον, σκοπέω) *bag-watcher; covetous, avaricious*. PALLAD. Vit. Chrys. 19 A.

βάλας, α, ὁ, (βαλῖός, φαλῖός,) *a dun horse, with a white forehead*. PROC. II, 87, 21.

βαλαύστιον, ου, τὸ, *balaustum, the flower of the wild pomegranate*. DIOSC. 1, 154 Βαλαύστιόν ἐστιν ἄνθος ἀγρίας ροιᾶς. HES. Βαλαύστιον, εἶδος ροιᾶς φέρον ἄνθος ἀρμόζον πρὸς θεραπείαν.

Βαλέντζια, ας, ἡ, *Valentia, Βαλεντία*. CHRON. 204.

βαλιστάριος, ου, ὁ, *balistarius or ballistarius, βαλλιστάριος, βαλιστράριος, καταπελταστής*. PORPH. Adm. 251, 22.

βαλίστρα, ας, ἡ, *balista or ballista, καταπέλτης, πετροβόλος*. MAURIC. 12, 6. LEO. 6, 27.

βαλιστράριος = βαλιστάριος. MAURIC. 12, 6.

βαλλιστάριος = βαλιστάριος. NOVELL. 85, 2. 3. LYO. 158, 19.

βάλλω, *to throw, cast*. MAL. 45, 21 Ἐβλήθη εἰς ἔρωτα αὐτῆς, *He fell in love with her*; the same as Ἐπεσεν εἰς ἔρωτα αὐτῆς (see πίπτω).

Βάλλω μετάνοιαν, see μετάνοια 2.

βάλλω ἐμαντὸν μετὰ τινα (τινος), *To dare to contend with any one.* PORPH. Adm. 74, 9 Ἡμεῖς μετὰ τοὺς Πατζινάκτας ἐαυτοὺς οὐ βάλλομεν.

βάλλω κραυγὴν, *To give a shout.* PORPH. Adm. 254, 21 Βάλλετε μίαν κραυγὴν, *Give a great shout.*

2. *To set, as fire.* POLYB. 1, 48, 8. (Compare Id. 5, 100, 5 Πρὸ τοῦ πύρ ἐμβαλεῖν τοὺς Μακεδόνας.)

3. *To put, as into a vessel.* APOPHTH. Eulog. Ἔβαλον οἱ μαθηταὶ εὐλογίου εἰς τὸ βαυκάλιον ὕδωρ. AET. 7, 101, p. 142 Βάλε εἰς ξέστιν.

4. *To put on, as a garment, ἐνδύω, or ἐνδύομαι.* POLYB. 30, 4, 5 Φαῖα βαλεῖν ἱμάτια. THEOPH. 437, 10 Βαλόντες αὐτῷ σαγίον μαῦρον, *Having put a black robe on him.* PORPH. Cer. 7, 16 εἶθ' οὕτω βάλλουσιν οἱ δεσπόται τὰ ἐαυτῶν χρυσοπερικλίστα σαγία, *they put on.* βαλνιάρια, as, ἡ, balneum, βανιάριν, βαλανεῖον. PORPH. Cer. 422, 15.

βάλτα, as, ἡ, Slavic блáто (neuter), *marsh, morass, fen, swamp, ἔλος.* LEO. 11, 3. [MODERN GREEK, ὁ βάλτος, in the same sense. Compare the Latin palus paludis.]

βάλτεος, ου, ὁ, balteus, ζωστήρ. LYD. 179, 11.

βαλτίδιν for βαλτίδιον. PORPH. Cer. 710, 21 Ζώνη δερματίνῃ κόκκινος ἐκ λίθων τιμίῳ κεκοσμημένη, ἥτις λέγεται βαλτίδιν.

βαλτίδιον, ου, τὸ, = βάλτεος. PORPH. Cer. 144. (See also βαλτίδιν.)

βαλτώδης, es, (βάλτα) *marshy, swampy, ελώδης.* PORPH. Adm. 123, 4.

βαμβακερός, á, óν, (βάμβαξ) *of cotton.* PORPH. Cer. 473, 11 Βαμβακερὰ ἀληθινὰ ἐνθάδια καὶ πράσινα.

βαμβάκιον, τὸ, = βάμβαξ, which see. [MODERN GREEK, τὸ βαμπάκι, *cotton.*]

βάμβαξ, ακος, τὸ, Turkish pambuk, *cotton.* SUID. Βάμβαξ ἡ Πάμβαξ ἡ Παμβακίς, τὸ παρὰ πολλοῖς λεγόμενον βαμβάκιον.

βανασουργός, οὔ, ὁ, (βάνασας, ΕΡΓΩ) *orífex, handicraftsman.* JUST. Apol. 1, 55.

βάνδα, as, ἡ, = βάνδον 2. LEO. 6, 19.

βάνδον, ου, τὸ, bandum, *signum, banner, ensign, σημεῖον.* PROC. I, 415, 20. MAURIC. 1, 3, 8. SIMOC. 119, 14. MAL. 461, 11, et alibi. CHRON. 701,

18. THEOPH. 277, 14, et alibi. LEO. 12, 62. CEDR. I, 694, 18.

2. Band, a company of infantry from 200 to 400 men, βάνδα. MAURIC. 1, 3, 9, 3. LEO. 4, 2, 41.

3. *Garrison, as of a place.* PORPH. Adm. 225, 7, 17. βανδοφόρος, ου, ὁ, (βάνδον, φέρω) *ensign, standard-bearer, ὁ τὸ σημεῖον τοῦ στρατηγοῦ ἐν ταῖς παρατάξεσιν εἰωθὼς φέρειν.* PROC. I, 448. MAURIC. 1, 3, 5, et alibi. LEO. 4, 14.

βανιάριν for βανιάριον, τὸ, = βαλνιάρια. MAL. 222, 20. PORPH. Cer. 154.

βάννας, ὁ, *king, ruler, βασιλεύς, ἄναξ* (originally φάναξ). HES. βάννας, βασιλεύς, παρὰ Ἰταλιώταις. Οἱ δὲ, μέγιστος ἄρχων. (Compare βοάνος, βοεάνος.)

βαπτίζω, ἴσω, *to baptize.* CONST. APOST. 7, 40, 2, 8, 37, 3 Ὁ βαπτιζόμενος, *One who is about to be baptized; A candidate for baptism.*

\*Ανωθεν βαπτίζω, *to rebaptize, ἀναβαπτίζω.* CAN. APOST. 47.

βάπτισις, εως, ἡ, (βαπτίζω) *immersion, baptism, βάπτισμα, βαπτισμός.* JOSEPH. Ant. 18, 5, 2. COTELER. III, 506 C. EUKHOL. HOROL. Jan. 6 Ἡ βάπτισις τοῦ Χριστοῦ, the title of a picture representing the baptism of Christ.

βάπτισμα, ατος, τὸ, *immersion, baptism.* NT. CAN. APOST. 50 Τρία βαπτίσματα μιᾶς μνήσεως, *Trine immersion.*

βαπτισμός, οὔ, ὁ, = βάπτισις. NT. Marc. 7, 4 Βαπτισμοὺς ποτηρίων καὶ ξεστῶν. Hebr. 6, 2, 9, 10. JOSEPH. Ant. 18, 5, 2. BASIL. III, 270 D.

βαπτιστήρ, ἦρος, ὁ, *baptistery, βαπτιστήριον.* THEOPH. 24, 19, 615. PORPH. Cer. 8, 9.

βαπτιστήριον, ου, τὸ, = βαπτιστήρ 1. ATHAN. I, 113 C. PALLAD. Vit. Chrys. 36 A. SOCR. 7, 4. CHAL. 1029 D.

βαπτιστικός, ἡ, ὅν, (βαπτιστής) *baptismal.* THEOPH. 627. CEDR. I, 797, 21.

Βάραγγοι, ων, οἱ, *Barangi, a body of mercenaries, forming part of the Byzantine emperor's body-guard or palace-guard. Their distinctive weapon was the battle-axe. They made their first appearance at Constantinople in the middle of the eleventh century.*

Cedrenus regards them as *Kelts*. CEDR. II, 613  
Οἱ φυλάσσοντες ἐν τῇ παλατίῳ στρατιώται Ρωμαῖοί τε καὶ  
Βάραγγοι (γένος δὲ Κελτικὸν οἱ Βάραγγοι μισθοφοροῦντες  
Ρωμαίοις).

Anna Comnena brings them from *Thule*. COMN.  
I, 120 Τοὺς ἐκ τῆς Θούλης Βαράγγους (τούτους δὴ λέγω  
τοὺς πελεκυφόρους βαρβάρους). But where was  
Thule?

Curopolates represents the Barangi of his time as  
speaking *English* (ἰγκλινιστί). This of course makes  
them English. CUROP. 57 Ἐπειτα ἔρχονται καὶ πολυ-  
χρονίζουσιν καὶ οἱ Βάραγγοι κατὰ τὴν πάτριον καὶ οὗτοι  
γλῶσσαν αὐτῶν, ἤγουν ἰγκλινιστί, *in English*. See also  
Id. 37.

The name occurs also in the following authors:  
SCYL. 644. 737. ARSEN. 176. CANT. I, 200, et alibi.

The prefect of the Barangi was called ἀκόλουθος,  
which see.

βαρβαρίζω, ἴσω, in grammatical language, *to violate the  
rules of inflection, or of orthoepy*. ANTHOL. III, p.  
47. LUCIAN. Rhet. Praecept. 17. SEXT. Adv.  
Gram. p. 261. ATHEN. 3, 94.

βαρβαρικόν, οὗ, τὸ, sc. μέρος, *the country of the barbarians*,  
a term applied to regions beyond the limits of the  
Roman empire. COD. AFR. Can. 52. CHAL. Can.  
28. (Compare QUIN. Can. 30 βαρβαρικαὶ ἐκκλησίαι.)  
βαρβαρισμός, οὗ, ὁ, (βαρβαρίζω) in grammatical language,  
*a violation of the rules of inflection or of orthoepy*.  
DIOG. LAERT. 7, 59. SEXT. Adv. Gram. p. 260.  
BEKKER. 1270.

2. *Barbarism*, one of Epiphanius's heresies. It  
flourished from Adam to Noah. EPIPH. Respons. ad  
Epistol. Acac. et Paul.

βαρβάτος, ου, ὁ, barbatus, *not castrated, not εὐνοῦχος*.

CHRON. 627, 9. PORPH. Cer. 62, 20.

βάρβιλος, see βράβιλος.

βαρδούκιον, ου, τὸ, *a mace, club, ρόπαλον*. LEO. 6, 27, 7,  
58. THEOPH. CONT. 232.

βαρέα, as, ἡ, (βαρύς, βαρεῖα) *sledge-hammer*. PORPH.  
Cer. 670, 16.

βαρέω, *to weigh down*. JUST. Quaest. et Respons. ad  
Orthod. 477 E Τὸ βαρεῖσθαι αὐτὸν ἐπὶ τὸ κάτω.

βάρις, εως, ἡ, Hebrew הַרְבֵּי, *castle, tower*. SEPT.  
2 Esdr. 6, 2. JOSEPH. Ant. 11, 4, 6. 12, 4, 11.

βάρκα, as, ἡ, barca, *boat, δρόμων*. LYD. 180, 11. ISI-  
DOR. HISPAL. Orig. 19, 1, 19 Barca est quae  
cuncta navis commercia ad litus portat.

βαρυθυμέω, ἦσω, (βαρύθυμος) *to be wroth*. SEPT. Num.  
16, 15.

βαρυκάρδιος, ον, (βαρύς, καρδία) *heavy or slow of heart*.  
SEPT. Ps. 4, 3.

βαρίνω, in grammatical language, *to accent with the  
grave accent*. ATHEN. 2, 40.

2. Mid. βαρίνομαι *to be tired of anything*. EUNAP.

81, 10 Καὶ τὸν πλοῦτον ὁ τραγῶδὸς ἐβαρίνετο.

βαρύπλους, ον, (βαρύς, πλῆθος) *difficult of navigation*, as a  
sea. PORPH. Them. 43, 15.

\*βαρύς, εἰα, ὕ, *grave*, as applied to the grave accent.  
PLAT. Cratyl. 399 A Ἀπὶ δξείας τῆς μέσης συλλαβῆς  
βαρεῖαν ἐφθεγξάμεθα.

Substantively. (a) Ἡ βαρεῖα, sc. προσφῶδια or τάσις,  
*the grave accent*. ARISTOTEL. Rhetor. 3, 1, 4. DION.  
THRAX in BEKKER. 630. DION. HAL. V, 61.  
SEXT. Adv. Gram. 5, p. 240. (b) Τὸ βαρύ, *the grave  
accent*. DION. HAL. V, 62 Συνεφθαρμένον ἔχουσι τῷ  
δξεί τῷ βαρύ.

\*βαρύτης, ητος, ἡ, *the grave accent*. ARISTOTEL. Poet.  
20. DION. HAL. V, 62.

βαρίτονος, ον, *with the grave accent on the last syllable*,  
*barytone*, in grammar. DION. THRAX in BEKKER.  
638, 31 Βαρίτονα ῥήματα.

βαρνωπέω, ἦσω, (βαρύς, ὦψ) *to be dim*. SEPT. Gen. 48,  
10 Οἱ ὀφθαλμοὶ δὲ Ἰσραὴλ ἐβαρνώπησαν ἀπὸ τοῦ γήρως.

βάσανα, ον, τὰ, *torture, βάσανος*. THEOPH. 455, 10.

βασανιστήριον, ου, τὸ, (βασανιστής) *rack*. MARTYR. IG-  
NAT. (inedit.) 4. TIT. 1117 A.

βάσανος, ου, ἡ, *torment, torture*. POLYB. 15, 27, 7, et  
alibi. NT. Luc. 16, 23. 28.

Βασιλάκης, η, ὁ, = Βασιλάκιος. ATTAL. 299. BRYEN.  
155.

Βασιλάκιος, ου, ὁ, dimin. of Βασιλειος, *Basilius*. SCYL.  
739.

Βασιλᾶς, ᾶ, ὁ, augmentative of Βασιλειος. SOCR. 2, 42, p.  
158 Βασιλειον δὲ τὸν καὶ Βασιλᾶν.

Βασιλεία, as, ἡ, *the king*, ὁ βασιλεύς. LYG. 255, 8. NOVELL. 6, 3. NIC. II, 684 B.

2. *Kingship, majesty*, as a title. EUAGR. 2, 10, p. 303, 22 τῇ αὐτοῦ βασιλείᾳ. PORPH. Adm. 187, 10 Δέδωκε τὸν τοιοῦτον οἶκον ὁ ἐμὸς θεὸς τῇ βασιλείᾳ σου, *to thy majesty*. 200 Αὐτὴ ἡ βασιλεία ἡμῶν. CER. 528, 13 Προβάλλεται σε ἡ ἐκ θεοῦ βασιλεία ἡμῶν ραϊκτωρα.

3. *Domain*, the territory under a king. JOSEPH. Ant. 12, 2, 2.

4. In the plural, *The Books of the Kings* of the Old Testament. Βασιλειῶν Πρώτη, and Βασιλειῶν Δευτέρα, correspond to the *First* and *Second Books of Samuel*. Βασιλειῶν Τρίτη, and Βασιλειῶν Τετάρτη, are the same as the *First* and *Second Books of the Kings*. SEPT. Reg. titul. (See also βασιλείος.)

Βασιλειον, ου, τὸ, *kingdom, empire*, βασιλεία. INSCR. 5127, B, 1. CLEM. ROM. Epist. 2, 6. JUST. Apol. 1, 32. CHAL. 1413 Τὸ Ῥωμαίων βασιλειον, *The Roman empire*. CONST. (536), 1176 B.

2. *Kingship, majesty*, βασιλεία 2, as a title. ATHAN. I, 784 B Δέομαι τοῦ βασιλείου σου, *I beseech thy majesty*.

3. *The seat of empire, the capital*. POLYB. 3, 15, 3 Παραχειμάζων εἰς Καὴν Πόλιν, ἥ τις ὥσανεὶ πρόσχημα καὶ βασιλειον ἦν Καρχηδονίων ἐν τοῖς κατὰ τὴν Ἰβηρίαν τόποις. 4, 46, 2 Κατασκευασάμενοι βασιλειον τὴν Τύλην.

Βασιλείος, ου, *kingly, royal*. Substantively, Αἱ βασιλικοὶ, sc. βιβλοὶ, *The Books of the Kings* of the Old Testament. CONST. APOST. 1, 5. 1, 6, 2. (See also βασιλεία 4.)

Βασιλεωπατορία, as, ἡ, *the being* βασιλεωπάτωρ. PACH. I, 75, 8 βασιλεωπατορία, with an ω.

Βασιλεωπάτωρ, ορος, ὁ, (βασιλεύς, πατήρ) *the father of the king*, a title of Byzantine nobility. THEOPH. CONT. 357. 394, 23. CEDR. I, 573, 15. II, 253, 16. 293, 15. PACH. I, 74 βασιλεωπάτωρ, with an ω.

Βασιλεύς, ἑως, ἡ, *king*. In later and Byzantine writers it is regularly used with reference to the Roman emperor, or to the *shah* of Persia. The word applied to other kings is *ρῆξ*, which see. NT. Joan. 19, 15 Οὐκ ἔχομεν βασιλέα, εἰ μὴ καίσαρα. Act. 17, 7 Καὶ οὗτοι

πάντες ἀπέναντι τῶν δογμάτων καίσαρος πράττουσι βασιλέα λέγοντες ἕτερον εἶναι Ἰησοῦν.

Βασιλεύω, εὔσω, *to rule*. The participle ἡ βασιλεύουσα, with or without πόλις, is regularly applied to Rome, or to Constantinople. ATHEN. 3, 53 τῆς βασιλευούσης πόλεως, *Of the imperial city*; of Rome. 3, 94 Ἐν Ῥώμῃ τῇ βασιλευούσῃ. EUS. 2, 13 τὴν βασιλεύουσαν πόλιν. Vit. Const. 3, 7. 47. SOCR. 1, 16 Ἰσὴν τε τῇ βασιλευούσῃ Ῥώμῃ ἀποδείξας, Κωνσταντινούπολιν μετονομάσας, χρηματίζειν δευτέραν Ῥώμην νόμφ ἐκύρωσεν. 1, 17, p. 47, 28 εἰς τὴν βασιλεύουσαν Νέαν Ῥώμην, Constantinople. 5, 18, p. 285, 14 ἡ βασιλεύουσα πόλις, Rome. CHAL. Can. 23 ἡ βασιλεύουσα Κωνσταντινούπολις. 925 B. 1593 A ἡ βασιλεύουσα, Constantinople.

2. Causatively, *to appoint a king, to put a king over a people*; the same as βασιλέα ποιῆσαι. SEPT. Jud. 9, 6 Ἐβασίλευσαν τὸν Ἀβιμέλεχ, *They made Abimelech king*. 9, 18 Ἐβασιλεύσατε τὸν Ἀβιμέλεχ υἱὸν παιδίσκης αὐτοῦ ἐπὶ τοὺς ἄνδρας Σικίμων. 1 Reg. 8, 22 Βασίλευσον αὐτοῖς βασιλέα. 2 Par. 10, 17 Ἐβασίλευσαν ἐπ' αὐτῶν Ῥοβοάμ. NIC. CONST. 65 Κοσμῶν τοῦνομα ἐφ' ἑαυτοῖς βασιλεύουσι.

Βασιλεωπατορία, see βασιλεωπατορία.

Βασιλεωπάτωρ, see βασιλεωπάτωρ.

Βασιλιδιανοί, ὡν, οἱ, (Βασιλείδης) *Basiliadians*, the followers of Basilides the Gnostic. JUST. Tryph. 35, p. 133 A. Βασιλικοπλωῖμος, ου, (Βασιλικός, πλωῖμος) *belonging to the imperial fleet*. THEOPH. CONT. 123 Μετὰ χελανδίων βασιλικοπλωῖμων.

Βασιλικός, ἡ, ὁν, *royal*. PORPH. Cer. 14, 24 Αἱ βασιλικαὶ πύλαι, *The royal gate*, the principal gate or door of the church of Saint Sophia at Constantinople.

Substantively. (a) Ὁ βασιλικός, *royal officer, messenger, ambassador*. NT. Joan. 4, 46. JOSEPH. Ant. 15, 8, 4. PORPH. Adm. 72, 9. 184, 8, et alibi. Cer. 6 τῷ δομestικῷ τῶν βασιλικῶν. THEOPH. CONT. 320, 11.

(b) τὰ βασιλικά, *The imperial palace*, τὸ βασιλειον. PORPH. Adm. 141, 12.

Βασιλῆς, ἰδος, ἡ, *queen*, applied to Rome, or to Constantinople. JUST. Apol. 1, 26 Ἐν τῇ πόλει ὑμῶν βασιλίδι

Ρώμη, *In your queen city Rome*. 1, 56 Ἐν τῇ βασιλίδι Ρώμῃ. INSCR. 5853, 31. 5908. EUS. V. C. 4, 69 Βασιλὶς πόλις, Rome. EPHES. 1123 A Βασιλὶς πόλις, Constantinople. NOVELL. 3 titul. Ἐπιφανίῳ ἀρχιεπισκόπῳ τῆς βασιλίδος ταύτης πόλεως. VIT. SAB. 298 B Τὴν βασιλίδι φθάσαντος. EUAGR. 1, 17. 2, 9, p. 301, 25.

Βασιλίσκος, ου, ὁ, (βασιλίσκος) *regulus, petty king*. POLYB. 3, 44, 5.

2. *Basilisk, cockatrice, an imaginary serpent*. SEPT. Ps. 90, 13.

Βασιλιστής, ου, ὁ, (βασιλεύς) *a king's personal attendant*. INSCR. 4893.

Βασιλίτζης, η, ὁ, dimin. of βασιλεῖος, *Basileius*. THEOPH. CONT. 379.

\*Βασκαίνω, *to fascinate, bewitch* by means of the evil eye. ARISTOTEL. Probl. 20, 34 ἵνα μὴ βασκάνῃς με. THEOCR. 6, 39 Ὡς μὴ βασκανθῶ δὲ τρις εἰς ἐμὸν ἔπτυσσα κελπον. SEPT. Deut. 28, 54 βασκανεῖ τῷ ὀφθαλμῷ αὐτοῦ τὸν ἀδελφὸν αὐτοῦ. [Spitting thrice upon the person in danger of being fascinated is still practised by the Greeks. But, according to the popular belief, the most efficacious remedy against the evil eye is the prayer entitled Εὐχὴ εἰς τὸν πάσχοντα βασκανίαν, to be read by the priest over the patient.]

\*Βασκανία, ας, ἡ, *fascination, the evil eye*. ARISTOTEL. Probl. 20, 34. (See also βασκαίνω.)

Βασκάνιον, ου, τὸ, plural τὰ βασκάνια, *charms, magical spells*. INSCR. Vol. III, p. 1070 Ἀραχθείσα βασκανίῳ.

Βασκαντίβος, incorrectly for βακάντιβος, which see.

Βασμώθει, ων, οἱ, *Basmothei*, a Jewish sect, the same as Μασβωθαῖοι. CONST. APOST. 6, 6.

Βασταγάριος, ου, ὁ, (βασταγή) *porter, carrier*. MAL. 444, 19.

Βασταγή, ἡς, ἡ, (βαστάζω) *carriage, the act of carrying burdens*. LYD. 131, 9 Πρὸς βασταγὴν καὶ φορὰν τῶν ἀναγκαιῶν.

2. *Baggage*. PATR. 129 τὴν βαστάγην. VIT. SAB. 323 A Ἐχόντες βασταγὴν τριάκοντα ἀλόγων. HES. Βασταγή, βάρος.

Βαστάγιον, ου, τὸ, (βαστάζω) *baldrick, sword-belt*. LEO.

5, 3. EUST. 828, 35 Ἀορτήρας, ἡγου ἀναφορεῖς, καὶ ὡς ἂν τις εἴπῃ δημοτευόμενος βαστάγια ἢ κρεμαστήρας.

Βαστέρνιον, ου, τὸ, *basterna*. GLOSS. JUR. Βαστέρνιον, παροδικόν, ἥτοι διαβατικόν, ὃ λέγεται πάροδος. HARMEN. 2, 4, 46.

Βάτινον, ου, τὸ, *the bramble-berry*, ὁ καρπὸς τῆς βάτου. GALLEN. XIII, 495 E.

Βάτον, ου, τὸ, (βάτος) *blackberry?* DIOD. 1, 34.

Βάτος, ου, ὁ, Hebrew בַּת, bath, a measure for liquids, βαίθ. SEPT. 2 Esdr. 7, 22, bis, βατῶν. NT. Luc. 16, 6.

Βατώδης, ες, (βάτος) *overgrown with brambles*. POLYB. 2, 28, 8. 12, 22, 4.

Βαῦ, τὸ, indeclinable, the later name of φαῦ, Vau, the sixth letter of the most ancient Greek alphabet. MARIUS VICTORINUS, p. 2468. (For particulars, see *History of the Greek Alphabet*, § 9, revised edition, 1854.)

Βαῦδος, ου, ἡ, Hebrew בַּר, plural בָּרִים, bough, branch, κλάδος. APOCR. Thom. Euangel. B, 2 ter.

Βαυκάλη, ης, ἡ, a kind of *earthen vessel* for water, used in Egypt, βαυκάλιον, βαυκάλλιον, βαύκαλις. EPIPH. I, 719 C, as a proper name. PHILOSTORG. 1, 4 Ἀγκυς ὀστρακίνου . . . ἅπερ οὖν βαυκάλας ἐπιχωρίως Ἀλεξανδρεῖς εἰώθασιν ὀνομάζειν.

Βαυκάλιον, ου, τὸ = βαυκάλη. APOPHTH. Eulog. Ἐβαλον οἱ μαθηταὶ Εὐλογίου εἰς τὸ βαυκάλιον ὕδωρ. JOHANN. Colob. 7. 8. Macar. 33. (See also καυκάλιον.)

Βαύκαλις, εως, ἡ, = βαυκάλη. EPIPH. I, 727 C τῆς ἐκκλησίας τῆς Βαυκάλεως. PHILOSTORG. 1, 4, as a nickname.

Βαυκάλλιον = βαυκάλιον. MARTYR. ARETH. 61.

Βδέλλα, ἡ, bdellium, the gum of a kind of palm, βδέλλιον. ARRIAN. Peripl. Mar. Erythr. 37. 39.

Βδελύγμα, ατος, τὸ, (βδελύσσω) *abomination*, an object of abhorrence. SEPT. Gen. 46, 34 Βδελύγμα γάρ ἐστιν Αἰγυπτίους πᾶς ποιμὴν προβάτων. Ex. 8, 26 τὰ βδελύγματα τῶν Αἰγυπτίων, equivalent to τοῖς Αἰγυπτίοις.

Βδελυγμός, οὔ, ὁ, (βδελύσσομαι) *disgust*. SEPT. 1 Reg. 25, 31 Οὐκ ἔσται σοι τοῦτο βδελυγμός καὶ σκάνδαλον τῷ κυρίῳ μου ἐκχέαι αἷμα ἀθῶον δωρεάν.

Βδελυκτός, ἡ, ὄν, (βδελύσσομαι) *abhorred, disgusting*,



*abominable*. SEPT. PROV. 17, 15 βδελυκτὸς παρὰ τῷ θεῷ. 2 Macc. 1, 27. NT. Tit. 1, 16.

βδελύσσω, *to cause to be abhorred*. SEPT. EX. 5, 21 Ἐβδελύξατε τὴν ὁσμὴν ἡμῶν ἐναντίον Φαραώ. LEV. 11, 43 Οὐ μὴ βδελύξητε τὰς ψυχὰς ὑμῶν ἐν πᾶσι τοῖς ἐρπετοῖς.

βεβαιώω, *to fix, establish*. CLEM. ROM. HOMIL. 1, 3 Οὐδ' ὁπότερον εἰς τὸν ἐμὸν βεβαιῶσαι νοῦν ἡδυνάμην.

2. *To assure*. \*LEO GRAM. 216 βεβαιωθέντες ὡς ἀληθὴ εἰσιν.

βεβαίωσις, εως, ἡ, (βεβαιώω) *confirmation, security*. SEPT. LEV. 25, 23.

βεβαιωσύνη, ης, ἡ, = βεβαιότης. IGNAT. PHILAD. (titul.).

\*βεβαιωτήρ, ἦρος, ὁ, = βεβαιωτής. CURT. 3, et alibi.

βεβαιωτής, οὔ, ὁ (βεβαιώω) *confirmer, voucher, attestor*, βεβαιωτήρ. POLYB. 2, 40, 2. 4, 40, 3. DION. HAL. I, 29, 124. SEXT. ADV. GRAM. 10, p. 260.

βεβαιωτικός, ἡ, ὄν, (βεβαιωτής) *confirming, establishing*. EPICT. ENCH. 51 (52).

βεβαιωτικῶς, adv. of βεβαιωτικός, *asseveranter, confidently, positively, affirmatively*. IREN. 5, 30, 3 Ἀποφαινόμενοι βεβαιωτικῶς.

βεβηλώω, ὡσω, (βέβηλος) *to profane*. SEPT. EX. 31, 14. NEHEM. 13, 17.

βεβήλωσις, εως, ἡ, (βεβηλώω) *profanation*. SEPT. LEV. 21, 4.

βεδέκ, τὸ, Hebrew בְּדֵק, *breach, chink*. SEPT. 4 Reg. 12, 5.

βεδούριον, ου, τὸ, Slavic βεδρὸ (neuter), *pail, bucket, ὑδρεῖα*. PORPH. CER. 466, 19 Βεδούρια ἀργυρὰ εἰς νερόν δύο, *for water*.

βεϊκούλον, ου, τὸ, *vehiculum, ὄχημα*. INSCR. 2509 \*Ἐπαρχος βεϊκούλων, *Praefectus vehiculorum*. (Compare INSCR. 5895 \*Ἐπαρχος ὀχημάτων.)

βέλεκος, ου, ὁ, a kind of *vetch*. PSELL. 400.

Βελζητία = Βερζητία? THEOPH. 734, 13.

Βελιάλ = Βελίαρ. NT. 2 Cor. 6, 15, as a various reading.

Βελίαρ, ὁ, indeclinable, Hebrew בְּלִיַּאל, *Belial, Βελιάλ, Βελίας*. NT. 2 Cor. 6, 15.

Βελίας, ὁ, = Βελίαρ. IGNAT. PHILIP. 11, as a various reading. Id. Ephes. (interpol.) 16, Βελίαν, as a v. l.

βέλον = βήλον. CHRON. 578, as a various reading.

βελονάς, ᾶ, ὁ, (βελόνη) *needle-maker*. CONST. IV, 869 C.

βελόνη, ης, ἡ, *needle*. THEOPH. 494, 16 Ταπήτια ἀπὸ βελόνης, *embroidered*.

βελόστασις, εως, ἡ, (βέλος, στάσις) *a parapet on which a warlike engine was placed*, corresponding to the modern *battery*. SEPT. Jer. 28 (51), 27 Ἐπιστήσατε ἐπ' αὐτὴν βελοστάσεις. EZ. 4, 2. 1 Macc. 6, 20. POLYB. 9, 41, 8 Τρεῖς ἦσαν βελοστάσεις λιθοβόλοις. DIOD. 20, 85 Ἐπέστησαν δὲ καὶ τοῖς ὀρμοῦσι τῶν φορηγῶν πλοίων ἐν τῷ λιμένι βελοστάσεις οἰκείας τοῖς ἐπιτίθεσθαι μέλλουσι καταπέλτας (corrected by the editors into καταπέλταις).

βελτίωσις, εως, ἡ, (βελτιώω) *a bettering, betterment, melioration*. JUST. Quaest. et Respons. ad Orthod. 123, p. 493 E.

βεμβράνα = μεμβράνα. LEO GRAM. 89.

Βενέτζια, as, ἡ, = Βενετία. MAL. 176. CHRON. 209.

Βενετιανός, οὔ, ὁ, *one of the Veneti of the circus, Βένετος*. ANTON. 1, 5.

Βενετίζω, ισα, *to be a Βένετος*. THEOPH. 282, 15.

Βενετικός, οὔ, or Βενέτικος, ου, ὁ, *Venetian, a native of Venice*. PORPH. ADM. 123 Βενέτικος, *proparoxytone*. PACH. I, 162.

Βένετοι, ων, οἱ, (βένετος) *Veneti, the Blues*, one of the factions of the circus, *Βενετιανοί*. LYD. 65. PROC. I, 119, 14. (See also δῆμος, μέρος.)

βένετος, ου, *venetus, blue, καλλάινος, κυνανγής, κυνάεος*. LYD. 43, 65. MAL. 175, 22. 176, 5. CHRON. 209, 7, 626.

Βενεφικῆλῖος, ου, ὁ, *beneficiarius*. EUS. 9, 9, p. 454. LYD. 157, 24.

Βενεφικῆλῖος, ου, ὁ, *veneficus, poisoner*. NOVELL. 13, 4.

Βενεφίκιον, ου, τὸ, *beneficium, favor, presents*. NIC. I, 12, with δωρεαῖς καὶ ὑποσχέσει as a various reading. CHAL. 1748 A.

Βεραϊδαρικός, see βήλωξ.

βέραιδος or βέρεδος, ου, ὁ, *verêdus, public horse, a horse belonging to the government, as a post-horse, πάμππος*. LYD. 12, 12 Βεραίδους δὲ Ἱταλοῖς εἶναι δοκεῖ τοὺς ὑποζυγίους ἵππους, ὅπερ ἐστὶν ἔλκειν τὸ ὄχημα. 200 Σιγγοῦ-

λαρίους δὲ τοὺς εἰρημένους καλεῖσθαι συμβέβηκεν ἐκ τοῦ ἐνὶ βεραίδῳ χρωμένους (ἤγουν ἐνὸς δηλονότι παρίπτου) ἐπὶ τὰς ἐπαρχίας ὁρμᾶν. PROC. I, 241, 11 ἵπποις τοῖς δημοσίοις ὀχούμενος, οὗς δὴ βερέδους καλεῖν νενομίκασιν. (Compare EUS. 10, 5, p. 485, 40 Δημόσιον ὄχημα. Id. V. C. 4, 36. ATHAN. I, 186 E τῆς ἐπιστολῆς σοι ταύτης ὀχήματος δημοσίου ἐξουσίαν χορηγούσης. ZOS. 73 Τοὺς ἐν τοῖς σταθμοῖς ἵππους, οὗς τὸ δημόσιον ἔτρεφεν. SOCR. 2, 23, p. 110, 25 Δημοσίοις ὀχήμασι.)

[John Lydus seems to think that it is compounded of vehere and rheda (ἐλκεῖν ὄχημα). It is more probable, however, that it is connected with the German Pferd, horse, ἵππος.]

βέργα, as, ἡ, virga, wand, rod. PORPH. Cer. 10, et alibi. βεργήν incorrectly for βεργίν, βεργίον. PORPH. Cer. 389, 6.

βεργίον, ου, τὸ, twig, wand, rod, stick, βέργα. MAURIC. 12, p. 303. LEO. 7, 3. PORPH. Cer. 67, 14. CEDR. I, 693.

βερεδάριος, ου, ὁ, veredarius, courier, βεριδάριος, βηριδάριος. PROC. III, 314.

βέρεδον, ου, τὸ, a body of infantry so called. PORPH. Cer. 400, 8. PHOC. 212 bis.

βέρεδος, see βέραδος.

Βερζητία, as, ἡ, Berzetia, a country. THEOPH. 691, 20. (See also Βελζητία.)

βερζήτικον, ου, τὸ, (Βερζητία?) a species of fish, βερζίτικον. PORPH. Adm. 181.

βερζίτικον = βερζήτικον. PORPH. Cer. 464. TZETZ. Chil. 13, 90 Ὡξιανούς ἰχθύας μοι ταρίχους εἶναι νόει, οἷπερ βαρβάτως καὶ κοινῶς βερζίτικα καλοῦνται.

βερηδεύω (βέρεδος), to run away. ET. M. 194, 17 Βερηδεύει, δραπετεύει.

Βεριγγέρις, ι, ὁ, for Βεριγγέριος, Beringeris, a man's name. PORPH. Adm. 116 seq.

βεριδάριον, ου, τὸ, viridarium. SYNAX. Oct. 13.

βεριδάριος = βερεδάριος. THEOPH. 295, 7.

βερίκοκκion = βερίκοκκον. GEOPON. 3, 1, 4. 10, 3, 9.

βερίκοκκον, ου, τὸ, a corruption of πραικόκκion or πρεκόκκion, apricot, Armeniaca Vulgaris, Ἀρμενιὰκὸν μῆλον, GEOPON. 10, 73, 2. 10, 76, 6. LEX. BOTAN. Ἀρμения, τὰ βερίκοκκα.

Suidas seems to confound βερίκοκκον with the ancient κοκκύμηλον, *plum.* SUID. Κοκκύμηλα, εἶδος ὀπωρικῶν, τὰ παρ' ἡμῶν λεγόμενα βερίκοκκα. [Compare the Arabic barkuk, *plum.* In the Arabic of Malta the word for apricot is berkoka.]

βέρνακλος, ὁ, vernaculus, public servant, δημόσιος οἰκέτης, περίτολος. LYD. 155, 16. MAL. 186, 24.

Βερονίκη, ης, ἡ, Veronica, the name of the αἰμοροοῦσα, which see. APOCR. Nicod. Euangel. I, A et B, 7.

βεροντάριος, ου, ὁ, (verutum) one that pitches quoits, δισκοβόλος. LYD. 158, 17. [This is Lydus's definition. But as the verutum was a kind of javelin, its correctness may be doubted.]

βεστάρης, ου, ὁ, (βέστιον, ἄρχω) vestiarius? CEDR. II, 559, 16. ATTAL. 34. 56, 17. SCYL. 663, 11, et alibi.

βέστης, ου, ὁ, = βεστήτωρ. ATTAL. titul. 22, 8. 116, 10. SCYL. 675, 23.

βεστήτωρ, ορος, ὁ, vestitor, the officer who has the charge of the imperial wardrobe, βεστίτωρ, βέστης, ἱματιοφύλαξ. THEOPH. 351, 9.

βεστιάριον, ου, τὸ, (vestiarius) wardrobe. PORPH. Them. 15, 15. SUID. Βεστιάριον, παρὰ Ῥωμαίοις τόπος ἔνθα ἡ ἀναγκαία ἀπόκειται ἐσθῆς.

βέστιον, ου, τὸ, vestis, clothes, ἐσθῆς, ἱμάτια. MAL. 322, 21.

βέστιον, ου, τὸ, bestia, θηρίον. ET. M. Βεστῖνοι . . .

βέστια γὰρ τὰ θηρία κατὰ τὴν τῶν Ῥωμαίων διάλεκτον.

βεστίτωρ = βεστήτωρ. PORPH. Cer. 68.

βεστιτάρισσα, ης, ἡ, the wife of a vestitor. PORPH. Cer. 67, 22.

βέστον, ου, τὸ, vestis, garment, ἱμάτιον. ET. M. Βέστον, τὸ, ἱμάτιον ὑπὸ Λακόνων· οἱ δὲ Βέττον.

βετεράνος, ου, or βετερανός, οὗ, ὁ, veteranus, ὁ ἐγγεγρακῶς τοῖς σπλοῖς. ANTEC. 2, 11, 3 Μετὰ δὲ τὴν ἄφεισιν, τούτεστιν ἡνίκα γένωνται βετεράνοι. LYD. 158, 33 βετερανός.

βέττον, see βέστον.

βέτων, ὁ πάνν εὐτελής, very mean. PSELL. 303.

Βήϊοι, ων, οἱ, Veii. DIOD. 14, 115. 116.

βηλάριος, ου, (vellus?) vellereus? villosus? shaggy? τριχωτός? λάσιος? PORPH. Cer. 607, 7.

βηλόθυρον, ου, τὸ, (βῆλον, θύρα) *curtain hanging at a door*, βημόθυρον. SCHOL. ARIST. Ran. 938 Παραπετάσμασι, ταῖς σκηναῖς, τοῖς Περσικοῖς βῆλοις ἢ βηλοθύροις. CUROP. 49, 15. 18.

βῆλον, ου, τὸ, *velum*, αὐλαία, as of a theatre. INSCR. 2758, II, 8. 4283, 15 Τὰ βῆλα τοῦ θεάτρου.

2. *Velum*, *curtain*, particularly a curtain hanging at a door. Hence, metonymically, *the door* itself. ATHAN. I, 297 C Αὐτὸς γὰρ εἰστήκει πρὸ τοῦ βήλου καὶ ἤκουεν ἅπερ ἤξιοῦμεν αὐτόν. 378 B Τὰ βῆλα τῆς ἐκκλησίας. AMPHIL. 183 D. VIT. SAT. 299 B. CONST. III, 804 A Εἰστήκεσαν δὲ πρὸ βήλου. 1040 D Πρὸ βήλου ἔστηκε. CHRON. 578. SUID. Παραπέτασμα, παρακάλυμμα, παράπλωμα, τὸ λεγόμενον βῆλον.

3. *Velum*, a *signal* for beginning the races at the hippodrome, μάππα. MAL. 380 Τὸ βῆλον τοῦ ἵππου. 474, 21 Κρεμασθέντος τοῦ ἐξ ἔθους βήλου. CHRON. 601, 21. ATTAL. 7 titul.

4. *Banner*. PORPH. Cer. 11, 18 Τὰ τε Ρωμαϊκὰ σκήπτρα τὰ λεγόμενα βῆλα. 80, 18 Τὰ δὲ βῆλα τὰ ὄντα ἐκέισε κουβικουλάριοι βασιτάζουσι.

5. *Processional division* of men or women. PORPH. Cer. 176, 24. 193, 9, et alibi.

βῆλωξ, *velox*. LYD. 12, 11 Βῆλωξ, ὁξύς, ὃς καὶ βεραιδαρικὸς ἔτι καὶ νῦν λέγεται.

βῆμα, ατος, τὸ, *the altar part* of a church. CONST. APOST. 8, 11, 5 Τὰ δὲ παιδία στηκέτωσαν πρὸς τῷ βήματι, ὥπως μὴ ἀτακῶσι. LAOD. 56 Ὅτι οὐ δεῖ πρεσβυτέρους πρὸ τῆς εἰσόδου τοῦ ἐπισκόπου εἰσιέναι καὶ καθέζεσθαι ἐν τῷ βήματι, ἀλλὰ μετὰ τοῦ ἐπισκόπου εἰσιέναι. AMPHIL. 204 B. THEOPH. 583. PORPH. Cer. 623, 10 Εἰς τὰς κυκλίδας τοῦ βήματος, ἦτοι εἰς τὰ ἅγια θύρια.

[The βῆμα of a church that has an apsis is the basis of that apsis. In MODERN GREEK, τὸ βῆμα, or τὸ ἅγιον βῆμα, is usually applied to the whole of the inner sanctuary. See also *θυσιαστήριον* 2, *ιερατεῖον*, *ιερόν*, *κόγχη*, *τράπεζα*.]

βηματίζω, ἴσω, (βῆμα) *to measure by paces and mark by milestones*. POLYB. 3, 39, 8 Ταῦτα γὰρ νῦν βεβηματίζονται καὶ σεσημείωνται κατὰ σταδίους ὁκτώ. 34, 12, 3 Ἡ Ἐγνατία . . . βεβηματισμένη κατὰ μίλιον.

βημόθυρον = βηλόθυρον. EUKHOL.

βηξιλλάριος, ου, ὁ, *vexillarius*. LYD. 157, 13.

βηξιλλατίων, ἡ, *vexillatio*, βιξιλατίων, a body of cavalry consisting of 500 horsemen. LYD. 157.

βῆξιλλον, τὸ, *vexillum*, βίξιλον, δόρυ μακρὸν ἐξηρτημένον ἐφάσματος. METHOD. 400 C Τὰ καλούμενα τῇ Ρωμαϊκῇ διαλέκτῳ βῆξιλλα. LYD. 184.

βηριδάριος = βερεδάριος. ATHAN. I, 194 C. 195 F.

βῆρος, ου, ὁ, *birrus*, βίρρον, a kind of outer garment. GANGR. 12.

βηρύλλιον, ου, τὸ, *beryl*, βήρυλλος. DIOD. 2, 52.

βηρύττα, ἡ, *verutum*, *veru*, βιρίτα, ρικτάριον, a kind of javelin. MAURIC. 12, 3. 5 Βηρύττας, ἦτοι λαγκίδια, Σλαβινίσκια. 12, 11 Βηρύττας, ἦτοι μαρτζοβάρβουλα.

βῆσαλον, ου, τὸ, (*laterculus bessalis*) *brick*, βίσαλον. ANTEC. 2, 1, 29. PORPH. Adm. 138. 178, 13. CODIN. 136, 12. 140, 17. GLOSS. Βῆσαλον, *later coctus*, *laterculum*. Ibid. Βῆσαλα, *latercula*.

βία, ἡ, *via*, ὁδός. APOCR. Act. Pet. et Paul. 77 Σάκρα Βία, *Via Sacra*, in Rome.

βία, as, ἡ, *necessity*, ἀνάγκη. VIT. EUTHYM. 43. NOM. COTELER. 77. 78.

βαιομαχέω (βαιομάχος), *to fight with open force*, not with skill, or by stratagem. POLYB. 1, 27, 12. 5, 84, 2.

βιάρχος, ου, ὁ, (*bios*, ἄρχω) *commissary-general*. ATHAN. I, 192 E. BASILIC. 57, 7, 3.

βιβάζω, aorist passive βιβασθῆναι, *to be covered* (κακεμφάτως), in classical Greek ὀχευθῆναι. SEPT. Lev. 18, 23 Γυνὴ οὐ στήσεται πρὸς τετράπουν βιβασθῆναι.

βιβαρευτής, *cetarius*. GLOSS.

βιβάριον, ου, τὸ, *vivarium*. PROC. II, 112.

βιβλιαφόρος, ου, ὁ, (βιβλίον, φέρω) *tabellarius*, *letter-carrier*, *courier*, βιβλιοφόρος. POLYB. 4, 22, 2. DIOD. 2, 26, p. 140, 47.

βιβλιοπωλεῖον, ου, τὸ, (βιβλιοπώλης) *bookstore*. ATHEN. 1, 2.

βιβλινος, ου, *made of βύβλος*, the same as βύβλινος. SEPT. Es. 18, 2.

βιβλιοφόρος = βιβλιαφόρος. POLYB. Frag. Histor. 38. DIOD. 2, 26, as a various reading.

βιβλιοφυλάκιον, ου, τὸ, (βιβλιοφύλαξ) *archives*, γραμματοφυλακείον, χαρτοφυλάκιον. SEPT. 1 Esdr. 6, 20.

βιβλιοφύλαξ, ακος, ὁ, (βιβλίον, φύλαξ) *librarian*. NIC. II, 716 A.

βίγα, biga, *συνωρίς*. CEDR. I, 299.

βιγάριος, ου, ὁ, *one who drives a biga*. CEDR. I, 299.

βίγκας, the Latin vincas, from vinco, used in the exclamation Τοῦ βίγκας, Tu vincas, corresponding to the Greek Νικῆς! CHRON. 620. (See also βίκας.)

βίγλα, as, or ης, ἡ, *vigilia, watch, φυλακή*. JUL. AFR. 72, p. 312, et alibi. MAURIC. 10, 3. LEO. 6, 13. PORPH. Cer. 10, 11. 62, 20.

βιγλάτωρ, ορος, ὁ, *watchman, sentry*. LEO. 17, 97. PHOC. 186, 17.

βιγλεύω, ευσα, *to keep watch, keep guard*. LEO. 12, 56. 14, 30, et alibi.

βιζάκιον, ου, τὸ, *small stone, pebble*. MACAR. 113 B.

SUID. Βιζακίων, μικρῶν λίθων.

βικαρία, as, ἡ, *vicariate?* NOVELL. 8, 1.

βικαριανός, οὔ, ὁ, *vicarianus*. EDICT. 2, 1.

βικάριος, ου, ὁ, *vicarius, οὐκάριος*. ATHAN. I, 348 C. Βικάριος τότε τῶν τόπων ἐκείνων. BASIL. III, 365 A. B. NIL. Epist. 2, 162. EUNAP. 96, 7. CHRYS. III, 598 D Οἱ ἀπὸ βικαρίων, ex-vicarii. SOCR. 7, 12. Βικάριος τῶν Βρεττανικῶν νήσων.

βίκας = βίγκας. CHRON. 620, 7. THEOPH. 279, 7.

βικεννάλια, ων, τὰ, *vicennalia*. CHRON. 525, 12.

βικίον, ου, τὸ, *vicia, vetch, Vicia Sativa*. GALEN. VI, 332 F Τό γε μὴν ὄνομα τοῦ βικίου παρ' ἡμῖν μὲν σὺνθέσις ἐστι, καὶ μόνως γε οὕτως ὀνομάζεται, παρὰ δὲ τοῖς Ἀπτικοῖς σάρακος ἢ κύαμος ἐκαλεῖτο. GLOSS. Βικίον, vicia, *doliolum*.

βικίον, ου, τὸ, *dim. of βίκος, a kind of earthen vessel*. EPIPH. II, 182 B Βικίον ὑέλινον χωροῦν λίτραν ἔλαιον. GLOSS. Βικίον, vicia, *doliolum*. CODIN. 30, 11 βικίον.

βινδίκτα, as, ἡ, *vindicta, manumission, ἡ ἐπὶ ἀρχοντος γινομένη ἐλευθερία*. ANTEC. 1, 5, 4, p. 41.

βινδιξ, ικος, ὁ, *vindex, solicitor*. NIL. Epist. 2, 282. 327. NOVELL. 38, Prooem. Ibid. 128, 5. EUAGR. 3, 42. MAL. 400, 16.

βινεάριοι, οἱ, (vineae) vinearii, *τειχομάχοι*. LYD. 158, 21.

βιξιλατίων = βηξιλλατίων. CEDR. I, 298.

βίξιλον = βήξιλλον. CEDR. I, 298.

βιοθάνατος, ου, = βιοθανής. CHRON. 627, 20. THEOPH. 674, 15. 683, 12.

βιοθανής, ἐς, (βία, θνήσκω) *that has suffered violent death, βιοθάνατος*. MARTYR. ARETH. 23. 24.

βιοκωλύτης, ου, ὁ, (βία, κωλύω) *the officer who prevents violent acts*. NOVELL. 8, 12. 13. 128, 21.

βίος, ου, ὁ, *property, possessions, goods*. POLYB. 1, 7, 4.

βίριδες, οἱ, *virides, the Greens of the circus, Πράσινοι*. JUVEN. 11, 195 Totam hodie Romam circus capit, et fragor aurem Percutit, eventum viridis quo colligo panni. LYD. 65, 20.

βιρίττα = βηρύττα. LEO. 6, 26.

βίρρον, ου, τὸ, = βῆρος. SUID. Βίρρον, ἱμάτιον Ρωμαϊκόν. Id. Ἐφεστρίς . . . λέγεται δὲ καὶ μανδύης καὶ βίρρον.

βίσαλον = βήσαλον. PORPH. Cer. 466, 6. THEOPH. CONT. 123, 11.

βισαλωτός, ἡ, ὅν, (βίσαλον) *paved with brick*. PORPH. Cer. 152, 15 as a substantive.

βίσεκτον = βίσεξτον. CHRON. 25 (tabul.).

βίσεξτον, ου, τὸ, *bisextum*. LYD. 29. 34, 23. MAL. 215, 23. CHRON. 20, 14. 710, 10.

βίσσων, ωνος, ὁ, *bison*. DION CASS. 1272, 31.

βλαβοποιός, ἄ, ὅν, (βλάβη, ποίεω) *causing mischief, pernicious*. METHOD. 269 C Κυρπούς βλαβοποιούς.

βλασφημέω, ἤσω, *to defame*. With the accusative. BASIL. II, 530 E Βλασφημήσασά τινα τῶν πρεσβυτιδων.

βλατίον or βλάτιον, = βλαττίον. PORPH. Cer. 12, 20. CUROP. 19, 12 βλάτιον.

βλάττα, ἡ, blatta, *purple cloth*. LYD. 10 Βλάττα ὄνομα Ἀφροδίτης κατὰ Φοίνικας.

βλαττίον, ου, τὸ, *silken cloth, βλατίον*. PORPH. Adm. 72. CEDR. I, 688, 20. TYPIC. 77. COMN. I, 175.

\*βλέπω, *to look toward, to stand with the front toward, simply to face*. Followed by πρὸς or κατὰ. XEN. Mem. 3, 8, 9 Ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκίαις τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας ὑπολάμπει, τοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν παρεχόμενος σκιὰν παρέχει. SEPT. EZ. 11, 1 Ἐπὶ τὴν πύλην τοῦ οἴκου κυρίου τὴν κατέναντι τὴν βλέπουσαν κατὰ ἀνατολὰς. 44, 1 Τῆς πύλης τῶν ἁγίων τῆς ἐξωτέρας τῆς βλεπούσης κατὰ ἀνατολὰς. 46, 1 Ἡ πύλη ἡ ἐν τῇ αὐλῇ τῇ ἐσωτέρᾳ ἡ βλέπουσα πρὸς ἀνατολὰς. 47, 1 Τὸ πρόσωπον

τοῦ οἴκου ἔβλεπε κατὰ ἀνατολάς. NT. Act. 27, 12 Διμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χώρον. (Compare BASIL. III, 56 A Πάντες μὲν ὁρῶμεν κατ' ἀνατολάς ἐπὶ τῶν προσευχῶν. See also ἀπόβλεψις.)

βλησκούνιν for βλησκούνιον, ου, τὸ, *penningoal*, βλήχων.

GEOPON. 12, 33, as a various reading.

βλήτος = βλίτον. DIOSC. 2, 143.

βλίτος, ου, = βλίτον. SUID.

βλίττον = βλίτον. SUID. βλιτομάμαν . . . τὸ βλίττον μωρόν ἐστι λάχανον.

βλύζω, ὕσω, *to emit copiously*. INSCR. 5127, B, 10 Θερμῶν ὑδάτων βλύζουσι. IGNAṬ. Epist. ad Mari. Cassobol. 1 Τῶν ἐν τῇ ψυχῇ σου βλυζόντων θείων πομάτων. DAMASC. I, 614 C Μύρον ἔβλυσαν. THEOPH. 665, 11 βλύζουσα πᾶσι τοῖς πίστει προστρέχουσι τὰ ἰάματα.

βοάνος or βοεάνος, ου, ὁ, Slavic бѣан, *prince*. PORPH. Adm. 145, 9. 151, 15. (Compare βάννας.)

βοιβόδος, ου, ὁ, Slavic βοεβόδα, *vaiivoda*, *waiivode*. PORPH. Adm. 168, 6, of the Turks.

βοήθαρχος, ου, ὁ, (βοήθεια, ἄρχω) *commander of auxiliares*, in the Carthaginian army. POLYB. 1, 79, 2.

βοήθεια, as, ἡ, *manus, soldiers, troops, armed men*. APOCR. Joseph. Narrat. 2, 4. PALLAD. Vit. Chrys. 30 D Στρατιωτικῇ βοήθεια. MAL. 374, 16. 468, 12.

βοήθημα, ατος, τὸ, (βοθέω) *help, succor; reinforcement*. POLYB. 1, 22, 3 Ὑποτίθεται τις αὐτοῖς βοήθημα πρὸς τὴν μάχην, τοὺς ἐπικληθέντας μετὰ ταῦτα κόρακας. MAL. 403, 22.

βοηθοῦρα, as, ἡ, = βοήθεια? LYD. 207, 12.

βοιηθέω, ἥσω, = βοθθέω. INSCR. 3137, 68 and 77.

βοϊκός, ἡ, ὄν, (βοῦς) *of an ox*. DIOD. 2, 11, p. 126 Ζευγῶν ὀρικῶν τε καὶ βοϊκῶν, *Teams of mules and of oxen*.

βοιλᾶς, ᾱ, ὁ, boiar, Slavic nobleman; the same as βοιλᾶς. THEOPH. 673, 9. 691, 19.

βοκάλιος, ου, ὁ, (vocalis) *singer*, βουκάλιος, φῆδος. CHRON. 159.

βοιλᾶς, ᾱ, ὁ, plural βολιάδες, = βοιλᾶς. PORPH. Adm. 154, 18. Cer. 681, 17.

βολίζω, ἰσω, *to heave the lead, to sound*. NT. Act. 27, 28.

Mid. βολίζομαι, *to sink*, intransitive. GEOPON. 6, 17.

βόμβησις, εως, ἡ, (βομβέω) *a buzzing, humming*. Metonymically, *crowd, multitude*. SEPT. Baruch. 2, 29 Ἡ βόμβησις ἡ μεγάλη ἡ πολλή αὕτη ἀποστρέφει εἰς μικρὰν ἐν τοῖς ἔθνεσιν, οὗ διασπερῶ αὐτοὺς ἐκεῖ.

βομβών, ὠνος, ὁ, = βουβών. MOER. Βουβώνας Ἀττικῶς, βομβώνας Ἑλληνικῶς. HES. Βομβώνας, βουβώνας. LEO GRAM. 166, 14. ET. M. 206, 56 Οἶδημα, ὅπερ τινὲς φασὶ βομβῶνα, ὡς λέγει Ἡρωδιανὸς ἐν τῷ καθόλου.

βομβωνάριον, ου, τὸ, meaning uncertain. MAL. 288, 10.

βόρατον, ου, τὸ, a species of *tree*. DIOD. 2, 49, p. 161, 33.

βορδόνη, ης, ἡ, *female* βόρδων. THEOPH. 280, 19.

βορδόνιον = βουρδόνιον. VIT. SAB. 288 A.

βόρδων = βούρδων. CHRYS. III, 598 B. THEOPH. CONT. 354, as a surname.

βόρταχος, βάτραχος. HES.

βοσκή, ης, ἡ, *pasture*. PORPH. Cer. 476, 12.

βοσκός, οὔ, ὁ, (βόσκω) *shepherd*. LEIMON. 10. VIT. SAB. 240 A.

βοτά or βότα, τὰ, vota, εἰχαί. LYD. 57. QUIN. Can. 62.

βοτρύδιον, ου, τὸ, dimin. of βότρυς. SEPT. Es. 18, 5.

βοτρυίτις, ιδος, ἡ, = καδμεία. DIOSC. 5, 84.

βοττίον = βουττίον. MAL. 314, 20.

βουβαλικός, ἡ, ὄν, (βούβαλος) *buffalo's, of a buffalo*. LEO. 5, 4.

βουβάλιον, ου, τὸ, = βούβαλος. APOPHTH. Marc. 2.

βούβαλος, ου, ὁ, *buffalo*. POLYB. 12, 3, 5. DIOD. 2, 51. STRAB. 17, 3, 4.

βουβών, ὠνος, ὁ, a disease of the *groin*. JOSEPH. Apion. 2, 2, p. 470. POLL. 2, 186 Τὸ πάθος ὁ βουβών. (See also σαββῶ.)

βοῦγλιw for βούγλιw, τὸ, *pugio, poniard*. MAL. 493, 19, 21.

βούγλωσσον, ου, τὸ, (βοῦς, γλῶσσα) *buglossa, bugloss*, a plant. DIOSC. 4, 128. LEX. BOTAN. Βούγλωσσον, ἡ ἄγχουσα. [MODERN GREEK, τὸ βουδόγλωσσον, (a) *Anchusa Paniculata*. (b) *Echium Plantagineum*.]

βούγλωσσος, ου, ἡ, (βοῦς, γλῶσσα) a species of *fish*, ψῆσσα or ψήττα. ATHEN. 7, 30. 139.

\*βούδιον, ου, τὸ, = βοιδιον. HERMIPPUS in BEKKER. 85, 29 Βούδια, οὐ μόνον βοῖδια. Ἑρμιππος Κέκροπι. PHRYN.

βοῦδιον, in four syllables, = βούδιον, βοῖδιον. PHRYN.  
βουκάλιος = βοκάλιος. PORPH. CER. 20, 14. 742, 10.  
βουκανάω, to blow the βουκάνη. POLYB. 6, 35, 12. 6,  
36, 5.

βουκάνη, ης, ἡ, = βυκάνη. GLOSS. Buccinum, βου-  
κάνη, βουκανιστήριον, κήρυγμα.

βουκανιστής, οὔ, ὁ, = βυκανιστής. GLOSS. Buccinator,  
βουκανιστής.

βουκελλατικός, ἡ, ὁν, pertaining to the βουκελλάριοι. MAU-  
RIC. 1, 9 Βουκελλαρικῶν βάνδων.

βουκελλάριοι, ων, οἱ, buccellarii, a body of soldiers so  
called. OLYMP. 449, 23. THEOPH. 726, 9. BASILIC.  
60, 18, 29. PORPH. THEM. 27. 28.

βουκελλάριον, ου, τὸ, a place so called? CEDR. II, 15,  
18. 497, 7.

βουκέλλατον, ου, τὸ, buccellatum, hard biscuit for  
soldiers. OLYMP. 450, 14. GLOSS. Buccella-  
tum, ἐψωμισμένον (?).

βούκελλος, ου, ὁ, buccella, a kind of cake, κρικελλοειδὲς  
ψωμίον. PORPH. THEM. 28. GLOSS. Buccella,  
ψάμιον. Ibid. Buccilla, ψαμίς.

βούκετρον, ου, τὸ, (βοῦς, κέντρον) ox-goad. SEPT. ECCL.  
12, 11 Λόγοι σοφῶν ὡς τὰ βούκετρα.

βουκίν for βουκίον, ου, τὸ, dimin. of βούκα, mouthful,  
morsel. APOPHTH. Anton. 34.

βουκινάτωρ, ορος or ωρος, ὁ, = βυκανητής. LYD. 157, 16.  
LEO. 4, 6. 50.

βούκινον, ου, τὸ, = βυκάνη. LEIMON. 122. LEO. 5, 5.  
9, 82, et alibi. THEOPH. CONT. 114.

βουκίων, ωνος or ονος, ὁ, bucco. GLOSS. Βουκτίονες,  
buccones. Ibid. Βουκτίωνες, παράσιτοι, buccones.  
βούκολον, τὸ, umbo, the boss of a shield, ὀμφαλός. MAU-  
RIC. 12, 16. [Compare the English buckler.]

βουλαῖος, α, ου, (βουλή) counselling. DIOD. 2, 30, p.  
144, 4 Βουλαῖος θεός.

βουλγίδιον, ου, τὸ, pannier. SUID. Κωρύκιον, κάρυκος,  
θυλάκιον, τὸ παρ' ἡμῖν βουλγίδιον. \*Ἡ πλέγμα δεκτικὸν  
ἄρτου. CODIN. 139 'Ημίονος μετὰ βουλγιδίων εἰκοσι.

βουλητός, ἡ, ὁν, (βούλομαι) willed, desired. BASIL. III,  
242 B, depending on the will. JUST. Quaest. et Re-  
spons. ad Orthodox. 140, p. 503 B Βουλητὴν ἄνοιαν,  
Wilful ignorance.

βούλλα or βοῦλλα, ης, ἡ, bulla, signet, seal-ring, seal,  
ψῆφος. PLUT. I, 30 C Φορεῖν δὲ καὶ τοὺς παῖδας τὴν  
καλούμεν βούλλαν, ἀπὸ τοῦ σχήματος ὅμοιον πομφόλυγι  
περιδέραϊόν τι καὶ περιπόρφυρον. AMPHIL. 216 D.  
LYD. 167, 15. CONST. III, 997 E.

βουλλώω, ὥσω, (βούλλα) to seal, σφραγίζω. AMPHIL. 208  
C. CONST. III, 997 E. NIC. II, 997 C. THEOPH.  
678. PORPH. CER. 329, 12.

βουλογραφία, ας, ἡ, meaning uncertain. INSCR. 4015.

βούλομαι, to maintain, assert; to be of opinion. CONST.  
APOST. 6, 6, 1. IREN. 1, 3, 3 'Εναντῷ γὰρ ἐνὶ βούλον-  
ται αὐτὸν μετὰ τὸ βάπτισμα αὐτοῦ κεκληρυχέναι. HIPPOL.  
307, 4 Οὐ γὰρ βούλονται ἀγγέλους ἢ πνεύματα ὑπάρχειν,  
For they deny the existence of angels or spirits. LYD.  
84, 1 Τὸν Δία ἐν τῇ καθ' ἡμᾶς Λυδία τεχθῆναι βούλεται.  
88, 11 Τὴν Μαίαν οἱ πολλοὶ τὸ ὕδωρ εἶναι βούλονται.  
(See also θέλω 2.)

βουνευρίζω, ἴσω, to beat with a βούνευρον. THEOPH.  
CONT. 641, 10. 807, 6 βουνευρήσας incorrectly for  
βουνευρίσας.

βούνευρον, ου, τὸ, (βοῦς νεῦρον) a strap of raw ox-hide, for  
beating offenders. THEOPH. 455, 14, et alibi. (Com-  
pare EUAGR. 4, 32, p. 413 'Ενίους τῶν νεωτερίζοντων  
νεύροις ἐσωφρόνισε. 6, 7, p. 458 Τὸν κατήγορον νεύροις  
αἰκισθέντα. APOCR. Act. Philipp. 15 Καὶ ἐκέλευσεν  
ἐνεχθῆναι ὠμοὺς ἱμάντας καὶ τύπτεσθαι τὸν τε Φίλιππον καὶ  
τὸν Βαρθολομαῖον καὶ τὴν Μαριάμμην.)

βουνίζω, ἴσω, (βουνός) to heap up, pile up. SEPT. Ruth.  
2, 14 'Εβούνισεν αὐτῇ βοῶς ἄλφειτον . . . παραβάλλοντες  
παραβαλεῖτε αὐτῇ ἐκ τῶν βεβουνισμένων.

βουνώδης, ες, (βουνός, ΕΙΔΩ) hilly, βαννοειδής. POLYB. 2,  
15, 8. 5, 22, 1.

βουργέσιος, ου, ὁ, French bourgeois, burgess. CINN.  
282.

βουρδόνιον, τὸ, = βούρδων. VIT. SAB. 288 A.

βουρδονάριος, ου, ὁ, one who tends βούρδωνας. VIT. SAB.  
230 A.

βούρδων, ωνος, ὁ, burdo, βόρδων, a mule whose sire is a  
horse. ISID. HISPAL. 12, 1, 61 Burdo ex equo et  
asina. MAL. 178, 16. CHRON. 211, 7. GLOSS.  
Burdo, ἡμίονος. Ibid. 'Ημίονος ἐξ ἵππου καὶ ὄνου  
θηλείας, mulus, vurdo (sic).

βουριχάλιον, ου, τὸ, buricus, a sorry horse. CHRON. 572, 21.

Βουσεβούτζης, η, ὁ, Busebutzes, a man's name. PORPH. Adm. 160, 19.

βούτη, ης, ἡ, butta, βούττις. MAURIC. 10, 4. PORPH. Cer. 374, 11.

βουτίον, ου, τὸ, = βουττίον. MAURIC. 10, 4.

βούττης, dog. GLOSS.

βούττιν for βούττιον. CHRON. 513, 10.

βουττίον, ου, τὸ, = βούττις. MAL. 315. CHRON. 513, 8. LEO. 15, 75. GLOSS. βούττιον (sic), *cupella*.

βούττις, ἡ, buttis, butt, *cask, tun*, βούτη, βούττης, βουτίον, βούττος. MAL. 314, 17. CHRON. 513. GLOSS. βούττις μεγάλη, ἦν τινες γαῖλον καλοῦσι, *cuppa, seu vagna*. [Compare the MODERN GREEK, τὸ βουτσί, *cask, barrel*, Russian *bátshka*, βουτίλκα, Italian *botte, boccia, botiglia*, English *bottle*.]

βούττος, *vagna, vogae, cuppa*. GLOSS.

βούτυρον, ου, τὸ, butter. SEPT. Gen. 18, 8.

\*βῶψ, ὤπος, ὁ, = βῶξ. It was coined by Aristophanes of Byzantium. ATHEN. 7, 27, p. 287.

βράβιλος, βάρβιλος, or βράβυλος, *seedling peach-tree bearing poor fruit*. GEOPON. 10, 39. HES. βράβυλας, εἶδος φυτοῦ κακοῦ.

\*βράβυλον, ου, τὸ, *plum*, the *Prunus* of botanists, particularly the inferior varieties. THEOCR. 7, 146. GALEN. XIII, 496 A. ATHEN. 2, 33. SUID. βράβυλα, τὰ καλούμενα δαμασκηνά. [MODERN GREEK, τὸ ἀβράμυλον, the fruit of the plum in its natural state; ἡ ἀβραμυλιά, the sloe.]

βράβυλος, see βράβιλος.

βραδεύω = βραδύνω. CEDR. I, 709.

βραδύγλωσσος, ου, (βραδύς, γλώσσα) *slow-tongued, slow of tongue or of speech*. SEPT. EX. 4, 10 Ἰσχυρόφωνος καὶ βραδύγλωσσος ἐγὼ εἰμι.

βραδύς, εἰα, ὕ, late. VIT. SAB. 291 B Ὁψίας βραδείας οὔσης. MAL. 474, 14 Βραδείας δὲ γενομένης ὥρα ἦλθον ἐν τῇ πραιτωρίῳ τοῦ ἐπάρχου τῆς πόλεως, late in the evening. CONST. IV, 812 C Ἡ ὥρα βραδεία ἦν, It was late in the evening.

Βράδιον ἦν, or Βράδιον ἐγένετο, It was late in the evening. APOPHTE. Johann. Colob. 40 Ὡς οὖν ἔφθασαν

εἰς τὴν ἔρημον βράδιον ἐγένετο. LEO GRAM. 359 Βράδιον ἦν καὶ πάντες ὕπνῳ κατεφέροντο.

βράζω, to ferment, as wine; intransitive. THEOPH. 82, 12. CEDR. I, 538, 13.

βράκα, as, ἡ, bracae or braccæ, breeches, Anglo-Saxon bræccæ. DIOD. 5, 30 Ἀναξυρίσιν, ἃς ἐκείνοι βράκας προσαγορεύουσιν. [The singular belongs to Modern Greek. EUST. Thessal. Capt. 446. NICET. 353, 28.]

βρακίον, ου, τὸ, = βράκα. SUID. Ἀναξυρίδας, φιμνάλια, βρακία.

βράσμα, ατος, τὸ, (βράζω) a boiling or bubbling. AET. 7, 101, p. 142, 5. PORPH. Adm. 77, 13 Βράσμα νεροῦ.

Metaphorically, *ebullition, agitation, excitement*. PETR. ALEX. Can. 11, p. 496 A οἱ γὰρ πρῶτοι παραπηδήσαντες ἐν τῷ βράσματι τοῦ διωγμοῦ, when the persecution was raging.

βραχιάτος, brachiatus, wearing bracelets, ψελιοφόρος. LYD. 157, 26.

βραχιόλιον, ου, τὸ, brachiale, bracelet, βραχίολος, βραχιόνιον. THEOPH. 225, 11, et alibi. SUID. χλιδόνας, κόσμους περὶ τοὺς βραχίονας . . . βραχιόλια.

βραχίολος, ου, ὁ, = βραχιόλιον. PORPH. Cer. 507.

βραχιόνιον, ου, τὸ, (βραχίων) = βραχιόλιον. CEDR. I, 731, 15.

βραχυεπῶς, adv. in few words, briefly. JUST. Apol. 1, 49 τῶν βραχυεπῶς εἰρημένων.

βραχύνω, υνῶ, (βραχύς) to shorten, as a vowel or syllable; opposed to ἐκτείνω. DION. THRAX in BEKKER. 633, 2 Βραχυνομένη φωνήεντι.

βραχύς, εἰα, ὕ, short. Παρὰ βραχύ, very near. ZOS. 39, 16 Παρὰ βραχύ τοῦ ταύτας ελεῖν ἐλθόντες, Coming very near taking them.

2. In grammar, short, as applied to vowels or syllables. DION. THRAX in BEKKER. 631, 4.

βραχύτης, ητος, ἡ, shortness. When it is used as a title of assumed humility, it may be rendered *parvity*. BASIL. III, 80 D Τῆς ἡμετέρας βραχύτητος. EPIPH. I, 39 D Ὑπὸ τῆς ἡμῶν βραχύτητος. CYRILL. ALEX. Epist. 93 E Τῆς ἐμῆς βραχύτητος, *Parvitatatis meae*. COD. AFR. Can. 49, and p. 1255 E. CHAL. 1165 A.

βραχώδης, *es*, (βράχος) *rough, rocky*. HES. Βραχώδης, τραχύς. Id. Βρακείας (sic), τραχείς τόπους.

βρέβειον = βρέβιον. PALLAD. Vit. Chrys. 41 B. 42 E. βρεβιάτωρ, *oros*, *ó*, breviator. NOVELL. 105, 2, § 8.

βρέβιον or βρεβίον, *ou*, τὸ, (*brevis*) *a brief*; book of accounts, βρέβειον, βρεούιον, βρενίον. JULIAN. Epist. 25. ATHAN. I, 187 D βρεβίον. COD. AFR. Can. 34, and p. 1279 C, βρεβίον. PALLAD. Vit. Chrys. 11 D. 19 A. BOISS. I, 410 Βρέβιον λέγεται ἡ κατ' ἐπιτομὴν σύντομος γραφή.

βρεκόκκιον = πραικόκκιον. DIOSC. 1, 165, as a various reading.

βρεκτός, *ή, όν*, (βρέχω) *soaked*, as pulse. Substantively, τὰ βρεκτά, *soaked horse-beans*. LEIMON. 154 'Ολίγα βρεκτά. [Compare PTOCH. 2, 357 'Ημᾶς δὲ προτιθέσιν κυάμους βεβρεγμένους. In MODERN GREEK they are called τὰ βρεκτοκούκκια or βρεχτοκούκκια.]

βρεούιον = βρέβιον. EUS. 10, 6, p. 486, 27.

βρενίον = βρεβίον. ATHAN. I, 187 D, as a various reading.

βρεφικός, *ή, όν*, (βρέφος) *infantile*. PHILON. II, 84, 35 Τῆς βρεφικῆς ἡλικίας.

βρεφοτροφεῖον, *ou*, τὸ, (βρέφος, τρέφω) *foundling hospital*. NOVELL. 7, PROOEM.

βρέχω, *έξω*, *to ruin*, *ύω*, transitive. SEPT. Gen. 19, 24 Κύριος ἔβρεξεν ἐπὶ Σόδομα καὶ Γόμορρα θεῖον. Ex. 9, 23 Ἐβρεξε κύριος χάλασαν ἐπὶ πᾶσαν τὴν γῆν Αἰγύπτου. 16, 4 Ὑω ὑμῖν ἄρτους. Ps. 77, 24 Ἐβρεξεν αὐτοῖς μάννα φαγεῖν. POLYB. 16, 12, 3 βρέχεται, *it rained upon*.

Impersonal, βρέχει, *it rains*, *ύει*. APOPHTH. Xoïus 2. MAL. 372, 6. CHRON. 598, 10 Ἐβρεξεν ἐν Κωνσταντινουπόλει κονίαν, *It rained dust at Constantinople*.

βρίζα, *ης, ή*, a kind of grain. GALEN. VI, 320 A. [MODERN GREEK, *ή* βρίζα, as, *rye, Secale, Cereale*. Compare the Gothic briz-eins, equivalent to the Greek κρίθινος, *of barley*.]

βρόαγχος, βάτραχος. HES.

βρόμος = βρώμος. SEPT. Joel. 2, 20.

βροντήσιος, *ou*, *ό*, (βροντή) *thundering*. INSCR. 4040, I Διὸς βροντησίου, *Jovis tonantis*.

βροντολόγιον, *ou*, τὸ, (βροντή, λόγος) *the thunder diviner*, a book containing rules for predicting events by the

aid of thunder. PORPH. Cer. 467, 11. (See the βροντολόγιον of LYDUS, p. 299 seq.)

βροντόφωνος, *ou*, (βροντή, φωνή) *thunder-voiced*. CEDR. I, 419, 8 βροντόφωνος φωνή.

βρούκα, *ή*, (βρούκος) *a kind of grasshopper*. HES. Βρούκος . . . Κύπριοι δὲ τὴν χλωρὰν ἀκρίδα βρούκαν.

βρουλός, *πονηρός*, *wicked*. HES.

βρούμα, *ή*, bruma, *the winter solstice*, *ή χειμερινή τροπή*. LYD. 380, 19. GEOPON. 1, 1, 9 Ἡ δὲ τῶν βρούμων ἑορτὴ ἐστὶ τῇ πρὸ ὀκτῶ καλανδῶν δεκεμβρίων. 1, 5, 3 and 4 τὰ βρούμα.

βρουμάλια, *ων*, τὰ, brumalia, *a Roman feast*. CHRON. 211, 21. QUIN. Can. 62.

2. Hence, any feast. THEOPH. CONT. 456, 21 Τὸ βρουμάλιον τοῦ πορφυρογεννήτου.

βρουμαλιτικός, *ή, όν*, *pertaining to the βρουμάλια*. GEOPON. 12, 1, 9 Τὸ ἐντυβον τὸ βρουμαλιτικός.

βροχή, *ῆς, ή*, *rain*, *ύετός*. NT. Matt. 7, 25. 27. GEOPON. 4, 2. LEO. 6, 13.

βρύαγμα, *ατος*, τὸ, the act of βρύάζω. CEDR. II, 79, 12.

βρυγμός, *ου, ό*, *roaring*, βρυχή, βρυχηθμός, βρύχημα. SEPT. Prov. 19, 12.

βρύκω, *to gnash*, as the teeth. CLEM. ROM. Homil. 19, 25 Τοὺς ὀδόντας βρύκας.

βρύσις, *εως, ή*, (βρύω) *fountain, spring*. PORPH. Adm. 269. SCYL. 741.

βρυωνία, *ας, ή*, bryonia, *bryony*. DIOSC. 4, 184. [MODERN GREEK, *ή* βρυονιά, ἀβρυνιά, or ἀβρουνιά, (a) *Tamus Communis*, called also τὸ βεργί. (b) *Bryonia Dioeca*, called also τὸ ἀγριόκλημα, *ή* ἀγριοκολοκυθιά. (c) *Bryonia Cretica*, called also ἀγριόκλημα, ἀγριοκολοκυθιά.]

βρώμος, *ou*, *ό*, *stench*, δυσωδία. GALEN. VII, 86 B. PHRYN. (See also βρόμος.)

βρωμώδης, *es*, (βρώμος) *stinking*, δυσωδής. DIOSC. 3, 42. Βυθός, *ου, ό*, Bythos, *the Deep, the Unfathomable One*, the supreme being of the Gnostics. In some of their systems he appears as the eternal, everlasting, and immutable NOTHING, the unoriginated source of all things, having neither consciousness nor any kind of existence. His consort is Σιγή, *Silence*. IREN. 1, 1, 1. 1, 11, 5, et alibi. (See also ἀνούσιος.)



βυκάνη, ης, ἡ, bucina or buccina, bucinum or buccinum, βουκάνη, βούκινον; not identical with σάλπιγξ. POLYB. 12, 4, 6. 15, 12, 2. DION. HAL. I, 253, 10.

βυκανητής, οὔ, ὁ, bucinator or buccinator, βυκανιστής, βουκανιστής, βουκινάτωρ; not identical with σάλπιγξ. POLYB. 2, 29, 6. 14, 3, 6. 30, 13, 11. APP. 7, 41.

βυκανιστής, οὔ, ὁ, = βυκανητής. DION. HAL. II, 682, 11.

βυκινάτωρ, ορος, ὁ, = βουκινάτωρ. CEDR. I, 755, 19.

βυλάρος, ου, ὁ, the tumble-dung, κάνθαρος. EPIPH. I, 293 D.

βυρσάριον, ου, τὸ, dimin. of βύρσα. PORPH. Adm. 270, 19.

\*βύσσος, ου, ὁ, Hebrew יָבֵץ, byssus, fine linen. THEOCR. 2, 73. SEPT. Ex. 25, 4. PAUSAN. 5, 5, 2.

βυτίμη, ης, ἡ, jug. Also, chamber-pot. HES. Βυτίμη, λάγνυος, ἡ ἀμῖς. Ταραντίνοι. \*Ἦγουν σταμνίον.

βωβός, ἡ, ὄν, dumb, ἀλαλος. CEDR. II, 451, 18, as a surname. ET. G. βωβός . . . ὁ μὴ δυνάμενος βοᾶν. LEX. SCHED. 70.

2. Lame. HES. βωβός, πηρός. Id. βωβούς, χωλούς.

βώδιον = βοῖδιον. HES.

βωμισκάριον, ου, τὸ, double dimin. of βωμός, arula, small altar. INSCR. 5996.

\*βώξ, ωκός, ὁ, contracted from βόαξ, (βοάω) box, Boops Vulgaris, a fish so called. ARISTOTEL. H. A. 9, 2, 1. OPIAN. Hal. 1, 110. ATHEN. 7, 27. 92. 99. (See also βόωψ.)

βωτίον, ου, τὸ, a kind of jug, σταμνίον. HES. (Compare βοῦττις.)

## Γ.

γαβαθόν, οὔ, τὸ, gabata, bowl. HES. Γαβαθόν, τρυβλίον. Γαβριηλόπουλος, ου, ὁ, (Γαβριήλ, pullus) Gabrielopulus, the son of Gabriel, a patronymic. THEOPH. CONT. 379.

γαγάτης, ου, ὁ, gagates, jet, agate, a kind of emerald. DIOSC. 1, 101 Γαγάτης λίθος.

γαγύλα, as, ἡ, jackdaw? PETR. ANT. 149 C.

γάδος, ου, ὁ, assellus, a species of fish; called also ὄνος. ATHEN. 7, 99 \*ὄνος, ὃν καλέουσιν τινες γάδον.

\*γάζα, ης, ἡ, (Persian) treasure, money, or valuables in general. THEOPHRAST. H. P. 8, 11, 5 τὰ δὲ ἱμάτια καὶ τὴν ἄλλην γάζαν κόπτεσθαι. SEPT. 2 Esdr. 5, 17. 7, 20. POLYB. 11, 34, 12. 22, 26, 21. 26, 6, 9. DIOD. II, p. 630, 57 τὴν ἄλλην τὴν βασιλικὴν γάζαν. SUID. Γάζα, καὶ Γαζοφυλάκιον, θησαυροφυλάκιον. Γάζα γὰρ θησαυρός.

γαζοφυλάκιον, ου, τὸ, (γαζοφύλαξ) aerarium, treasury. SEPT. 4 Reg. 23, 11. 2 Esdr. 10, 6. NT. Joan. 8, 20. HES. Γαζοφυλάκιον, θησαυροφυλάκιον, βαλάντιον, σκευοφυλάκιον.

γαζοφύλαξ, ακος, ὁ, (γάζα, φυλάσσω) praefectus aerarii, ταμίης, θησαυροφύλαξ. SEPT. 1 Par. 28, 1. STRAB.

16, 2, 40. JOSEPH. Ant. 11, 1, 3. (Compare NT. Act. 8, 27 \*ὅς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς.)

γαῖτανόν, οὔ, τὸ, a kind of braid. GALEN. X, 317 D. Γιγνέσθωσαν δ' οἱ τοιοῦτοι τῶν βρόχων ἐξ ὕλης δυσσέηπτου. Τοιαυτὴ δ' ἐστὶν ἐν Ρώμῃ μὲν ἡ τῶν γαῖτανῶν ὀνομαζομένων, ἐκ μὲν τῆς τῶν Κελτῶν χώρας κομιζομένων, πιπρασκομένων δὲ μάλιστα κατὰ τὴν Ἰερὰν Ὀδόν.

γαῖσα, ἡ, = γαισός, which see.

γαῖσος, ου, or γαισός, οὔ, ὁ, (Keltic) gaesum, gesum, or gesa, a kind of javelin used by the Kelts. SEPT. Jos. 8, 18. Judith. 9, 7. POLYB. 6, 39, 3. 18, 1, 4, γαῖσος, in both places. POLL. 7, 156. HES. Γαισός, ἐμβόλιον ὀλοσιδήρον. SUID. Γαῖσα καὶ Γαισός, κοντός, εἶδος ἀμυντηρίου, οἷον δόρατος. [Compare hasta, English cast; also guess, that is, a blind cast.]

γαῖωδης = γεώδης. POLYB. 2, 15, 8.

γαλαία or γαλαῖα = γαλέα. LEO. 19, 10. ET. G. 313, 60 Κέλλης . . . εἶδος πλοίου ληοτρικοῦ, ὃ ἐστι γαλαῖα. γαλακτοτροφέω, ἴσω, (γάλα, τροφή) to nurture with milk.

PHILON. II, 82, 10 γαλακτοτροφηθῆναι, to live on milk.

γαλακτοτροφία, as, ἡ, a nurturing with milk. PHILON. II, 83, 25.

γαλακτουργία, *as, ή, (γαλακτουργός) the act of suckling.*

IREN. 4, 38, 1.

γαλέα, *as, ή, (galea) galle, γαλαία, γαλαία.* LEO. 19, 74. THEOPH. CONT. 299, 19, et alibi.

γαλεώτης, *ου, ό, the swordfish, ξιφίας.* POLYB. 34, 2, 12 and 15. 34, 3, 1.

γαλήνη, *ης, ή, serenity, γαληνότης, as a title.* CONST. III, 628 D Κατά κέλευσιν τῆς αὐτοῦ θεοσόφου γαλήνης.

γαληνός, *ή, όν, serene, as a title; regularly in the superlative.* BASIL. III, 124 C. CHAL. 801 E Τῷ φιλανθρωποτάτῳ καὶ γαληνοτάτῳ Θεοδοσίῳ αὐγούστῳ. ANTEC. Prooem. 4 'Ο γαληνότατος ἡμῶν βασιλεύς.

γαληνότης, *ητος, ή, serenity, as a title.* APOCR. Anaph. Pilat. B, 1. BASIL. III, 124 E τῆς σῆς γαληνότητος. EPHES. 985 A Γέγραπται γὰρ τὰ ἴσα παρὰ τῆς ὑμετέρας γαληνότητος. CHAL. 840 D. ANTEC. Prooem. 2 Τῇ αὐτοῦ γαληνότητι. EUAGR. 2, 9, p. 301, 14.

Γαλιλαία, *as, ή, Galilaea, Galilee, a country.*

'Η τρίτη τῆς Γαλιλαίας, a name given to the *Tuesday of Easter week.* PORPH. Cer. 377. THEOPH. CONT. 394, 22. 727. LEO GRAM. 301. [We observe here that, in the Greek Church, the Gospel for Easter is the beginning of the first chapter of John (vs. 1-17 inclusive). This being the case, it is natural to suppose that the ignorant imagined that Τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, occurring at the beginning of the second chapter of John, meant *the third day after Easter.* Hence the appellation 'Η τρίτη τῆς Γαλιλαίας.]

Γαλλικός, *ή, όν, (Γάλλος) Gallic.* Substantively, τὸ γαλλικόν, *soar, σάπων, because it originated in Gaul.* THEOPH. 538, 10.

γάλλιξ, *ικος, ή, = ἀλλίξ (see ἀλλικα).* SUID. Ἄλλικα, χλαμύδα, κατὰ Θεσσαλούς . . . οἱ ἰδιῶται γάλλικα ταύτην φασί.

γαμβρεύω, *εύσω, (γαμβρός) to form connections by marriage.* SEPT. Deut. 7, 3 Οὐδὲ μὴ γαμβρεύσητε πρὸς αὐτούς, *Neither shall ye make marriages with them.*

γαμβρός, *οὔ, ό, son-in-law.* SEPT. Gen. 19, 14. THEOPH. 14, 16 Γαμβρός Διοκλητιανοῦ ἦν ἐπὶ θυγατρὶ Βαλερία. 388 Προσελάβετο αὐτὸν γαμβρὸν εἰς Κωνσταντίναν

τὴν αὐτοῦ θυγατέρα. 607 Ὁν γαμβρὸν . . . εἰς Ἄνναν τὴν θυγατέρα αὐτοῦ πεποίηκεν.

2. *Father-in-law, πενθερός.* SEPT. Ex. 3, 1, et alibi.

3. *Brother-in-law, a sister's husband.* THEOPH. 16, 15 Γαμβρὸς αὐτοῦ ὄντι εἰς ἀδελφὴν.

γαμεῶ, *ώ, futuo, βινέω.* LUCIAN. Luc. sive Asin. 32. SCHOL. ARIST. Plut. 960 Γραῦς ἐστὶ τις ἥτις πρώην ἐμισθώσατο νεανίαν δίκαιον ἐπὶ τὸ γαμεῖν αὐτήν. Ibid. 1081 γαμηθείση. NOM. COTELER. 212. 220. 512. [In Modern Greek it is always used κακεμφάτως, the words corresponding to the classical γαμέω, *to marry*, being νυμφεύομαι, said of the man, and ὑπανδρεύομαι, of both the man and the woman.]

γαμματοειδῶς (γάμμα, εἶδος), *adv. like a gamma, that is, like γ.* LEO. 19, 61.

γανωτός, *ή, όν, (γανώω) tinned over, as a vessel.* PORPH. Cer. 72. 466, 15. 676.

γαράρα or γάρραρα, *as, ή, crown, a little circle shaved on the top of the head, παπαλήθρα.* PETR. ANT. 149 B. [Compare the Hebrew גָּרָר? *area.*]

γάρραρα, see γαράρα.

γαρασδοειδής, meaning uncertain. PORPH. Them. 54 Γαρασδοειδης ὄψις ἐσθλαβωμένη.

Γάργαις, *ι, ό, Gargaris, a man's name.* MAL. 272.

γαρέλαιον, *ου, τὸ, (γάρος, ἔλαιον) a kind of sauce for fish.* GALEN. VI, 391 F. GLOSS. Γαρέλαιον, *liquamen oleo.* (See also γάρελον.)

γάρελον, incorrectly for γαρέλαιον. HES.

γάριον, τὸ, dimin. of γάρων. EPICT. 2, 20, 29.

γάρκα, *as, ή, virga, rod, ράβδος.* A Macedonian word. HES. Γάρκαν, ράβδον. Μακεδόνες.

γαρσονοστάσιον, *ου, τὸ, (French garçon, στάσις) servants' station. Used as a proper name.* THEOPH. 371, 15 Τὸ μεστίαυλον τὸ πλησίον τῆς μεγάλης ἐκκλησίας τὸ λεγόμενον Γαρσονοστάσιον.

γασβαρηνός, *οὔ, ό, Hebrew גַּבְרִי, treasurer, γαζοφύλαξ, θησαυροφύλαξ, ταμίας.* SEPT. 2 ESDR. 1, 8 Μιθραδάτου Γασβαρηνού. The translator evidently mistook it for a national appellative.

γαστήρ, *έρος, ρός, ή, venter, womb.* Ἐν γαστρὶ λαβεῖν, *to conceive, as a female.* SEPT. Esai. 8, 3.

γαστήρ, ρός, ἡ, a kind of *earthen pot*, εἶδος χύτρας. PSELL. 322.

γαστρίδουλος, ου, ὁ, (γαστήρ, δοῦλος) *glutton*, γαστρίμαργος. PALLAD. Vit. Chrys. 55 D.

γαστρίον, ου, τὸ, (γαστήρ) *jar*. APOPHTH. Poemen. 181.

γαυνάκης, ὁ, = καυνάκης. CLEM. ALEX. 216, 27.

γαυρίαμα, ατος, τὸ, (γαυρία) *arrogance*. SEPT. Job. 4, 10 Γαυρίαμα δὲ δρακόντων ἐσβέσθη. Judith. 10, 8.

γαυριάομαι = γαυρίαώ. SEPT. Job. 3, 14 Ἐγαυριῶντο ἐπὶ ξίφεσιν.

γένενα, ης, ἡ, (גֶּהֶנָּה) Gehenna, *hell*. NT. Matt. 5, 22, 29.

γείσος, τὸ, = γείσον. SEPT. Jer. 52, 22.

γεινία = γειτονία. MAL. 222, 20.

γειτονία, ας, ἡ, *quarter, division, or section of a city, ward*. LEG. HOMER. 83. EUAGR. 2, 12, p. 303, 21. MAL. 272, 6. 417, 14. THEOPH. 106, 20, 365.

γειτονίαρχης, ου, ὁ, (γειτονία, ἀρχω) *the chief officer of a γειτονία*. LEG. HOMER. 83.

γείωρας, ὁ, Hebrew גֵּר, *peregrinus, hospes, stranger, sojourner*, γηόρας, γηώρας, πάροικος, προσήλυτος, ξένος. SEPT. Ex. 12, 19. Esai. 14, 1. EUS. 1, 7, p. 24, 23. HES. Γείωρας, γείτονας, ἐξ ἄλλου γένους καλουμένους τῷ Ἰσραὴλ προσηλύτους. \*Ἡ τοὺς περὶ τὴν γῆν διαπονουμένους. Id. Γέωρες, γεωφύλακες, μέτοικοι, πάροικοι. [The Byzantines mistook it for a Greek word compounded of γῆ and ὥρα. Hence their erroneous definitions τοὺς περὶ τὴν γῆν διαπονουμένους, and γεωφύλακες.]

γελάω, to *laugh at*. CLEM. ROM. Homil. 1, 10 Γελᾷν αὐτὸν καὶ χλευάζειν ἐπεβάλλοντο.

γελλώ, ἡ, *hothobblin, bugbear*, γελώ. HES. Γελλώ, δαίμων, ἣν γυναῖκες τὰ νεογνὰ παῖδια φασὶν ἀρπάζειν.

γελοιάζω, ἄσω, (γελοῖος) *to make sport, to jest*. SEPT. Gen. 19, 14. PLUT. II, 231 C. JUST. Tryph. 67.

γελοιασμός, οὔ, ὁ, (γελοιάζω) *a jesting; derision*. SEPT. Jer. 31 (48), 27 Eis γελοιασμὸν ἦν σοι Ἰσραὴλ. γελοιαστής, οὔ, ὁ, (γελοιάζω) *jester, buffoon*. SEPT. Job. 31, 5.

γέλοιον, ου, τὸ, (γελοῖος) *laughter, γέλως*. LEO GRAM. 351 Γέλοια ἀγαπῶν καὶ παιγνίδια. 360, 13 Γέλοια καὶ παιγνίδια.

γελοιώδης, ες, (γελοῖος) *laughable*. IREN. 1, 11, 4. PROC. II, 483, 18. 571, 15.

γελοποιός, ὄν, = γελοιοποιός. METHOD. 349 B.

γελώ = γελλώ. HES. Γελώ, εἰδῶλον ἐμπούσης τὸ τῶν δώρων τῶν παρθένων.

γεμίζω, ἴσω, to *fill, load*. NT. Apoc. 8, 5 Ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου. APOCR. Thom. Euangel. 11, 2 Ἐγέμισεν αὐτὸ ὕδωρ. APOPHTH. Macar. 40 Εὔρε τὸν ληστήν γεμίζοντα τὴν κάμηλον τὰ σκεύη αὐτοῦ, *He found the robber loading the camel with his (Macarius's) furniture*.

Γεμίζω ὕδωρ, or simply γεμίζω, *I fill my vessel with water at a spring or river*. APOCR. Proteuangel. 11, 1 Καὶ ἔλαβεν τὴν κάλπην καὶ ἐξῆλθεν γεμίσαι ὕδωρ. VIT. EPIPH. 325 B Τῇ οὖν νυκτὶ ἐπορεύοντο ἑαυτοῖς οἱ ἀδελφοὶ καὶ ἐγέμιζον. APOPHTH. Theod. 23 Γεμίσας ὕδωρ. LEIMON. 146 Ἄλλος αὐτῷ γεμίσει ὕδωρ, *Another person will fill his vessel with water*. Ibid. Γεμίσαι ἑαυτῷ ὕδωρ. Ibid. Ἐχω οὕτως γεμίζων ἑμαυτῷ εἴκοσι δύο ἔτη, *I have been getting water in this way these twenty-two years past*.

γεμόω, ὥσω, = γεμίζω. VIT. EUTHYM. 92.

γέμω, to *be full*. APOPHTH. Johann. Colob. 8 Τὸ βαυκάλιόν σου, Ἰωάννη, φάρμακον γέμει. THEOPH. 231 Θησαυρὸν εὖρον γέμοντα ταῦτα.

γενεαλογία, ας, ἡ, (γενεαλόγος) *genealogy*. POLYB. 9, 2, 1. NT. 1 Tim. 1, 4. Tit. 3, 9. EUS. 1, 7.

2. One's *nativity*, astrologically considered. QUIN. Can. 61.

γενεαλογικός, ἡ, ὄν, (γενεαλόγος) *genealogical*. POLYB. 9, 1, 4.

γενεαρχικός, ἡ, ὄν, (γενεάρχης) *patrimonialis*. NOVELL. 21, 2. EDICT. 3, 1, § β'.

γενεθλιακός, ἡ, ὄν, (γενέθλιος) *natal*. SIMOC. 321, 15 Τῆς γενεθλιακῆς πανηγύρεως τοῦ μεγάλου θεοῦ Ἰησοῦ, *the Nativity, Christmas*.

γενέθλιον, ου, τὸ, (γενέθλιος) also τὰ γενέθλια, *birth, birthday feast*. CONST. APOST. 8, 33, 2 Ἡ τῶν γενεθλίων ἑορτή, *The festival of the Nativity*. AMMON. 35 Γενέθλια τάσσεται ἐπὶ τῶν ζώντων· καὶ ἐν ᾗ ἕκαστος ἡμέρᾳ ἐγεννήθη, αὕτη καλεῖται γενέθλιος ἡμέρα. AMPHIL. Orat. 1 titul. ASTER. 217 C. CHRON. 529, 21

Τὸ γενέθλιον τῆς πόλεως, *The dedication of the city of Constantinople*. PORPH. CER. 284. 776 Τῇ ἐνδεκάτῃ τοῦ αὐτοῦ μαίου τελεῖται τὸ γενέθλιον τῆς πόλεως ταύτης. HOROL. Sept. 8 Τὸ γενέθλιον τῆς ὑπεραγίας δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας. Mai. 11 Τὰ γενέθλια, ἦτοι τὰ ἐγκαίνια τῆς Κωνσταντινουπόλεως. Jun. 24 Τὸ γενέθλιον τοῦ τιμίου ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ Ἰωάννου. (See also γενέσιον 2.)

2. *The anniversary of one's death*. LAOD. 51 Μαρτύρων γενέθλιον ἐπιτελεῖν. (See also γενέσιον 1, γενέθλιος 2.)

γενέθλιος, *ον*, (γίγνομαι) *natal*. INSCR. 3902, b, Γενεθλίου ἡμέρας Καίσαρος. JOSEPH. Bell. Jud. 7, 31 Τὴν τοῦ ἀδελφοῦ γενέθλιον ἡμέραν. CLEM. ALEX. 511, 31 Γενέθλιον ἀποθέωσιν. CHRYS. II, 354 A Ἡ γενέθλιος ἡμέρα τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. THEOD. III, 727 B Ἡ τοῦ σωτῆρος ἡμῶν γενέθλιος ἐορτή. MENAND. 364. (See also γενέθλιον 1.)

Substantively, ἡ γενέθλιος, *sc.* ἡμέρα or ἐορτή. JOSEPH. Ant. 12, 4, 9 Ἐν τῇ τοῦ παιδὸς αὐτοῦ γενεθλίῳ. CONST. APOST. 5, 13 Τὴν γενέθλιον, ἧτις ὑμῖν ἐπιτελείσθω εἰκάδι πέμπτῃ τοῦ ἐνάτου μηνός, *The feast of the Nativity, which is to be celebrated on the twenty-fifth of the ninth month* (ἄπελλαῖος, December).

2. *Pertaining to one's death*. MARTYR. POLYC. 18 Ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον. DIOG. LAERT. 10, 18. (See also τὸ γενέθλιον 2.)  
γένεια, *ων*, τὰ, the plural of γένειον, *beard*. JOSEPH. Ant. 11, 5, 3.

\*γενέσιον, *ον*, τὸ, (γενέσιος) commonly τὰ γενέσια, *the anniversary of one's death*. HER. 4, 26. AMMON. 35 Γενέσια δὲ ἐπὶ τῶν τεθνηκότων ἐν ᾗ ἕκαστος ἡμέρα τετελεύκηκε. Ὁ οὖν λέγων ἐπὶ τῶν ζώντων γενέσια ἀκυρολογεῖ. PHRYN. Γενέσια οὐκ ὀρθῶς τίθεται ἐπὶ τῆς γενεθλίου ἡμέρας. COD. AFR. Can. 60 Τὰ γενέσια τῶν μακαρίων μαρτύρων. HES. Γενέσια, ἐορτὴ πένθιμος Ἀθηναίους. Οἱ δὲ τὰ νεκύσια, καὶ ἐν τῇ ἡμέρᾳ τῇ γῇ θύουσι. (See also γενέθλιον 2, γενέθλιος 2.)

2. *Birth, birthday feast*. NT. Matt. 14, 6. Marc. 6, 21. JUST. Tryph. 49 Γενεσίῳ ἡμέρας τελουμένης. SUID. Γενέσια, ἡ δι' ἐνιαυτοῦ ἐπιφοιτῶσα τοῦ τεχθέντος μνήμη. See also γενέθλιον 1.)

γενέσιος, *ον*, = γενέθλιος. JOSEPH. Ant. 12, 4, 7 Τὴν γενέσιον ἡμέραν τοῦ παιδίου.

γενεσιουργέω, ἥσω, (γενεσιουργός) *to beget*. IREN. 1, 15, 3 Ἐγενεσιούργησαν τὸν ἐπὶ γῆς φανέντα Ἰησοῦν.

γένεσις, *εως*, ἡ, *generation, birth, origin, creation*. JUST. Tryph. 85 Τῆς πάλιν γενέσεως ἡμῶν, the same as τῆς παλιγγενεσίας ἡμῶν, *Of our regeneration*.

2. *Genealogy, genealogical record*. SEPT. Gen. 10, 1. 25, 12. NT. Matt. 1, 1.

3. *Fate, horoscope, one's natal hour or nativity, astrologically considered*. CLEM. ROM. Homil. 4, 12. 14, 5, et alibi. HIPPOL. 131, 40. 243, 56. BASIL. II, 601 A. EPIPH. I, 12 C. (Compare OD. 7, 196 Ἐνθα δ' ἔπειτα Πείσεται ἄσσα οἱ Αἴσα κατακλώθες τε βαρεῖαι Γεινομένη νῆσαντο λῖνφ, ὅτε μιν τέκε μήτηρ.)

4. *Genesis, the first book of the Pentateuch*. SEPT. Gen. titulus.

5. In the RITUAL, it means also *the lesson taken out of the book of Genesis*.

γενικός, ἡ, *όν*, *general, public*. THEOPH. 188. 559, 14 Γενικός λογοθέτης.

Substantively. (a) Ὁ γενικός, *sc.* λογοθέτης. THEOPH. CONT. 346, 11. CEDR. II, 243, 24. SUID. Ἀρτέμιος . . . λογιστὴν τῶν φόρων, ὃν γενικὸν καλοῦσιν.

(b) Τὸ γενικόν, *The public treasury*. THEOPH. CONT. 260, 15. CEDR. II, 204, 8.

(c) In grammar, ἡ γενική, *sc.* πτώσις, *the genitive*. DION. THRAX in BEKKER. 636, 3. (See also κτητικός, πατρικός.)

γένιος, *ός*, *genius, daemon*. INSCR. 6810. DION CASS. 492, 40, et alibi.

γέννα, ἡ, *birth*. SOZ. 1, 1, p. 8, 13 Τὴν Χριστοῦ γένναν, *The Nativity of Christ*. THEOD. IV, 109 C.

γέννα, *ων*, τὰ, used only in the expression τὰ Χριστοῦ γέννα (commonly written Χριστοῦγεννα in one word), *Christmas*. PORPH. CER. 369, 9.

γενναῖος, *α*, *ον*, *brave, valorous, ἀνδρείος*. CHRON. 717 Γενναϊστάτους στρατιώτας.

The superlative γενναϊότατος is used also as a title. PORPH. CER. 419, 19.

γενναϊότης, ητος, ή, *valorousness*, as a title. PORPH. Cer.

419 'Η ύμετέρα γενναϊότης.

γεννάω = τίκτω. MAL. 41, 13. 421, 5.

γέννημα, ατος, τὸ, (γεννάω) commonly τὰ γεννήματα, *production, produce, the crops*. SEPT. Lev. 23, 39. 25, 22. POLYB. 1, 71, 1, et alibi.

γεννητός, ή, όν, *begotten*. Substantively, τὸ γεννητόν, *the being γεννητός*, applied to the Son. It is opposed to τὸ ἀγέννητον or ἡ ἀγεννησία. DID. ALEX. 332 A.

γένος, εος, τὸ, *class, order*. MALCH. 245, 12 τὰ ἱερὰ γένη, *The sacerdotal orders*. (See also ἔθνος.)

2. *Gender*, in Grammar. DION. THRAX in BEKKER. 634, 15.

γεράνιον, ου, τὸ, *crane for lifting, κηλώνιον*. LEO. 19, 61.

SUID. Κηλώνιον, τὸ γεράνιον.

γεργίδις, ου, ό, *weaver, ὑφάντης*. HES. PSELL. 308 γέρδιος.

γέρδισσα, ης, ή, feminine of γεργίδις. VIT. SAB. 357 B.

γεροντοκόμος, ου, ό, (γέρων, κομέω) *one who tends the old, superintendent of a hospital for aged persons*. NOVELL. 131, 13.

γερουσιαστής, ου, ό, (γερουσιάζω) *senator*. POLYB. 7, 9, 1 and 4.

γέρων, οντος, ό, a title of respect given to bishops and monks; to be rendered *father*. EUAGR. SCITENS. 1221 C. COD. AFR. Can. 127, et alibi. APOPTH. Anton. 13. Ammun. 2.

γεύομαι, *to eat a meal*. SOZ. 1, 11, p. 24. APOPTH. Arsen. 24 Γεύσαι μετ' ἐμοῦ. Ammon. 9. PORPH. Cer. 559.

γεφύριον, ου, τὸ, *bridge, γέφυρα*. PORPH. Adm. 138, 20.

γεφυροποιέω, ήσω, (γεφυροποιός) *to make a bridge*. POLYB. 3, 64, 1.

γεφυροποιός, ου, ό, (γέφυρα, ποιέω) *bridge-maker*. PLUT. I, 65 F.

γεωγραφία, as, ή, (γεωγράφος) *geography*. SCYMN. 112.

γεώργιον, ου, τὸ, *field*. SEPT. Gen. 26, 14.

γέωρες, see γειώρας.

γημάω, (γαμέω, ἔγλημα) *to marry*. THEOPH. 130 γημάται.

γηώρας = γειώρας. JUST. Tryph. 122.

γηροκομείον, ου, τὸ, (γηροκόμος) *hospital for old men*. LEG. HOMER. 106. THEOPH. 387.

γηροτροφείον, ου, τὸ, (γηροτρόφος) = γηροκομείον. LEG. HOMER. 107. THEOPH. CONT. 458, 21.

γηώρας = γειώρας. PSELL. 308 Γηώρας, ό άλλότριος.

γίγαντιαίος, α, ον, (γίγας) *gigantic*. THEOPH. 483, 9.

SUID. Γιγαντιᾶ . . . καὶ γιγαντιαῖον ὄνομα, τὸ μέγα.

γίγαντογενής, ές, *gigantic*. THEOPH. 264, 11.

γίγαντώδης, ες, *gigantic*. EUNAP. 116, 20.

γίζειρ, γίζερ, see γίζιρ.

γίζι = γίζιρ. GALEN. XIII, 887 C.

γίζιρ, a kind of *cassia*. DIOSC. 1, 12. ARRIAN. Peripl. Mar. Eryth. 12 γίζειρ, γίζερ.

γίνομαι, *to become*. APOCR. Act. Philipp. in Hellad. 23 Οὐδεὶς ἔγνω τί ἐγένετο τὸ ἔνδυμα τὸ ἱερατικόν, *No one knew what had become of the sacerdotal robe*.

Ἐγένετο, or Ἐγενήθη, *It came to pass*, a Hebraism.

SEPT. Gen. 8, 6 Ἐγένετο μετὰ τεσσαράκοντα ἡμέρας ἠνέφξε Νῶε τὴν θυρίδα τῆς κιβωτοῦ. Deut. 2, 16 Καὶ ἐγενήθη ἐπειδὴν ἔπесαν. NT. passim (ἐγένετο).

Ἐξ ἑαυτοῦ γενέσθαι, *To become distracted, To be amazed*. SEPT. 2 Par. 9, 4 Ἐξ ἑαυτῆς ἐγένετο.

γλεικίνος, ον, (γλεῦκος) *of new wine*. DIOSC. 5, 161.

γλυκασία, as, ή, (γλυκαίνω) *sweetness, γλυκύτης*. APOCR. Act. et Martyr. Matt. 2.

γλύκασμα, ατος, τὸ, (γλυκάζω) *pastry, cake, ἐγκρίς, πέμμα*. Also, *sweet beverage*. SEPT. 1 Esdr. 9, 51 Φάγετε λιπάσματα καὶ πίνετε γλυκάσματα. HES. Ἐγκρίς, γλύκασμα ἐξ ἐλαίου ὑδαρές. LEX. SCHED. 622.

γλυκασμός, ου, ό, (γλυκάζω) *sweetness*. SEPT. Cant. 5, 16. Joel. 3, 18.

γλυκίννας, ό, = οἰνούττα. HES. Γλυκίννας, διὰ γλυκέος οἶνου πλακοῦς.

γλύκκα, ή, *sweetness, γλυκύτης*. HES. [MODERN GREEK, ή γλύκα, as.]

γλυκολογία, as, ή, (γλυκός, λόγος) *sweet or flattering speech*. THEOPH. 295, 12.

γλυκύτης, ητος, *suavity*, as a title. THEOPH. 156 Ἡ σὴ γλυκύτης, *to the empress Eudoxia*.

γλυπτός, ή, όν, (γλύφω) *carved*. SEPT. Esai. 44, 17 τὸ δὲ λοιπὸν ἐποίησεν εἰς θεὸν γλυπτόν. Substantively, τὸ γλυπτόν, *image, idol*. Ex. 34, 13 τὰ γλυπτά τῶν θεῶν αὐτῶν κατακαύσετε ἐν πυρί.

γλυφή, ης, ή, (γλύφω) *a carving, carved work, engraving*.

SEPT. EX. 25, 6. 7 Λίθους εἰς τὴν γλυφὴν εἰς τὴν ἐπωμίδα. 28, 21 Γλυφαὶ σφραγίδων. INSCR. 4558 Τὴν θύραν σὺν Νεικαδίοις καὶ μεγάλη Νείκη καὶ λεονταρίοις καὶ πάσῃ γλυφῇ . . . ἐκ τῶν ἰδίων κατ' εὐσέβειαν ἔθηκεν. DIOD. 1, 47, p. 56, 15. Id. 5, 44 Γλυφαῖς φιλοτέχνους διειλημμένος.

γλώσσα, ἡ, *tongue, language*. For the seventy original tongues, see CLEM. ROM. Homil. 18, 4. For the seventy-two original tongues, see EPIPH. I, 6 D.

Ἡ κοινὴ γλώσσα καὶ μὴ καθαρὰ, *The common and impure language*; the popular language, in contradistinction to the language of scholars. THEOPH. CONT. 96, 14.

γλωσσόκομον, οὐ, τὸ, (γλώσσα, κομέω) *chest, coffer, box*.

SEPT. 2 Par. 24, 8. 10. NT. Joan. 13, 29. ARRIAN. Peripl. Mar. Erythr. 30.

γλωσσόκομος, οὐ, ὁ, *coffin*. APOCR. Act. et Martyr. Matt. 24, 26.

γλωσσοκοπέω, ἥσω, (γλώσσα, κόπτω) = γλωσσοτομέω. THEOPH. 537, 19. BASILIC. 19, 10, 7.

γλωσσότητος, οὐ, (γλωσσοτομέω) *with the tongue cut out, tongueless*. SEPT. Lev. 22, 22.

γλωσσοτομέω, ἥσω, (γλώσσα, τέμνω) *to cut off the tongue of a person*. THEOPH. 287, 17 Πολλοὺς ἐφόνευσεν καὶ ἐγλωσσοτόμησεν ἀπὸ τῆς φάρυγγος.

γλωσσοτόμητος = γλωσσότητος. JUST. Cohort. 3.

γλωσσώδης, ἐς, (γλώσσα) *loquacious, talkative*. SEPT. Ps. 139, 12. Sir. 9, 18.

γναφεύς, ἑως, ὁ, *a fuller, knaφεύς*. SEPT. 4 Reg. 18, 17.

γνησιότης, ἡ, ὁ, *a title applied to kings*. MARTYR. ARETH. 42 Ἡ σὴ γνησιότης.

γνωμοφθόρος, οὐ, (γνώμη, φθείρω) *mind-corrupting*. PAL-LAD. Vit. Chrys. 33 E.

γνωρίζω, *to make known*; with the accusative of the remote object. CONST. (536), 1208 D Ἐζήτησε καὶ ἐνώρκωσε ταῦτα γνωρίσαι τὴν ὑμῶν ἐξουσίαν, for τῇ ὑμῶν ἐξουσίᾳ.

2. *To know, γινώσκω*. POLYB. 2, 37, 4. 3, 36, 6, et alibi.

γνωριστής, οὐ, ὁ, *wizard, γνώστης*. SEPT. 4 Reg. 23, 24.

γνωριστικός, ὁ, ὄν, (γνωρίζω) *capable of knowing*. PLUT. II, 79 D Γνωριστικός ὑπὸ συνηθείας καὶ φιλίας τοῦ καλοῦ

καὶ τοῦ οἰκείου. JUST. Apol. 2, 14 Τὸ γνωριστικὸν καλοῦ καὶ αἰσχροῦ, *The power of knowing good and evil*.

γνώσις, ἑως, ἡ, *deeper wisdom, knowledge of spiritual things*. BARN. 1. 6. 9. CLEM. ROM. Epist. 1, 1. 36. IGNAT. Ephes. 17. IREN. Frag. 37, p. 847.

The γνώσις of the Gnostics. IREN. Prooem. 1. Id. 1, 3, 1. 1, 6, 1. CLEM. ALEX. 433, 36. HIP-POL. 149. EPIPH. I, 1035 A.

Ἡ ψευδώνυμος γνώσις, *Deep knowledge of spiritual things falsely so called*. NT. 1 Tim. 6, 20. IREN. titul. Ἐλέγχον καὶ ἀνατροπὴς τῆς ψευδωνύμου γνώσεως, applied to the pretensions of Gnosticism.

γνώστης, οὐ, ὁ, (γινώσκω) *knower*. Hence, *wizard, γνωριστής*. SEPT. 1 Reg. 28, 3. 4 Reg. 21, 6.

γνωστικός, ὁ, ὄν, (γνώστης) *having understanding and knowledge, enlightened*. CLEM. ALEX. 774, 24 Ἡ πίστις ἡ γνωστική. 774, 26 τῷ ὄντι γνωστικῶν. EUS. 4, 7, p. 148, 26. ZONAR. Lex. 443 Γνωστικός, ὁ τῇ ἀληθείᾳ ποιωθείς τελείως.

It was assumed as a designation by most of the philosophizing Christian sects of the second century. IREN. 1, 11, 1 Τῆς λεγομένης Γνωστικῆς αἵρεσεως, *the Gnostic heresy*. Ibid. Οἱ Γνωστικοί, *the Gnostics*. HIPPOL. 94, 35 Οἱ οὖν ἱερεῖς καὶ προστάται τοῦ δόγματος γεγέννηται πρῶτοι οἱ ἐπικληθέντες Ναασσηνοί. . . . Μετὰ δὲ ταῦτα ἐπεκάλεσαν ἑαυτοὺς Γνωστικούς φάσκοντες μόνοι τὰ βάθη γινώσκειν. 148, 27 Οὗτοι δὲ ἰδίως οἱ πάντες Γνωστικούς ἑαυτοὺς ἀποκαλοῦσι τὴν θαυμασίαν γνῶσιν τοῦ τελείου καὶ ἀγαθοῦ μόνοι καταπεποκότες. (Compare EPIPH. I, 1035 A Οἱ ἀμφὶ τὴν γνῶσιν λεγόμενοι.)

2. *Prudent, sensible, sound-minded, φρόνιμος*. ANAST. CAESAR. 435 C.

γνωστῶς, adv. of γνώστος, *clearly, distinctly*. SEPT. EX. 33, 13 Ἐμφάνισόν μοι σεαυτὸν γνωστῶς, ἵνα ἴδω σε.

γογγιᾶριον = κογγιᾶριον. SYNCELL. 398, 8.

γογγύζω, ὕσω, *to mutmur, grumble*. SEPT. Num. 11, 1

Ἦν ὁ λαὸς γογγύζων πονηρὰ ἔναντι κυρίου. 14, 27 Ἄ αὐτοὶ γογγύζουσιν ἐναντίον μου . . . ἢ ἐγόγγυσαν περὶ ὑμῶν. 14, 29 Ἐγόγγυσαν ἐπ' ἐμοί. NT. Matt. 20, 11.

γογγύλι, for γογγύλιον, τὸ, *turnip, γογγύλη*. GEOPON. 12, 1, 8 and 9.

γόγγυσις, εως, ἡ, = γογγυσμός. SEPT. Num. 14, 27.

γογγυσμός, οὐ, ὁ, (γογγύζω) *a murmuring, grumbling.*

SEPT. Ex. 16, 7.

γόγγυστος, ου, ὁ, *murmurer, grumbler.* CONST. APOST. 7, 7.

γόδα, τὰ, guts, *entrails.* A Macedonian word. HES.

Γόδα, ἔντερα. Μακεδόνες.

γομάριον for γομάριον. LEIMON. 13 (24).

γομάριον, ου, τὸ, *load, γόμος.* LEIMON. 13 (24), as a various reading. PORPH. Cer. 476, 8.

γομόρ, τὸ, indeclinable, Hebrew **רֹמֶעַ**, *omer*, a measure. SEPT. Ex. 16, 16. 36 τὸ δὲ γομόρ τὸ δέκατον τῶν τριῶν μέτρων ἦν. 1 Reg. 16, 20 γόμορ.

γομφιασμός, οὐ, ὁ, (γομφιάζω) *pain in the back teeth.*

SEPT. Amos. 4, 6 Γομφιασμὸν ὀδόντων.

γονατίζω, ἴσω, (γόνυ) *to fall on one's knees.* MAL. 309, 11.

γονατόδεσμος, ου, ὁ, (γόνυ, δεσμός) = γονυκλάριον. GLOSS. Γονατόδεσμος, genuale.

γονικός, ἡ, ὄν, (γονεός) *ancestral, paternal.* THEOPH. 630 Εἰς τὸν γονικὸν αὐτοῦ οἶκον.

γονοποιός, ὄν, (γονή, ποιέω) *generative.* JUST. Cohort. 7 Ὑδωρ γονοποιόν.

γονορρυέω, ἴσω, *to be gonorrhœic.* SEPT. Lev. 22, 4.

γονορρυής, ἐς, (γονή, ρέω) *subject to gonorrhœa.* SEPT. Lev. 15, 4.

γόνυ, ατος, τὸ, *knee.* Κλίνειν γόνυ, *To kneel.* CONST. APOST. 8, 9, 2 Ὅσοι πιστοὶ κλίνωμεν γόνυ, *All we of the faithful, let us bow the knee.* JUST. Quaest. et Respons. ad Orthod. 115, p. 489 Εἰς τὸ πᾶσχα ἕως τῆς πεντηκοστῆς γόνυ οὐ κλίνουσιν οἱ εὐχόμενοι. PETR. ALEX. Can. 15 Κυριακὴν δὲ χαρμοσύνης ἡμέραν ἄγομεν διὰ τὸν ἀναστάντα ἐν αὐτῇ, ἐν ᾗ οὐδὲ γόνατα κλίνειν παρειλήφαμεν.

Κλίσις γονάτων, *kneeling*, as at prayers. APOCR. Act. Paul. et Thecl. 5. Act. Barn. 9. EUAGR. 1, 21, p. 278, 36 Εἰς δὲ γονάτων αὐτοῖς συχνὰ καὶ ἀδιάκοποι κλίσεις.

γονυκλάριον, ου, τὸ, (genicularis) *armor for the knee, γονατόδεσμος.* MAURIC. 12, 16.

γονυκλινής, ἐς, (γόνυ, κλίνω) *with bent knees.* CLEM. ROM. Homil. 3, 1 Εὖρομεν . . . τὸν δὲ Πέτρον γονυκλινῇ προσευχόμενον.

γονυκλισία, as, ἡ, (γόνυ, κλίσις) *kneeling, genuflexion.*

MARTYR. IGNAT. 6. JUST. 490 A. BASIL. III, 56 D. EPIPH. I, 1105 A. [Kneeling at prayers now takes place only on the day of Pentecost. EUKHOL. p. 367 Ἀκολουθία τῆς γονυκλισίας εἰς τὴν κυριακὴν τῆς ἁγίας πεντηκοστῆς.]

γονυπετέω, ἴσω, (γονυπετής) *to fall on the knee, kneel down.*

POLYB. 15, 29, 9. 32, 25, 7. NT. Matt. 17, 14 Γονυπετῶν αὐτόν, *Kneeling down to him.* 27, 29 Γονυπετήσαντες ἔμπροσθεν αὐτοῦ, *Kneeling before him.* Marc. 1, 40. 10, 17 Γονυπετήσας αὐτόν.

Γότθος, ου, ὁ, *Goth.* CYRILL. HIER. Catech. 10, 19. PHILOSTORG. 2, 5 Σκυθῶν, οὓς οἱ μὲν πάλαι Γέτας, οἱ δὲ νῦν Γότθους καλοῦσιν.

γούβας, ἡ, ὁ, Chaldee **בֵּית**, or **בְּרֵית**, *pit, cavern, den, λάκκος.* THEOD. III. 834 D Ἐν ὀρύγματι βαθεῖ τὴν στάσιν ποιούμενος, ὅθεν καὶ Γουβᾶν αὐτόν τινες ἐπωνόμαζον. Ἀπὸ δὲ τῆς Σύρας γλώττης εἰς τὴν Ἑλλάδα τοῦτο μεταφερόμενον λάκκον σημαίνει τὸ ὄνομα. (See also γύπη.)

γούλα, ἡ, *gula, gullet.* EROTIAN. p. 274 Ὅϊος στόμα, γούλαν προβάτου.

γουλάρης, ὁ, (γούλα) *gulosus, glutton.* BASILIC. 19, 10, 4.

γούνα, as, ἡ, *fur.* PORPH. Adm. 155.

2. Gunna, gonna, *a fur-lined garment.* PORPH.

Cer. 381, 11 Οἱ δύο Γότθοι φοροῦντες τὰς γούνας ἐξ ἀντιστροφῆς. TZETZ. ad LYCOPHR. 634 Σισύρα δὲ τὸ ἐκ δέρματος ἐντρίχον, ὅπερ καὶ γούναν καλοῦσιν. LEX. SCHED. 130. (Compare HES. Καννάκαι, στρώματα ἢ ἐπιβόλαια ἑτερομαλλῆ. Also, the English gown.)

γουνάρια, ων, τὰ, (γούνα) *fur-sellers' shops.* CHRON. 623. THEOPH. CONT. 420, 16. 744, 20.

γούνδας, τὸ παρ' ἡμῖν λεγόμενον γουνδίων. SUID. (meaning uncertain).

γουνίον, ου, τὸ, = γούνα. MAURIC. 1, 2.

γράα, as, ἡ, (Sanscrit?) *a kind of sea-serpent.* ARRIAN. Peripl. Mar. Erythr. 38 Οἱ προαπαντῶντες ὄφεις ἐκ τοῦ βάθους· τῶν γὰρ ἐπάνω καὶ περὶ τὴν Περσίδα τόπον σημείον ἐστὶν αἱ λεγόμεναι γράαι.

γραδήλιν for γραδήλιον. PORPH. Cer. 232, 21.

γραδήλιον, ου, τὸ, (gradilis) *step, stair, βαθμῖς.* PORPH. Cer. 63, 9.

γράφος, ου, ὁ, gradus. INSCR. 3902. 3902, i.  
γράφωσις, ὡς, ἡ, (γράφος) *steps, stairs*, collectively considered. THEOPH. CONT. 139, 21.

Γραικία, ας, ἡ, Graecia, Ἑλλάς. NIC. II, 752 A.  
γραικιστί, adv. graece, in Greek, ἑλληνιστί. CONST. III, 1041 A. HES.

\*Γραικός, οὔ, ὁ, Graecus, Greek. The Ἕλληνες of history were originally called Γραικοί. ARISTOTEL. Meteor. 1, 14, 15. INSCR. 2374, 10. 11 (Parian). EUS. Chron. 1, p. 25. STEPH. BYZANT. Γραικός, ὁ Ἕλλην. HES. Γραικός, Ἕλλην. EUST. 890, 14. (See also Παικός.)

In later writers, from Polybius downward, it is the representative of the Latin Graecus, as applied to the historical Greeks. POLYB. 35, 6, 2 (in Cato's mouth). PLUT. I, 863 B Καὶ τὸν τε πρῶτον ἐν Ρώμῃ χρόνον εὐλαβῶς διῆγε [ὁ Κικέρων], καὶ ταῖς ἀρχαῖς ὀκνηρῶς προσήει καὶ παρημελείτο, ταῦτα δὲ τὰ Ρωμαίων τοῖς βανασοτάτοις πρόχειρα καὶ συνήθη ὀνόματα Γραικός καὶ σχολαστικός ἀκούων. ATHEN. 2, 35 Ὑμεῖς οἱ Γραικοί, says Larensius. CYRILL. ALEX. Epist. 64 C Ἦκολούθησε δὲ τοῖς δυτικοῖς θεοφιλέσιν ἐπισκόποις τῷ ἔστανῶσθαι τὴν Ρωμαϊκὴν φωνὴν καὶ μὴ δύνασθαι πρὸς τὴν ἡμετέραν τῶν Γραικῶν φράσιν τρεῖς ὑποστάσεις λέγειν. PRISC. 190, 20. PROC. II, 93, applied to the Eastern Romans. Ibid. 136, as a term of contempt. Ibid. 313. CONST. III, 677 A, in Agathon's letter. THEOPH. 705. PORPH. Adm. 217.

γράμμα, ατος, τὸ, letter, epistle. INSCR. 3833. DID. ALEX. 924 A Τῶν Παύλου γραμμάτων.

γραμματεὺς, ὡς, ὁ, scholar, learned man, one learned in the law. SEPT. 2 Esdr. 7, 6 Ἐσδρας . . . γραμματεὺς ταχὺς ἐν νόμῳ Μωϋσῆ. PS. 44, 2 Ἡ γλῶσσά μου κάλαμος γραμματεὺς ὀξυγράφου.

\*γραμματίζω (γράμμα), perf. part. pass. γεγραμμισμένος, lettered, learned. HIPPOL. 57.

2. To be a γραμματεὺς. INSCR. 1573 γραμματῖδδω, Boeotic.

γραμματική, ἥς, ἡ, (γραμματικός) the letters of the alphabet, simply the alphabet. POLYB. 10, 47, 7 Ἀπειρον μὲν καὶ ἀσυνήθη γραμματικῆς, τὰλλα δ' ἀγχνίουν, illiterate. PLUT. I, 319 A Ὡς ἐλέγχει τὰ γράμματα τῆς μετ' Εὐκλεί-

δην ὄντα γραμματικῆς. SCHOL. VENET. ad IL. 7, 185, p. 182. BEKKER. 783. CRAMER. Vol. 4, p. 318, 25.

2. The art of writing. DIOD. 3, 4 Οὐ γὰρ ἐκ τῆς τῶν συλλαβῶν συνθέσεως ἡ γραμματικὴ παρ' αὐτοῖς τὸν ὑποκείμενον λόγον ἀποδίδωσι.

γραμματικός, οὔ, ὁ, *literator, scholar, learned man; teacher of languages*. SEPT. Esai. 33, 18. POLYB. 32, 6, 5. SOCR. 5, 25 Γραμματικός τις ὀνόματι Εὐγένιος Ρωμαϊκούς παιδεύων λόγους, a teacher of Latin. CONST. III, 1017 A Γραμματικὸς Ρωμαϊκός, A Latin teacher.

γραμματοεισαγωγεύς, ὡς, ὁ, = εἰσαγωγεύς? SEPT. Deut. 1, 15.

γραμματοκομιστής, οὔ, ὁ, (γράμμα, κομίζω) letter-carrier, courier. EUS. 1, 13, p. 38, 18.

γραμματόκνυφος, ὁ, = γραμματοκύφων. METHOD. 368 C. γραματοφόρος, ου, ὁ, (γράμμα, φέρω) letter-carrier, βιβλιαφόρος. POLYB. 1, 79, 9, et alibi.

γραμματοφυλακεῖον, ου, τὸ, (γραμματοφύλαξ) archives, where records are kept, γραματοφυλάκιον, χαρτοφυλάκιον. EUS. 1, 13, p. 37, 19.

γραμματοφυλάκιον = γραματοφυλακεῖον. INSCR. 4247. 4957, 23. JOSEPH. Bell. Jud. 7, 3, 4. PLUT. I, 332 B.

γραμματοφύλαξ, ακος, ὁ, (γράμμα, φύλαξ) keeper of public documents, archivist, χαρτοφύλαξ 2. INSCR. 1239. 1240. GLOSS. Γραμματοφύλαξ, tabularius.

γραμμιστής, οὔ, ὁ, meaning uncertain. THEOPH. 454, 15.

γραπτός, ἡ, ὄν, painted. Γραπτή εἰκὼν, picture. INSCR. 124. JUST. Apol. 1, 19.

οἱ γραπτοί, The branded ones, an epithet given to the brothers Theodorus and Theophanes, because the emperor Theophilus, the last of the iconoclasts, caused twelve iambic trimeters to be branded on their foreheads. HOROL. Oct. 11. Dec. 27. (See also THEOPH. CONT. 105 seq.)

γραφεῖον, ου, τὸ, scripture, γραφή. CLEM. ROM. Epist. 1, 28.

γραφή, ἥς, ἡ, commonly αἱ γραφαί, the Scriptures, that is, the Old Testament. NT. Matt. 21, 42, et alibi.

2. Text, a verse or passage of Scripture. NT. Act. 1, 16 Τὴν γραφὴν ταύτην. JUST. Tryph. 71 Πολὺς γράφας τέλεον περιείλον ἀπὸ τῶν ἐξηγήσεων.



γραφικός, ἡ, ὄν, (γραφή) *relating to writing*. POLYB. 34, 3, 11 Τὸ δὲ Τρις μὲν γάρ τ' ἀνίσω, ἀπὸ τοῦ δις, γραφικὸν εἶναι ἀμάρτημα, *a mistake in copying*.

2. *Of scripture, scriptural*. IGNAT. Epist. ad Mari. Cassobol. 3 Τῶν γραφικῶν χωρίων. JUST. Quaest. et Respons. ad Orthod. 33, p. 454 A.

γραφίς, ἰδος, ἡ, *graving-tool*. SEPT. EX. 32, 5 Ἐπλασεν αὐτὰ ἐν τῇ γραφίδι.

γρηγορέω, ἦσα, (ἐγρήγορα) *to be awake, to watch*. SEPT. Nehem. 7, 3. NT. Marc. 13, 34.

γροβίζω, ἴσω, (γρόνθος) *to strike with the fist, to cuff*. THEOPH. 379, 16.

γρόνθος, ου, ὅ, *a blow with the fist, κόνδυλος*. POLYC. 2. MOER. PORPH. Cer. 428, 14 Δοῦναι αὐτῷ γρόνθον καὶ σχίσαι τὸ χεῖλος αὐτοῦ. TZETZ. ad LYCOPHR. 981. 999.

γροσφομάχος, ου, ὅ, (γρόσφος, μάχομαι) *one who fights with the γρόσφος*. Plural οἱ γροσφομάχοι, *the Roman velites, skirmishers*. POLYB. 1, 33, 9, et alibi.

γρόσφος, ου, ὅ, *a kind of javelin*. POLYB. 1, 40, 12, et alibi.

γροσφοφόρος, ου, ὅ, (γρόσφος, φέρω) *one who bears the γρόσφος*, the same as γροσφομάφος. POLYB. 6, 21, 9.

γυλᾶς, ὅ, *a title of nobility among the Turks*. PORPH. Adm. 174, 20.

γυμνασιάρχῳ, ἦσα, *to be γυμνασιάρχης*. INSCR. 274 Ἐγυμνασιάρχῃσε τὸν ἐνιαυτὸν τοὺς ἐφήβους.

γυμνάσιον, ου, τὸ, *bath, βαλανεῖον*. CHRON. 497. 560.

γύμνωσις, εως, ἡ, (γυμνώω) *the being naked, nakedness*. SEPT. Gen. 9, 22 Τὴν γύμνωσιν τοῦ πατρὸς αὐτῶν. PLUT. I, 48 B Ἡ δὲ γύμνωσις τῶν παρθένων οὐδὲν αἰσχρὸν εἶχεν.

γυναικάδελφος, ου, οἱ γυναικαδελφός, οὗ, ὅ, *a wife's brother, γυναικὸς ἀδελφός*, considered with reference to the husband. VIT. EUTHYM. 23. CHRON. 561 -δελφός. PORPH. Cer. 665, 12 -δελφός. CUROP. 15, 7.

γυναικισμός, οὗ, ὅ, *female weakness*. POLYB. 30, 16, 5.

γυναικίτης, ου, ὅ, *the woman's apartment in a church*. PORPH. Cer. 31. CODIN. 134. (Compare PHILON. II, 476, 25 seq. CONST. APOST. 2, 57, 4 Αἱ γυναῖκες κεχωρισμένως καὶ αὐταὶ καθεξέσθωσαν σιωπὴν ἄγουσαι. See also γυναικωνίτις.)

γυναικοθύμως, adv. of γυναικόθυμος, *with a woman's mind*, essentially the same as ἀλογίστως. POLYB. 2, 8, 12 Γυναικοθύμως καὶ ἀλογίστως δεξαμένη τὴν παρρησίαν.

γυναικόπαιδα, ων, τὰ, *women and children, γυναῖκες καὶ παῖδια*. THEOPH. 596, 12. THEOPH. CONT. 615, 11.

γυναικώδης, ες, (γυνή, ΕΙΔΩ) *woman-like, womanish*. POLYB. 12, 24, 5. 37, 2, 1.

γυναικωνίτις, ἰδος, ἡ, *the woman's apartment in the Jewish temple*. JOSEPH. Bell. Jud. 5, 5, 2. (Compare γυναικίτης.)

γυνή, γυναικός, ἡ, *woman*. Ἱεραὶ γυναῖκες, *Sacred women*, that is, *nuns*. PROC. III, 114. (See also παρθένος.)

γυπάριον, ου, τὸ, see γύπη.

γύπη, ης, ἡ, *hole, hollow place, cranny, κύπη*. HES. Γύπη, κοίλωμα γῆς, θαλάμη, γωνία. Id. Γύπας . . . οἱ δὲ σπήλαια καὶ γυπάρια τὰ αὐτά. (Compare γουβάς.)

γυρεύω, εуса, (γύρος) *to turn around, to go about, wander about, ρεμβεύω, ρέμβομαι*. BABR. 29 Ἐκ δρόμων οἶων καμπτήρας οἶους ἀλφιτεῦσι γυρεύω. LEIMON. 79. THEOPH. 264, 13 Γυρεύουσα δὲ τὰς πόλεις.

2. *To seek, wish*. APOCR. Nicod. Euangel. II, 7 (23) Τὶ κακὸν εὐρὼν εἰς τὸν Ἰησοῦν καὶ ἐγύρευας τὴν ἀπόλειαν αὐτοῦ. PTOCH. 1, 101. 103, et alibi.

γυρίζω, ἴσα, ἴσθην, (γύρος) *to surround, encircle*. CEDR. II, 164, 9 γυρισθῆναι.

γυροειδῶς, adv. of γυροειδής, *circularly, round*. DIOSC. 2, 204.

γύροθεν οἱ γυρόθεν (γύρος), adv. *round, around, γύρωθεν*. PORPH. Adm. 78 Πηγνύουσι δὲ καὶ σαγίττας γυρόθεν. Cer. 208, 22 Ἀπλύντες αὐτὸ γύροθεν αὐτῆς. PHOC. 211, 10 Πυρὰ πλείστα ἀνάπτειν γύροθεν αὐτῶν. 254, 15 Χρή σε τὰς περικλᾶς ἰσάκτα παρατάξεις γυρόθεν.

\*γύρος, ου, ὅ, *circle, ring, rim, κύκλος*. SEPT. Job. 22, 14 Γύρον οὐρανοῦ, *The circuit of heaven*. POLYB. 29, 11, 5. PHRYN.

2. *Hole, to plant a tree in*. THEOPHRAST. C. P. 3, 4, 1 and 2. 3, 6, 2.

γυρώω, ὡσα, (γύρος) *to encircle, surround*. SEPT. Job. 26, 10 Πρόσταγμα ἐγύρωσεν ἐπὶ πρόσωπον ὕδατος.

2. *To dig a hole round a tree*. GEOPON. 3, 13, 3 Γυροῦν τὰς ἀμπέλους. 4, 3, 1 Τὰς μεγάλας ἀμπέλους ἀπαξ καὶ δεύτερον γυροῦν, τουτέστι περισκάπτειν. 5, 20, 1

Γυρώσομεν δέ, τουτέστι περισκάφομεν διετεῖς ἤδη γενομέ-  
νας, εἰς βάθος δύο ποδῶν, πλάτος δὲ τριῶν. (Compare  
γῦρος 2.)

3. *To go around or about.* NIC. II, 657 D Γύρω-  
σον εἰς τὰς διατριβάς τῶν στοιχείων, *Visit the primary*  
*schools.*

γυρτός, ἡ, ὄν, (γῦρος) *leaning on one side; stooping.*  
HES. Γυρτόν, σκυφόν.

γύρωθεν = γύροθεν. APOCR. Nicod. Euangel. I, B, 10,  
2. COMN. 480 C (Paris). CODIN. 41, 9, et  
alibi.

γωνιαίος, α, ὄν, (γωνία) *angular.* SEPT. Job. 38, 6 λίθον  
γωνιαῖον, *Corner-stone.*

γώπας, τοὺς, *jackdaws.* A Macedonian word. HES.  
Γώπας, κολοιούς. Μακεδόνας.

#### 4.

δάβελος, ὁ, *firebrand*, δαλός. A Laconian word. HES.  
δαβίρ, τὸ, Hebrew דָּבִיר, *the holy of holies* of the Jew-  
ish temple, δανίρ. SEPT. 3 Reg. 6, 5.

δαιμονάριος, ὄν, ὁ, (δαίμων) *demoniac, maniac.* CHRON.  
701, 9 Ὁ ἐπιλεγόμενος ἀπὸ δαιμοναρίων, *ex-maniac, one*  
*who has been a maniac.* (See also ἀπό 7.)

δαιμονίζομαι, *to be possessed with an evil spirit, to be a*  
*demoniac.* NT. Matt. 4, 24. 8, 28, et alibi.

δαιμονιόληπτος, ὄν, (δαίμονιον, λαμβάνω), *possessed by a*  
*demon.* JUST. Apol. 1, 18.

δαιμόνιον, ὄν, τὸ, (δαίμονιος) *an evil spirit, demon, δαίμων.*  
SEPT. Tobit. 6, 8. 15. Ps. 90, 6 Ἀπὸ συμπτώματος  
καὶ δαιμονίου μεσημβρινοῦ. 95, 5 Πάντες οἱ θεοὶ τῶν  
ἐθνῶν δαιμόνια.

δαιμονοβλάβεια, ας, ἡ, (δαίμων, βλάπτω) *insanity, θεοβλά-*  
*βεια.* POLYB. 28, 9, 4.

δαίμων, ὄν, *evil spirit, demon.* NT. Matt. 8, 31, et alibi.

δάκαρ, a species of *cassia.* DIOSC. 1, 12.

δακτυλῖος, α, ὄν, (δάκτυλος) *of the fingers or toes.* DIOD.  
1, 77, p. 88, 61 Δακτυλιαῖα μέρη τοῦ σώματος, *Fingers*  
*and toes.*

δακτύλιος, ὄν, ὁ, *seal-ring.* SEPT. Tobit. 1, 22 Ἀχιάχαρος  
δὲ ἦν ὁ οἰνοχόος καὶ ἐπὶ τοῦ δακτυλίου, *Keeper of the*  
*royal seal.*

δακτυλοδεικνέω (δάκτυλος, δεικνύω), = δακτυλοδεικτέω. AS-  
TER. 165 D Δακτυλοδεικνύοντα, τὴν ἐν τοῖς ἱματίοις  
γραφὴν.

δακτυλοφορέω (δακτύλιος, φορέω), *to wear a ring or rings.*  
PETR. ANT. 149 A. (Compare CERUL. 143 B Δα-  
κτυλίου φοροῦντες ἐν ταῖς χερσίν.)

δαλματική, ἡς, ἡ, *dalmatica*, a kind of *robe*, δελματική.  
EPIPH. I, 32 D. (See also κολοβίων.)

Δαμασκηός, ἡ, ὄν, (Δαμασκός) *of Damascus; as Ἰωάννης*  
*ὁ Δαμασκηός, John of Damascus.*

Substantively. (a) Ἡ Δαμασκή, *the territory of*  
*Damascus.* SEPT. Judith. 1, 12.

(b) Ἡ δαμασκή, ἡς, ἡ, *plum-tree, Prunus Domes-*  
*tica, κοκκυμηλέα.* GEOPON. 10, 39.

(c) Τὸ δαμασκηόν, sc. κοκκύμηλον, *the plum* in gen-  
eral, and *the plum of Damascus* in particular. GA-  
LEN. VI, 354 E. ATHEN. 2, 33. [Compare the  
French *damas*, and the English *damson*.]

δαμασώνιον, ὄν, τὸ, *alisma*, a plant. DIOSC. 3, 169. HES.  
Δαμοσσόνιος (sic), εἶδος βοτάνης. LEX. BOTAN. Ἄλιμα  
καὶ Ἄλιμος, τὸ δαμασώνιον.

Δαμιανός, οὗ, ὁ, *Damianus*, one of the Ἀνάργυροι (see  
ἀνάργυρος 2). LEIMON 97.

Δάναπρις, ι, ὁ, *Danapris*, a river. THEOPH. 572.

Δάναστρις, ι, ὁ, *Danastris*, a river. THEOPH. 572.

Δανούβις for Δανούβιος, ὄν, ὁ, *Danubius*, a river. THE-  
OPH. 41.

δαρμός, οὗ, ὁ, (δέρω) *a beating.* CONST. APOST. 4, 11, 3.  
THEOPH. 754, 16.

δασυκέφαλος, ὄν, (δασύς, κεφαλή) *thick-haired*, δασύθριξ.  
APOCR. Martyr. Barthol. 2.

δασύς, εἶα, ὅ, *rough, aspirate*, in grammar. DION.  
THRAX in BEKKER. 631, 22.

δατόν, τὸ, *datum, date.* SUID. Δατόν, παρὰ Ῥωμαίους  
σημασία τῆς ἡμέρας καὶ τοῦ καιροῦ, ὅτε τις ἢ ἐκ πόλεως ἢ  
ἐκ τινοῦ τόπου ἀποσταλῇ.

δανῖρ = δαβίρ. SEPT. 2 Par. 3, 16, as a various reading.

Δαυϊτικός, ἡ, ὄν, (Δαυίδ) of David, the celebrated king of the Hebrews. JUST. Expos. Rect. Confess. 10, p. 427 C. VIT. SAB. 299 B.

δανκίν for δανκίον, ου, τὸ, carrot, *Daucus Carota*, δαῦκον. GEOPON. 12, 1, 2.

δαφνηδαία or δαφνιδέα, as, ἡ, = δάφνη. APOCR. Proteuangel, 2, 4. 3, 1.

δαφνών, ὦνος, ὁ, (δάφνη) laurel-grove. ARRIAN. Peripl. Mar. Erythr. 11.

δάχανος, ὁ, (Sanskrit?) the South, νότος. ARRIAN. Peripl. Mar. Erythr. 50.

δέ, a strengthening particle. To the examples given in INTRODUCTION, § 107, 1, add the following: ΑΡΟΡΗΤΗ. Poemen. 59 Καὶ οἶαν δ' ἂν ὦραν δόξῃ τῷ ἐχθρῷ αὐτοῦ, εὐκόλως αὐτὸν ρίπτει κάτω.

δεβίτωρ, ορος, ὁ, debtor, *debtor*, ὀφειλέτης, *χρεωφειλέτης*; opposed to κρεδίτωρ. ANTEC. 2, 20, 14.

δεδίτιος, ὁ, deditius. ANTEC. 1, 5, 3.

δέσεις, εως, ἡ, *petition*, a written supplication. EPHES. 973 A. CHAL. 1641 B. VIT. SAB. 313 C Δέσεις καὶ ἱκετηρία παρὰ Θεοδοσίου καὶ Σάβα τῶν ἀρχιμανδριτῶν.

Ὁ τῶν δέσεων, the officer to whom petitions are referred. PORPH. Adm. 234, 22.

Ὁ ἐπὶ τῶν δέσεων, the same as Ὁ τῶν δέσεων. ATTAL. 167, 12 Λέων ἐκεῖνος ὁ ἐπὶ τῶν δέσεων. CYPROP. 5, 4. 24, 12. 39, 22 Ὁ ἐπὶ τῶν δέσεων δέχεται τὰς τῶν αἰτούντων καὶ τῶν ἀδικουμένων ἀναφοράς.

δείγμα, ατος, τὸ, *example*, in the parenthetical phrase Δείγματος ἕνεκα, *For example*. CLEM. ROM. Homil. 6, 5 Ὅτι καὶ ἐπὶ λαμπυρίδων, δείγματος εἵνεκα (v. l. ἕνεκα), ἡ φύσις ἡμῖν ὁρᾶν ὑγρὸν φῶς ἐδωρήσατο.

δειγματίζω, ἰσω, (δείγμα) to make a show of, to expose. NT. Col. 2, 15. APOCR. Act. Pet. et Paul. 33.

δεικτήριον, ου, τὸ, (δεικτήριος) = ἄμβων, ἀκροατήριον. BASIL. SELEUC. 310 D Τοῦ δεικτηρίου · λέγεται δὲ οὕτως ὁ τόπος ἐν ᾧ ἐπιδείκνυνται οἱ λέγοντες.

δεικτηριάς, ἄδος, ἡ, (δεικτήριος) female mimic. POLYB. 14, 11, 4.

δεικτικός, ἡ, ὄν, (δείκνυμι) demonstrativus, demonstrative, in grammar. DION. THRAX in BEKKER. 636, 12.

δελιαίνω, ανα, (δειλός) to make afraid. SEPT. Deut. 20, 8 Ἵνα μὴ δελιανῇ τὴν καρδίαν τοῦ ἀδελφοῦ αὐτοῦ.

δελιναῖος, ου, pertaining to δελινόν. SIMOC. 329, 17 · Δελιναῖος καιρός, *The afternoon time*.

δελινός, ἡ, ὄν, (δειλη) in the afternoon, at even. SEPT. 2 Par. 31, 3 Τὰς ὀλοκαυτώσεις τὴν πρωῒνην καὶ τὴν δελινῇν.

Substantively. (a) Τὸ δελινόν, the afternoon. SEPT. Gen. 3, 8. Ex. 29, 39. 3 Reg. 18, 29. METHOD. 241 C Χθές τὸ δελινόν περιπατῶν, ὃ φίλε, παρὰ τὸν τῆς θαλάσσης αἰγιαλόν.

(b) Τὸ δελινόν, *The afternoon meal*. ATHEN. 1, 19.

(c) Ἡ δελινή, sc. ὥρα, = δελινόν. THEOPH. 352. δειμάω, ασα, to fear, δειμαίνω. ΑΡΟΡΗΤΗ. Theod. Pharm. 29 Μηδὲν δειμάσητε.

δεινολογία, as, ἡ, (δεινολογέομαι) complaint. POLYB. 33, 5, 3.

δειπνητής, ου, ὁ, (δειπνέω) diner, guest. POLYB. 3, 57, 7.

δεῖπνον, ου, τὸ, supper. In ecclesiastical Greek, Τὸ μυστικὸν δεῖπνον, *The mystical supper*, that is, *The Lord's supper*. CYRILL. ALEX. V (2), 370. NIC. II, 660 C, *The Last Supper*.

δεῖπνος, ου, ὁ, = δεῖπνον. HOROL. (Τῇ ἀγίᾳ καὶ μεγάλῃ πέμπτῃ) Ὁ δεῖπνος ὁ μυστικός, the title of a picture representing the Last Supper.

δειριβιτώριον, ου, τὸ, diribitorium. DION CASS. 778, 73. 909, 74. 1096, 60.

δεισιδαιμονέω, ἡσω, (δεισιδαίμων) to have religious (or superstitious) fears, to be under the influence of religion. POLYB. 9, 19, 1. 10, 2, 9.

\*δεισιδαιμονία, as, ἡ, (δεισιδαίμων) religion in general, and superstition in particular. THEOPHRAST. Char. 18. POLYB. 6, 56, 7. 12, 24, 5.

δεκαδρχία, as, ἡ, *decemviratus*. DION. HAL. IV, 2155, et alibi.

δεκαδρχος, ου, ὁ, *decemvir*. DION. HAL. IV, 2152, 10, et alibi.

δεκαδύο = δώδεκα. SEPT. Ex. 28, 21. POLYB. 1, 42, 5 as a various reading. JUST. Apol. 1, 39.

δεκάλογος, ου, ἡ, rarely ὁ, (δέκα, λόγος) the decalogue.

- CONST. APOST. 1, 1, 2 Ἡ δεκάλογος τοῦ νόμου. 2, 25, 11 τὴν δεκάλογον. 6, 20, 1 Νόμος δέ ἐστιν ἡ δεκάλογος. PTOLEM. GHOST. p. 929 Αὐτὴ ἡ δεκάλογος. HIPPOL. 271, 94. (Compare SEPT. EX. 34, 28 τοὺς δέκα λόγους. CONST. APOST. 2, 36, 1 τῶν δέκα τοῦ θεοῦ λογίων.)
- δεκαμναίος, α, ον, *worth ten minæ*, δεκάμνους. POLYB. 13, 2, 3.
- δεκαναῖα, ας, ἡ, (δέκα, ναῦς) *squadron of ten ships*. POLYB. 23, 7, 4 Δεκαναῖαν μικρῶν πλοίων. 25, 7, 1 Δεκαναῖαν . . . πεντηκοντηρικῶν πλοίων.
- δεκανικόν, οὔ, τὸ, (δεκανός) *ecclesiastical prison*, a prison attached to a prelate's establishment. EPHES. 976 E. 977 A. NOVELL. 79, 3.
- δεκανός, οὔ, ὁ, decanus, *constable*, *beadle*, δικανός, ραβδοῦχος. NIL. Epist. 2, 277. LYD. 11. CEDR. I, 299.
- δεκαπλασιάζω, άσω, (δεκαπλάσιος) *to multiply by ten*. IREN. 1, 15, 2. HIPPOL. 77.
- δεκάπληγος, ου, ἡ, or ὁ, equivalent to αἱ δέκα πληγαί, *the ten plagues* of Egypt collectively considered. CONST. APOST. 2, 25, 11. 6, 3, 1 τὸν δεκάπληγον. HIPPOL. 271. [It is formed after the analogy of δεκάλογος.]
- δεκαπρωτεύω, *to be a decaprotos*. INSCR. 4415.
- δεκάπρωτος, ὁ, = δεκέμπριμος. INSCR. 4413. LYD. 157, 23. GLOSS.
- δεκαρχία, ας, ἡ, = κοντουβέρνιον. LEO. 6, 27.
- δέκαρχος, ου, ὁ, *decurio*, ὁ τῶν δέκα πρώτος. DION. HAL. I, 266. LEO. 4, 12.
- δεκάτευσις, εως, ἡ, *decimatio*. DION. HAL. I, 63, 13. 104, 6.
- δεκαχόρδος, ον, (δέκα, χορδή) *ten-stringed*. SEPT. Ps. 32, 2 Ἐν ψαλτηρίῳ δεκαχόρδῳ.
- δεκέμβριος, ου, ὁ, *december*. PLUT. II, 272 D.
- δεκέμπριμος, ὁ, *decemprimus*, δεκάπρωτος. NIL. Epist. 1, 265, et alibi. LYD. 157, 23.
- δεκήρης, ες, (δέκα) *with ten banks of oars*, as a ship. POLYB. 16, 3, 3. 16, 7, 1.
- δεκουρίων, ωνος, ὁ, *decurio*, δεκάδαρχος, δέκαρχος. POLYB. 6, 25, 2. DION. HAL. I, 251.
- δεκρέτον or δέκρετον, ου, τὸ, *decrētum*, ἀπόφασις βασιλέως μεταξὺ δύο μερῶν παρ' αὐτῷ δικαζομένων ἐκφερομένη.
- COD. AFR. Can. 56. NOVELL. 38, Prooem. § α'. ANTEC. 1, 2, 6 δέκρετον.
- δεκτός, ἡ, ὄν, (δέχομαι) *acceptable*. SEPT. Job. 33, 26 Δεκτὰ αὐτῷ ἔσται. PRON. 15, 8 Εὐχαὶ δὲ κατενθυνόντων δεκταὶ παρ' αὐτῷ.
- δελματική = δαλματική. GLOSS. Δελματική, *delmatica*.
- δελτάριον, ου, τὸ, *dimin. of δέλτος*. POLYB. 29, 11, 2.
- δελτογράφημα, ατος, τὸ, (δέλτος, γράφω) *libellus*. INSCR. 3902, b, τὸ δελτογράφημα τοῦ ἀνθυπάτου.
- δέλφιξ, ικος, ὁ, = τρίπους. PROC. I, 395, 14 Δέλφικα δὲ τὸν τρίποδα καλοῦσι Ρωμαῖοι.
- δέμα, ατος, τὸ, (δέω, *to bind*) *that with which anything is tied*, as a rope, tether. POLYB. 6, 33, 11. CEDR. II, 458. 459. 533, 12 Δέμα ξύλινον, meaning?
- δεμινουτίων, ὄνος, or δεμινουτίων, ωνος, ἡ, *deminutio*. ANTEC. 1, 15, 3. 2, 4, 3. (See also κάπιτις.)
- δενδροκοπία, ας, ἡ, (as if from *δενδροκόπος*, δένδρον, κόπτω) *the cutting down of trees wantonly*. CHAL. 1270 D.
- δενδρολίβανον, ου, τὸ, (δένδρον, λίβανος) *rosmarinus*, *rosemary*, λιβανωτίς. GEOPON. 11, 15. 16. PORPH. Cer. 23.
- δενδρομαλάχη, ης, ἡ, (δένδρον, μαλάχη) *hollyhock*, *Althaea Rosea*. GEOPON. 15, 5, 5. [MODERN GREEK, *δενδρομολόχα*, in the same sense.]
- δένω, *to tie, bind*, δέω. VIT. STEPH. 422. (See also ἐπιδένω.)
- δέξιμον, ου or ατος, τὸ, (δέχομαι) *reception*, *δοχή*. PORPH. Cer. 278, et alibi. THEOPH. CONT. 142.
- δεξιολάβος, ου, ὁ, (δεξιός, λαμβάνω) *spearman*, *guardsman*. NT. Act. 23, 23. (Precise meaning uncertain.)
- δεξιός, ἁ, ὄν, *right*, not *left*. Δεξιὰ τε καὶ εὐώνυμα, *Right and left*; that is, In all directions. EPIPH. 1, 7 A Ἐμερίσθησαν γούν ἐπὶ πᾶσαν τὴν γῆν δεξιὰ τε καὶ εὐώνυμα. Δεξιὰ καὶ ἀριστερὰ, *On the right hand and on the left*. PORPH. Cer. 13.
- Δεξιὸς ἵππος, perhaps the same as Ἀδίστρατος ἵππος. LEO GRAM. 252, 18 Ἐν τῷ σαγίσματι τοῦ δεξιοῦ ἵππου οὐ ἤλαυνεν.
- δέομαι, *to beseech, beg*; followed by ἵνα or ὅπως. SEPT. 1 Esdr. 4, 46 Δέομαι οὖν ἵνα ποιήσης εὐχὴν. THEOPH. 326 Ἐδέοντο τῷ βασιλεῖ ὅπως στράτευμα . . . ἀποστείλῃ. (See INTRODUCTION, § 88, 1.)

In passages like the following, it may be rendered,

*May it please your Majesty, Holiness, etc.* APOCR. Act. Pet. et Paul. 43 Ἀναγνωσθεὶς δὲ τῆς ἐπιστολῆς ὁ Νέρων εἶπεν, Εἰπέ μοι, Πέτρε, οὕτως δι' αὐτοῦ ἐπράχθη πάντα; Πέτρος ἔφη, Οὕτως, δέομαι, ἀγαθὲ βασιλεῦ. Act. et Martyr. Matt. 13 Καὶ ἐλθόντες εἶπον τῷ βασιλεῖ, Δεόμεθά σου, βασιλεῦ, πορευθέντες οὐδένα εὗρομεν. CHAL. 1652 D Ναὶ, δέομαι τῆς ἀγιοσύνης σου. [Compare the Latin *quaeso* in parenthetical expressions.]

δεπορτατεύω, εὔσα, (δεπορτάτος) deporto, to banish, exile, ἐξορίζω. GLOSS. JUR.

δεπορταῖων, ὠνος, or δεπορταίων, ὠνος, ἡ, deportatio, exile, banishment, ἐξορία, ἀπένεξις. PHOT. Nomocan. 9, 26 δεπορταῖον, incorrectly. GLOSS. JUR.

δεπορτάτος, ου, ὁ, deportatus, transported criminal, δηπορτάτος, ὁ διηνεκῶς ἐξόριστος. ANTEC. 1, 12, 2. 1, 16, 2. GLOSS. JUR.

δεποσιτάριος, ου, ὁ, depositarius, καθαρεύτης, καθαρηγής. GLOSS. JUR.

δεπόσιτον, ου, τὸ, depositum, καταθήκη, παρακαταθήκη. IGNAT. Polyc. 6. ANTEC. 1, 21 init.

δεποντάτος = δηποντάτος. NOVELL. 85, 1. 3.

δερεκτάριος, ου, ὁ, directarius, pickpocket. BASILIC. 60, 28, 1, explained by the Scholiast, οἱ εὐθικτοὶ κλέπτει, οἱ λεγόμενοι περσικάριοι, light-fingered thieves.

δερμοκουκούλλιον, ου, τὸ, (δέρμα, κουκούλλιον) leathern hood? NIL. Epist. 2, 178.

δεσμέω = δεσμεύω. THEOD. III, 672 D Ὅρκους δεσμεῖ τὸν τρισάβλιον ὥστε . . . παραμείναι.

δεσέρτωρ = δησέρτωρ. IGNAT. Polyc. 6.

δέσποινα, ης, ἡ, lady, a title applied to the empress, or to the emperor's mother. PROC. III, 165. CŪROP. 34.

Ἡ δέσποινα, *The Lady*, by way of eminence, applied to the Deipara. CONST. (536), 1033 A Ἡ δέσποινα ἡμῶν ἡ θεοτόκος καὶ ἀγία Μαρία. THEOPH. 382 Τῆς δεσποίνης ἡμῶν τῆς ὑπεραγίας θεοτόκου.

δεσπόσυνος, ου, ὁ, substantively, master, prince, applied to the emperor's son. THEOPH. CONT. 351, 10.

δεσποτάτος = δηποντάτος. LEO. 12, 51. 53.

δεσπότης, ου, ὁ, lord, master. Οἱ τῆς οἰκουμένης δεσπόται, *Terrarum domini*, applied to the Romans. JOSEPH. Bell. Jud. 4, 3, 10, p. 277. (Compare Id. Apion. 2, 4 Οἱ κύριοι νῦν τῆς οἰκουμένης Ρωμαῖοι.)

As a title it was applied to the Roman emperor, to bishops in general, and to those of Rome, Alexandria, and Constantinople, in particular.

To the emperor: DION. CASS. 852, 69. ATHAN. I, 193 B. EPHES. 1120 B. SOCR. 2, 37, p. 136, 22 Τοῦ δεσπότης ἡμῶν Κωνσταντίου. CHAL. 873 D. 1601 D. LYD. 59, 18 Δομετιανὸν δεσπότην ἐκάλουν, ἀλλ' οὐ βασιλέα, διὰ τὸ τυραννικὸν αὐτοῦ. PROC. III, 165.

To bishops: ATHAN. I, 183 B Οὐδ' αὐτὸς ἀγνοεῖς, δέσποτα, addressed to Athanasius. BASIL. III, 463 B Τῷ δεσπότη μου αἰδεσιμωτάτῳ Ἀπολιναρίῳ. CHRYS. III, 515 A. CYRILL. ALEX. Epist. 63 D Τῷ δεσπότη τῷ πάντα ἀγιωτάτῳ καὶ θεοφιλεστάτῳ ἐπισκόπῳ Κυρίλλῳ Ἀκάκιος ἐν κυρίῳ χαίρειν. COD. AFR. Can. 134 Δεσπότη μακαριωτάτῳ καὶ τιμιωτάτῳ ἀδελφῷ ἀδελφῷ Βονηφατίῳ. 138 Δεσπότη ἀγαπητῷ καὶ ἀγιωτάτῳ ἀδελφῷ Κελεστίνῳ. CHAL. 1556 A Ἐπὶ τοῦ εὐλαβεστάτου ἡμῶν δεσπότη ἐπισκόπου.

During the last epoch of the Byzantine period, it was given also to the emperor's sons, brothers, and sons-in-law. FLORENT. 17 A Ὁ δεσπότης ὁ τοῦ βασιλέως ἀδελφός. CŪROP. 6, 17.

In the EUKHOLOGION, the deacon uses the vocative δέσποτα in addressing the priest; as Εὐλόγησον, δέσποτα, τὸ ζέον. Μετάδος μοι, δέσποτα, τὸ τίμιον καὶ ἅγιον σῶμα τοῦ κυρίου καὶ θεοῦ καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ. [In MODERN GREEK δεσπότης, voc. δεσπότη, is another word for ἐπίσκοπος, bishop. But the ancient vocative δέσποτα is given only to married presbyters.]

δεσποτικός, ἡ, ὄν, the Lord's, Dominical. LAOD. 21 Δεσποτικὰ σκεύη, *Church furniture* or utensils. THEOPH. 207, 15 Τὴν δεσποτικὴν εἰκόνα.

Ἡ δεσποτικὴ νηστεία, *The Dominical feast*, that is, ἡ τεσσαρακοστή, Lent. PALLAD. Vit. Chrys. 32 E.

Δεσποτικὴ ἐορτή, *A Dominical feast*, a church feast in commemoration of some leading event in the history of Christ. LEG. HOMER. 93 Ἐν ταῖς δεσποτικαῖς καὶ μεγάλας ἐορταῖς. VIT. SAB. 265 C. PORPH. Adm. 82, 21. The principal Dominical feasts are τὰ Χριστούγεννα, ἡ Περιτομή, τὰ Φῶτα, ἡ Ὑπαπαντή,

τὸ Πάσχα, ἡ Ἀνάληψις, ἡ Πεντηκοστή, ἡ Μεταμόρφωσις.

The expression Δεσποτικὴ ἑορτή is sometimes used with reference to Sunday. LEG. HOMER. 92 Ἑορτῆς δεσποτικῆς, ἥτοι τῆς ἀγίας κυριακῆς.

δευτεράριος, ου, ὁ, the second officer in a monastery, ὁ δεύτερος (α). CONST. (536), 968 E.

δευτερεύω (δεύτερος), to be second in rank. SEPT. 1 Par. 16, 5 Ἀσάφ ὁ ἡγούμενος καὶ δευτερεύων αὐτῷ Ζαχαρίας. POLYB. 18, 38, 5 Οὐδενὸς ἐδόκει τῶν περὶ τὴν αὐλὴν δευτερεύειν, = δεύτερος εἶναι. DIOD. 1, 73, p. 84, 93. PLUT. I, 591 A. DIOSC. 1, 81. EUS. 1, 2, p. 5, 23 Τὸν δὲ τούτῳ δευτερεύοντα θεῖον λόγον.

Ὁ δευτερεύων, sc. τῶν διακόνων, the deacon next in rank to the archdeacon. PETR. ANT. 154 C.

δευτερέω = δευτερεύω. SEPT. Jer. 52, 24 Τὸν ἱερέα τὸν πρῶτον καὶ τὸν ἱερέα τὸν δευτεροῦντα.

δευτέριος, α, ον, (δεύτερος) secondary. SEPT. 1 Esdr. 1, 29 Ἀνέβη ἐπὶ τὸ ἄρμα τὸ δευτέριον αὐτοῦ, the attendant chariot; a supernumerary chariot.

δευτερογαμέω = διγαμέω. NOVELL. 2 titul. Τὰς δευτερογαμούσας γυναῖκας.

δευτερογαμία, ας, ἡ, = διγαμία. CONST. APOST. 3, 2, 1. JUL. AFR. apud EUS. 1, 7, p. 22, 11.

δευτεροελάτης ου, ὁ, (ελαύνω) the second officer of the Byzantine emperor's barge. PORPH. Adm. 238, 15. 239, 11.

δευτερονόμιον, ου, τὸ, (δεύτερος, νόμος) the second law. SEPT. Deut. 17, 18.

2. Deuteronomy, the title of the last book of the Pentateuch. SEPT. Deut. titul.

δεύτερος, α, ον, in the sense of δύο, two. EUS. 1, 2, p. 8, 17 Πλὴν ἐνός που καὶ δευτέρου. 9, 1 Ἐνὶ που καὶ δευτέρῳ. Adverbially, δεύτερον, twice, dis. CAN. APOST. 37 Δεύτερον τοῦ ἔτους, Twice in the year. ANT. 20.

Substantively. (a) Ὁ δεύτερος, the second officer in a monastery, δευτεράριος. NIL. Epist. 3, 241 Ὁ δεύτερος ὁ ἐν τῇ πνευματικῇ σου μάνδρᾳ.

(b) Ἡ δευτέρα, sc. ἡμέρα, the second day of the week, simply Monday. CONST. APOST. 5, 13. 5, 18, 1.

Ἡ δευτέρα σαββάτων, the same as ἡ δευτέρα, Monday. Ibid. 2, 47, 1. 7, 23, 1.

Ἡ ἀγία καὶ μεγάλη δευτέρα, The holy and great Monday; The Monday in Passion Week. TRIOD. HOROL.

δευτερώω, ὥσω, (δεύτερος) to do or say a second time, to repeat. SEPT. 1 Reg. 26, 8 Πατάξω αὐτὸν τῷ δόρατι εἰς τὴν γῆν ἅπαξ καὶ οὐ δευτερώσω αὐτῷ. 3 Reg. 18, 34. Sir. 7, 14 Μὴ δευτερώσης λόγον ἐν προσευχῇ σου.

Intransitive, to be repeated or doubled. SEPT. Gen. 41, 32 Περὶ δὲ τοῦ δευτερώσαι τὸ ἐνύπνιον Φαραώ.

δευτερώσις, εως, ἡ, (δευτερώω) second rank. SEPT. 4 Reg. 23, 4 Τοῖς ἱερέυσιν τῆς δευτερώσεως, To the priests of the second order.

2. The Jewish traditions. SEPT. Sir. 41, 23 Ἀπὸ δευτερώσεως καὶ λόγου ἀκοῆς. EPIPH. I, 224 B Αἱ γὰρ παραδόσεις τῶν πρεσβυτέρων δευτερώσεις παρὰ τοῖς Ἰουδαίοις λέγονται. NOVELL. 146, 1, § α', Τὴν δὲ παρ' αὐτοῖς λεγομένην δευτέρωσιν ἀπαγορεύομεν παντελῶς.

The author (or interpolator) of the Constitutions of the Apostles applies this term to the ceremonial law of the Jews. CONST. APOST. 1, 6, 3 Ἔστω δέ σοι πρὸ ὀφθαλμῶν γινώσκειν τὸ νόμος φυσικὸς καὶ τὰ τῆς δευτερώσεως, τὰ τε ἐν τῇ ἐρήμῳ τοῖς μοσχοποιήσασιν δοθέντα ἐπίσακτα. Ibid. 2, 5, 4. 6, 22, 4. (Compare Ibid. 6, 20, 1 Νόμος δέ ἐστιν ἡ δεκάλογος, ἣν πρὸ τοῦ τὸν λαὸν μοσχοποιῆσαι τὸν παρ' Αἰγυπτίους Ἄπιν θεὸς αὐτοῖς ἐνομοθέτησεν ἀκουστῇ τῇ φωνῇ.)

δεφενδεύω, ευσα, defendo, to defend, protect, δηφενδεύω, ὑπερασπίζω. ANTEC. 2, 23, 3. 4, 4, 2.

δεφένσωρ, ορος or ωρος, ὁ, defensor, defender, protector, δηφένσωρ, διαφένσωρ, διφένσωρ, ἔκδικος, ἐκδικητής. GLOSS. JUR. Δεφένσωρες, ἔκδικοι. Ibid. Δεφένσωρ, ὁ ἐκδικητής. Ibid. Δεφένσωρ, ἔκδικος. Ibid. Δεφένσωρες, οἱ μετὰ τοὺς κOURCΩΡΑΣ (write κούρσωρας), ἥτοι προμάχους ἐπακολουθοῦντες πρὸς ἐκδίκησιν αὐτῶν. CUROP. 32, 11. 87, 7. δέχομαι, to receive. It is used also passively, to be received, but chiefly in the aorist passive. CAN. APOST. 12. 36. 62. ANC. 18. CYRILL. HIER. Catech. 1, 2. MALCH. 233, 10.

2. To become sponsor at baptism, ἀναδέχομαι, ἀνάδοχος γίνομαι. MAL. 438 Ὁν ἐδέξατο ὁ βασιλεὺς Ἰουστινιανὸς ἐν τῷ ἀγίῳ βαπτίσματι. CHRON. 613, 14. Δεχθεὶς ὁ Τζάβιος παρὰ τοῦ αὐτοῦ βασιλέως Ἰουστινίου

ἐφωτίσθη. 619, 16 Καί τινες ἐξ αὐτῶν φοβηθέντες προσήλθον τῷ χριστιανισμῷ καὶ δεχθέντες ἐβαπτίσθησαν. THEOPH. 118 Ὁν ἐδέξατο Ἰωάννης ἐν τῷ βαπτίσματι ὁ Χρυσόστομος. 268, 10 Ἐδέξατο αὐτὸν ἐκ τοῦ βαπτίσματος. 338, 20 Ὁν ἐδέξατο ὁ βασιλεὺς ἀπὸ τοῦ βαπτίσματος. PORPH. CER. 620, 10 Καὶ τοῦ παιδὸς βαπτιζομένου δέχονται οἱ ἀνάδοχοι.

δέω, *to bind*. CHRON. 723 Δήσαντες εἰς τὸν τράχηλον αὐτοῦ τὴν κεφαλὴν τοῦ σφαγέντος.

δέων, *ον*, (δέω) *proper, suitable*. SEPT. SIR. PROL. Οὐ μόνον αὐτοὺς τοὺς ἀναγινώσκοντας δεόν ἐστὶν ἐπιστήμονας γίνεσθαι, κ. τ. λ. CAN. APOST. 3 Τῷ καιρῷ τῷ δέοντι, *At the proper time*; In their season. EPHES. 1000 D Ἡ μὲν τῶν χαρτίων ἀνάγνωσις ἔσται κατὰ τὸν δέοντα καιρόν.

δηλατίων, *ωνος*, ἡ, *delatio*.<sup>4</sup> GLOSS. JUR.

δηλατορεύω, *εύσω*, (δηλάτωρ) *to inform against* a person, *συκοφαντέω*. EUS. 3, 20 Οὓς ἐδηλατόρευσαν ὡς ἐκ γένους ὄντας Δαβίδ.

δηλάτωρ, *ωρος*, ὁ, *delata*, *διδάτωρ*, *διάβολος*, *κατήγορος*, *συκοφάντης*. LEG. HOMER. 90. CEDR. I, 296. HES. SUID. GLOSS. JUR.

δηλατωρία, *ας*, ἡ, (δηλάτωρ) *information, report, εἰσαγγελία*. SUID. Δηλατωρίαί, αἱ τῆς καταστάσεως τοῦ δημοσίου φόρου ἀποδείξεις παρὰ Ῥωμαίοις, αἱ εἰσαγγελίαι.

δηληγατίων, ἡ, *delegatio*. SUID.

δηληγάτωρ, *ωρος*, ὁ, (*delego*) *delegate, διληγάτωρ*. MAL. 319, 9.

δηλοποιέω, ἡσω, (δηλος, ποιέω) *to make evident or know*; *to publish*. PLUT. I, 170 D Ἀνάπαιστα ταῦτα δηλοποιήσαντος Ἑρμίππου.

2. *To request*. PORPH. ADM. 74 Ὁ βασιλεὺς δηλοποιεῖ ὑμᾶς ἀπελθεῖν. 209, 9 Ἐδηλοποίησε τὸν βασιλέα ἡμῶν τὸν ἅγιον τοῦ ἀποστεῖλαι πιστὸν ἄνθρωπον. (See INTRODUCTION, § 81.)

δηλώω, ὡσω, *to notify, inform*. With the accusative. LEIMON. 16 (28) Δηλοῖ αὐτὸν ὁ γέρον “Δεῦρο ἕως ἔδε.” 17 (29) Ἐδήλωσεν αὐτὸν μερίδα πέμψαι τῆς αὐτοῦ κοινωνίας. THEOPH. 604, 19. LEO GRAM. 352, 11 Δηλοῖ τὸν πατριάρχην ὁ Λέων ὅτι ὁ λαὸς σκανδαλίζεται διὰ τὰς εἰκόνας. (See INTRODUCTION, § 81.)

2. *To announce, μυνέω*. PALLAD. VIT. CHRYS. 28 B.

δῆλωμα, *ατος*, τὸ, *signal*. CHRON. 717.

δήμαρχος, *ου*, ὁ, the Roman *tribunus*. POLYB. 6, 12, 2.

In Byzantine writers, it is applied to the captains of the *Veneti* and *Prasini*. SIMOC. 327, 12 Τοὺς δημάρχους ὁ αὐτοκράτωρ εἰσκαλεσάμενος πρὸς τὰ βασίλεια, οὓς διοικητὰς τῶν δήμων εἴωθεν τὸ πλῆθος ἀποκαλεῖν. THEOPH. 446, 10 Σέργιον τὸν δήμαρχον τοῦ πρασίνου μέρους.

δημεύω, *εύσω*, *to confiscate*. With the accusative of the property confiscated. MAL. 350, 12. CHRON. 603, 17. THEOPH. 54. CEDR. I, 639, 14.

Also, with the accusative of the person whose property is confiscated. CAN. APOST. 40. PHILOSTR. VIT. SOPHIST. 2, 1, 2 Ἐδημεύθη τὴν οὐσίαν (passive construction). ATHAN. I, 114 D. ANT. 24. SOCR. 1, 2, p. 7, 43. MAL. 245, 9. 362. 368.

Δήμητρα, ἡ, = Δημήτηρ. DIOD. 1, 13 τὴν Δήμητραν. PHILON. II, 472, 10. JUST. COHORT. 2 ἡ Δήμητρα.

δημητριακός, ἡ, ὄν, *cerealīs, cereal*. DIOD. 2, 36 Τῶν δημητριακῶν καρπῶν, *Cereal fruits*.

Δημήτρης for Δημήτριος, *ου*, ὁ, *Demetrius*, a man's name. INSCR. 284, 40. (See INTRODUCTION, § 60.)

δημιουργία, *ας*, ἡ, *creation*. CLEM. ROM. EPIST. 1, 20. PTOLEM. GHOST. p. 922.

δημιουργός, *ου*, ὁ, *the Creator*. CLEM. ROM. EPIST. 1, 20. 26. 35.

In the Gnostic systems of philosophy, the creator and ruler of the visible universe is a subordinate being, very different from the Supreme Being (Βυθός). He was formed by *Akhamoth* (Σοφία) out of the ψυχικὴ οὐσία, and consequently does not belong to the Pleroma. Further, he is the God of the Jews, that is, the Jehovah of the Old Testament. PTOLEM. GHOST. pp. 925. 934. JUST. APOC. 1, 26. 58. IREN. PROOEM. 1. 1, 5, 1 and 2. HIPPOL. 104. 136. 191 seq.

δημοβοινία, *ας*, ἡ, (δημος, βοίη) *public feast*. INSCR. 4039. LUCIAN. PHALAR. 1, 3.

δημοκρατέω, ἡσω, *to be in a state of rebellion, to riot*; said of the factions of the circus. MAL. 244, 16. THEOPH. 256, 16.

δημοκρατία, as, ἡ, *rebellion, riot, sedition*; of the factions of the circus. MAL. 246, 10. 416, 10 τῆς δημοκρατίας τῶν Βυζαντίων. CEDR. I, 676, 16.

δημοκράτης, ου, ὁ, = δήμαρχος? PORPH. Cer. 12, 11 'Ο δημοκράτης τῶν Βενέτων, ἦγουν ὁ δομέστικος τῶν σχολῶν. 13, 11 'Ο δημοκράτης τῶν Πρασίνων, ἦγουν ὁ ἐκσκούβιτος. δημοπόλεμος, ου, ὁ, (δῆμος, πόλεμος) *open war*. MAURIC. 7, 4.

δῆμος, ου, ὁ, plural οἱ δῆμοι, *the factions or parties (μέρη) of the circus*, namely, the Βένετοι and Πράσινοι. SOZ. 1, 1, p. 9, 16. PROC. I, 119, 14 Οἱ δῆμοι ἐν πόλει ἐκάστη ἕς τε Βενέτους ἐκ παλαιοῦ καὶ Πρασίνους διίρρητο. EUAGR. 4, 13. SIMOC. 327. MAL. 401. 422, 21. (See also JUVENAL. 11, 195. SUTON. Calig. 55. Ner. 22. Domit. 7. TERTULL. De Spectacul. 9.)

δημοσιακός, ἡ, ὄν, = δημόσιος. SCYL. 735 Δημοσιακαὶ ὀφειλαί, *Public debt*.

δημοσιεύω, to appear in public. THEOPH. 281.

δημόσιος, α, ου, *public*.

Δημόσιον λουτρόν, *Public bath*. EPIPH. I, 136 B.

Commonly λουτρόν is omitted. SOCR. 2, 16, p. 94, 25. Id. 7, 39. CHRON. 474, 10, et alibi.

Substantively, ὁ δημόσιος = φίσκος. BASILIC. 22, 1, 31. GLOSS. JUR. Φίσκος, ὁ δημόσιος.

δημοσιώτης, ου, ὁ, (δημόσιος, ὠνεῖμαι) *publicanus, farmer of the revenue*. DIOD. II, 531, 57. GLOSS.

δημοτεύω, εὔσω, to belong to the δῆμοι of the circus. SIMOC. 327, 15 Οἱ δημοτεύοντες, *The members of the δῆμοι*, that is, οἱ δημόται.

2. To compel the δημόται (of the circus) to serve as soldiers? THEOPH. 360, 18 Ἐδημότευσεν πολλοὺς καὶ ἔπεμψεν εἰς Μακρόν Τεῖχος. CEDR. I, 678.

δημότης, ου, ὁ, plural οἱ δημόται, *the members of the δῆμοι of the circus; partisans*. THEOD. LECTOR. 2, 37. EUAGR. 4, 13. LEIMON. 123 τῶν δημότων. MAL. 397, 13. NIC. CONST. 4, 14 Οἱ τῶν ἀντιθέτων χρωμάτων δημόται. 4, 19. 16, 22 Οἱ τοῦ πρασίου δημόται χρώματος. 78 Οἱ ἐκ τῶν λεγομένων χρωμάτων δημόται.

δημοτικός, ἡ, ὄν, belonging to the δῆμοι of the circus. MAL. 244, 22, et alibi.

Substantively, τὰ δημοτικά, *Popular commotions*. Id. 389, 19.

δηνάριον, ου, τὸ, denarius, a Roman coin. INSCR. 1395. NT. Matt. 18, 28. 20, 2. 9. EPICT. 1, 4, 16. PLUT. I, 176 C.

δηναρismus, ου, ὁ, *reckoning by denaria*. EPIPH. II, 184 A.

δηπορτάτος = δεπορτάτος. HES. Δηπορτάτος, ἐξορισμαῖος.

δηποτάτος = δηπουτάτος. CHAL. 1269 B.

δηπουτάτος, ὁ, (deputo) deputatus, *deputy*, δηποτάτος, δεπουτάτος, δεσποτάτος, διποτάτος, ἀφωρισμένος. LXD. 157, 29. 204, 8 Δηπουτάτους . . . οἱ τοῦ τάγματος τῶν αὐγουσταλίων πρωτεύουσιν.

δρηγεύω = διριγεύω. CHRON. 530, as a various reading.

δριγεύω = διριγεύω. PORPH. Cer. 62, 21. SUID.

Δρηγευόμενος, ὀφικευόμενος. Ἔστι δὲ ἡ λέξις Ρωμαϊκή.

δισέρτωρ, ορος, ὁ, desertor, δεσέρτωρ, λειποτάκτης. BASIL. III, 414 E.

δηφενδεύω = δεφενδεύω. MAURIC. 2, 1.

δηφενσίων, ωνος, ἡ, defensio. MAURIC. 2, 14, in military language. SUID. Δηφενσίων, ὁ ἔκδικος χάρτης.

δηφένσωρ = δεφένσωρ. SUID. Δηφενσίων . . . Δηφένσωρ, ὁ ἔκδικος.

διὰ τόν, for the earlier περὶ τοῦ, *concerning*. MAL. 102 Γνόντες δὲ πάντες διὰ τὴν Βρίσου θυγατέρα. 133 Ἀκούσασα διὰ τὸν ἑαυτῆς ἄνδρα ὅτι τὴν Κασάνδραν φιλεῖ. 466, 20 Γράψας Ρωμαίοις διὰ Σέργιον τὸν διάκονον, ὥστε πεμφθῆναι αὐτὸν πρὸς αὐτόν.

2. Διὰ τὸ with the infinitive, for ἵνα, *that, in order*

*that*, with its appropriate mood. APOCR. Nicod.

Euangel. II, 4 (20), 3 Οἶμαι γὰρ ὅτι διὰ τὸ πάντας ἀνα-

στῆσαι νεκροὺς ὧδε παραγίνεται, for ἵνα πάντας ἀναστήσῃ.

Joseph. Narrat. 3, 4 Κατελθὼν εἰς τὸν κόσμον διὰ τὸ

σαρκωθῆναι καὶ σταυρῷ προσηλωθῆναι. Act. Barn. 11

Μηδενὶ ἑαυτοὺς ἐμφανίζοντες διὰ τὸ μὴ γινῶναι τινα ὅτι

ἀπεχωρίσθη Βαρνάβας τοῦ Παύλου, for ἵνα μὴ τις γινῶι.

ΑΠΟΡΗΤΗ. Moses 8 Διὰ τὸ μὴ ἀπαντῆσαι αὐτὸν ὑμῖν

ταῦτα εἶπεν ὑμῖν, for ἵνα μὴ ἀπαντήσῃ.

Matoes 9 Διὰ τὸ εὐλογηθῆναι με παρὰ σοῦ ἐτόλμησα τοῦτο ποιῆσαι.

MAL. 388 Διὰ τὸ τοὺς ἀέρας, φησὶν, ἀλλάξαι, *For a*

*change of air, says he*.

3. Διὰ τοῦ, for Διὰ τὸν, or Ἔνεκα τοῦ, *for the sake of*.

HERM. 3, 2 Ὅσα ἐὰν πάθῃ διὰ τοῦ ὀνόματος τοῦ θεοῦ.

4. Διὰ τοῦ, for Ὑπὸ τοῦ, *by*, after a passive form.

APOCR. Joseph. Narrat. 2, 1 Ἦν γὰρ τῆς συναγωγῆς τὸ



ἀγίασμα σεσυλημένον διὰ τοῦ ληστοῦ, for ὑπὸ τοῦ ληστοῦ, *by the robber*.

διαβάθρα, as, ἡ, (βάθρον) *bridge* in general, but not a regular γέφυρα. STRAB. 16, 2, 40. (SEPT. 2 Reg. 23, 21, meaning uncertain.)

2. *Pass*, as between two mountains. PORPH.

Them. 50, 15 ταῖς διαβάθραις τῶν κλεισουργῶν.

διαβάλλω, to obstruct, oppose, stand in one's way. SEPT.

Num. 22, 22 Ἀνέστη ὁ ἄγγελος τοῦ θεοῦ διαβαλεῖν αὐτόν.

διάβημα, ατος, τὸ, (διαβαίνω) *step*. SEPT. Job. 31, 4.

Ps. 36, 23 Παρὰ κυρίου τὰ διαβήματα ἀνθρώπου κατευθύνεται.

διαβολή, ἡς, ἡ, *opposition, obstruction*. SEPT. Num. 22, 32 Ἐξήλθον εἰς διαβολὴν σου, to oppose thee.

διαβολικός, ἡ, ὄν, (διάβολος) *of the devil, devilish, diabolical*. APOCR. Act. Pet. et Paul. 39. EUST. ANT. 617 A. EUS. 3, 26.

διάβολος, ου, ὁ, *Satan*. SEPT. 1 Par. 21, 1. Job. 1, 6. Zech. 3, 1.

διαβουλία, as, ἡ, = διαβούλιον. SEPT. Ps. 5, 11.

διαβούλιον, ου, τὸ, (βουλή) *counsel, plan; device*, διαβουλία. SEPT. Ps. 9, 23. POLYB. 2, 26, 3, et alibi.

2. *Decree*. POLYB. 4, 24, 2, et alibi.

3. *Council*. POLYB. 11, 10, 7, et alibi.

διαγγέλμα, ατος, τὸ, (διαγγέλλω) *announcement, message, notice*. SEPT. 3 Reg. 4, 27, an obscure passage.

διαγογγύζω = γογγύζω. SEPT. Ex. 16, 7. 8 Τὸν διαγογγυσμὸν ὃν ὑμεῖς διαγογγύζετε καθ' ἡμῶν. Num. 14, 2 Διεγόγγυζον ἐπὶ Μωϋσῇ.

διάγραμμα, ατος, τὸ, *edict, decree*. POLYB. 23, 10, 6. PLUT. I, 312 F τὰ διαγράμματα τῶν ἀρχόντων Ἕλληνες μὲν διατάγματα, Ῥωμαῖοι δὲ ἔδικτα προσαγορεύουσιν.

διαγραφάριος, ου, ὁ, (διαγραφή) = διαγραφεὺς? HES. Διαγραφάριος, ὁ ἀπαιτῶν δημόσια.

διαγραφή, ἡς, ἡ, *liquidation*, as of a debt. POLYB. 32 13, 7 Ποιοῦντος τὴν διαγραφὴν ἑκατέρῳ τῶν εἴκοσι καὶ πέντε ταλάντων.

διαγράφω, to enroll, enlist. POLYB. 6, 12, 6 Διαγράφειν τοὺς στρατιώτας.

διαγῶγιον, ου, τὸ, (διαγωγή) *portorium, toll* paid for passing through a place. POLYB. 4, 52, 5 Μηδένα πρᾶττειν τὸ διαγῶγιον τῶν εἰς τὸν Πόντον πλεόντων.

διαγωνιάω (ἀγωνιάω), to be in great fear or agony. POLYB. 3, 102, 10 Διαγωνιάσας τοὺς Ῥωμαίους μὴ καταλαβόμενοι νυκτὸς ἔρημον ὄντα τὸν ἐπὶ τῷ Γερουνίῳ χάρακα κύριοι γένωνται τῆς ἀποσκευῆς. 3, 105, 5 Διαγωνιάσας μὴ σφαλῶσι τοῖς ὅλοις.

διαγωνοθετέω = ἀγωνοθετέω 1. POLYB. 26, 7, 7 Ἐδόκουν γὰρ οἱ Ῥωμαῖοι τὰ κατὰ τοὺς Ῥοδίους καὶ Λυκίους διαγωνοθετεῖν. διαδάκνω (δάκνω), to bite, metaphorically. POLYB. 4, 87, 5.

διαδέχομαι, abdicō, to turn out of office, remove from office. MAL. 338. 388. 466, 16. PORPH. Adm. 230, 13. 241, 10.

Passively, to be turned out of office. MAL. 389, 18. THEOPH. 370.

διάδιπλος, ον, (διπλός) *doubled*. DIOSC. 3, 105.

διαδορατίζομαι (δύρυ), to fight with the spear. POLYB. 5, 84, 2 Ἐκ χειρὸς ταῖς σαρίσσαις διαδορατιζόμενοι καὶ τύπτοντες ἀλλήλους.

διάδοσις, εως, ἡ, the distribution of the sacramental bread and wine. JUST. Apol. 1, 67.

διαδοχή, ἡς, ἡ, *succession*. Διαδοχὴν οὐκ ἔχω, To be perpetual. APOCR. Proteuangel. 6, 2 Εὐλόγησον αὐτὴν ἐσχάτην εὐλογίαν ἣτις διαδοχὴν οὐκ ἔχει.

διαδράσσομαι = δράσσομαι strengthened by διά. POLYB. 1, 58, 8 Ῥαδίως ἀλλήλων διαδράζονται.

διαzeugmós, οὔ, ὁ, (διαζεύγνυμι) = διάzeugis. POLYB. 10, 7, 1 τῶν διαzeugmῶν τῶν ἰδίων στρατοπέδων.

διαzeugktikós, ἡ, ὄν, (διαζεύγνυμι) *disjunctive*, in grammar. DION. THRAX in BEKKER. 642, 24.

διαζηλοτυπέομαι (ζηλοτυπέω), to rival, emulate. POLYB. Frag. Hist. 61.

διαζώννυμι (ζώννυμι), to gird around, to surround. POLYB. 5, 69, 1 Συμβαίνει καὶ τοῦτον [τὸν τόπον] ράχει δυσβάτῳ καὶ τραχεῖ διεζῶσθαι. PLUT. I, 163 C Τὸν αὐχένα διαζώσας ἐρύμασι. LEO. 18, 83 Διαζώννυνται αὐτὰ, sc. τὰ σπαθία.

2. To invest, as with an office. JOSEPH. Ant. 14, 9, 3 Τὴν ἀρχὴν διεζωσμένους.

διάθεμα, ατος, τὸ, (διατίθημι) the position of the stars at one's birth, the horoscope. CLEM. ROM. Homil. 14, 6 Ἦν γὰρ τῆς γενέσεως αὐτῆς τὸ διάθεμα ποιοῦν μοιχαλίδας. SEXT. Adv. Astrol. 71. 89. 90. HIPPOL. 35. 40.

διάθεσις, εως, ἡ, *rhetorical art, mastery of style*. POLYB. 34, 4, 1.

2. *Voice*, as used in grammar. DION. THRAX in BEKKER. 638, 5.

διαθήκη, ης, ἡ, *covenant*. Ἡ παλαιὰ διαθήκη, *The old covenant*, a name given to the sacred books of the Jews; that is, *The Old Testament*. CAN. APOST. 85. ORIG. IV, 5 A. 9 B. LAOD. 59. EUS. 4, 26, p. 191, 17.

Ἡ καινὴ διαθήκη, *The new covenant*, applied to the sacred books of the Christians; that is, *The New Testament*. CAN. APOST. 85. ORIG. IV, 5 A. 9 A. EUS. 3, 25. (Compare NT. Matt. 26, 28 τοῦτο γάρ ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης. LUC. 22, 20 τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου.)

διαίρω, *to go over a strait*. POLYB. 1, 24, 5 Εἰς Σαρδόνα διῆρε. 1, 37, 1 Διάραντες δὲ τὸν πόρον ἀσφαλῶς.

διαίσιον, incorrectly for διέσιον. NOVELL. 74, 5.

δαίσις, incorrectly for διέσις, = διέσιον. GLOSS. Δαίσις, *divortium, discidium, repudium*.

δαίτα, ης, ἡ, *chamber, room*. DIOD. 2, 10, p. 125, 82.

διατάρσιος, ου, ὁ, (δαίτα) *atriensis*, the steward of the imperial palace. LYD. 202. 215, 21. THEOPH. 495, 13. PORPH. Cer. 7. GLOSS.

διατάρχης, ου, ὁ, (δαίτα, ἄρχω) = διατάρσιος. GLOSS.

διατήσιον = διβητήσιον. THEOPH. CONT. 833.

διακαθίζανω (διακαθίζω), *to go to stool*; euphemistic. SEPT. Deut. 23, 13.

διακαινισμός, ου, ἡ, (καινός) sc. ἐβδομάς, *The New Week*, a name given to *Easter-Week*. PORPH. Cer. 47. PENTEKOST. HOROL. (Compare ATHAN. I, 323 A τὰ ἑβδομα τοῦ πάσχα, *The Paschal week*.)

διακατάσχεσις = κατάσχεσις strengthened by διά. JUST. Tryph. 139.

διακατέχω (κατέχω), *to hold, possess; to occupy, inhabit*. POLYB. 2, 17, 5. 4, 55, 6, et alibi.

2. *To hold back, check; to counteract*. POLYB. 2, 51, 2. 6, 55, 2.

διακατοχή, ης, ἡ, (διακατέχω) *possession*. BASILIC. 6, 24, 5. GLOSS. Διακατοχή, *possessio*. GLOSS. JUR. Διακατοχή, *κληρονομία*.

διακάτοχος, ου, ὁ, (διακατέχω) *possessor; detainer*. GLOSS. Διακάτοχος, *possessor, dentator, retentator*.

διακινέω, *to move or go about*. APOPHTH. Anton. 34 Ἐξέλθωμεν καὶ διακινήσωμεν τὴν ἔρημον, v. l. εἰς τὴν ἔρημον. Johann. Colob. 40 Οὗτοι οἱ μοναχοὶ αἰεὶ διακινούσι παρὰ τὴν ἐρυθρὰν θάλασσαν.

διακλείω (κλείω), *to shut out, cut off*. POLYB. 1, 73, 6 Διακλείσαντες ἀπὸ τῆς χώρας τοὺς Καρχηδονίους. 1, 82, 13 Διακλείων τὰς χορηγίας τοῖς περὶ τὸν Μάθω καὶ Σπένδιον. 5, 51, 10 Διακλεισθόμενον τὸν Μόλωνα τῆς εἰς τὴν Μηδίαν ἐπανόδου.

διακλίνω (κλίνω), *to turn away from, to retreat*, intransitive. POLYB. 6, 41, 11 Ἐκεῖ διακλινάτε ἀπὸ τῶν πυλῶν εὐθέως ἕκαστοι προάγουσι. 7, 11, 1 Βραχὺ διακλίνας. 11, 9, 8 Διακλίνειν ἐνίους ἡγάκαζον τῆς ἀγορᾶς.

2. *To decline, shun*. POLYB. 11, 15, 5 Τοὺς διακεκλικότας τὴν φυγὴν, *Those who refused to run away*. 35, 4, 6 Διακλίνειν τὰς καταγραφάς.

διάκλυσμα, ατος, τὸ, (διακλύζω) *a washing, wash, lotion*, as for the teeth. DIOSC. 1, 53.

2. In the language of monasteries, *wine diluted with water*, or simply *wine*. VIT. SAB. 322 C. 323 B. (Compare κρᾶμα.)

διακλυσμός, ου, ὁ, (διακλύζω) *the drinking of διάκλυσμα* 2. TYPIC. 47, p. 232.

διακλύω (διακλύζω), in the language of monasteries, *to drink διάκλυσμα* 2. TRIOD. near the end of τῷ ἀγίῳ καὶ μεγάλῳ σαββάτῳ.

διακολυμβάω (κολυμβάω), *to swim over or across*. POLYB. 5, 46, 8 Διακολυμβώντων πρὸς αὐτὸν ἀπὸ τῆς τοῦ Μόλωνος στρατοπεδείας. DIOD. 14, 116 Διακολυμβήσας τὸν Τίβεριν.

διακονέω, ἥσω, *to give charity*. NT. LUC. 8, 3 Αἵτινες δηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. CONST. APOST. 3, 13 Δόξασον τὸν διακονήσαντα αὐτῇ. 5, 1, 1 Ἐκ τῶν ὑπαρχόντων ὑμῶν καὶ ἐκ τοῦ κόπου διακονήσατε τοῖς ἀγίοις. BASIL. III, 293 D Χήραν . . . τὴν διακονουμένην ὑπὸ τῆς ἐκκλησίας, *The widow who is supported by the church*.

2. *To be a deacon, διάκονος εἰμί*. SOZ. 1, 15. APOPHTH. Theodor. Pherm. 25.

3. *To bid prayers, to exhort to prayer*; said of the

deacon. CONST. APOST. 8, 6, 1 Διακονεῖτω δὲ ὑπὲρ αὐτῶν λέγων· Ὑπὲρ τῶν κατηχουμένων, κ. τ. λ. ΑΠΟΡΗΤΗ. Theodor. 25. (Compare τὰ διακονικά.)

διακονητής, οὐ, ὁ, (διακονέω) *attendant, servant, ὑπηρέτης*, as of a monk. LEIMON. 104.

διακονία, as, ἡ, *servants*, collectively considered. POLYB. 15, 25, 4 Παρεισαγαγὼν ἐκ τῆς διακονίας καὶ τῆς ἄλλης ὑπηρεσίας τοὺς εἰκαισάτους καὶ θρασυτάτους.

2. In ecclesiastical writers, *the deacons*, collectively considered. CONST. APOST. 8, 10, 2. 8, 13, 1. EPIPH. I, 717 D.

3. *Deaconate, deaconship*. ANC. 10. NIC. I, CAN. 18. BASIL. III, 271 B. THEOD. III, 647 C.

4. *Charity, alms; supply*, as of food. APOCR. Act. Paul. et Thecl. 41 Καταλιπεῖν τῷ Παύλῳ πολλὰ εἰς διακονίαν τῶν πτωχῶν, *to be given to the poor*. CONST. APOST. 2, 25, 6 Τὰς διακονίας τῶν τροφῶν. 3, 13 Τῷ διδόντι αὐτῇ τὴν διακονίαν. 4, 1, 1 Παρὰ κυρίου τοῦ θεοῦ λήψονται τὸν μισθὸν τῆς διακονίας ταύτης. 4, 7, 2 Περίστασθε οὖν τὰς τοιαύτας διακονίας ὡς ἀλλαγμὰ κυνὸς καὶ μίσθωμα πόρνης.

διακόνια, ων, τὰ, (διάκονος) *the deacon's place in a church*, τὸ διακονικόν, μητατόριον. NIC. II, 672 A Τὰ διακόνια τῆς ἐκκλησίας.

διακονικός, ἡ, ὄν, *pertaining to a deacon*.

Substantively. (a) Τὸ διακονικόν, *The deacon's place in a church*, τὰ διακόνια, μητατόριον. LAOD. 21. ΑΠΟΡΗΤΗ. Gelas. 3. CONST. (536), 1204 B. PHILOSTORG. 7, 3. VIT. SAB. 243 B. COTELER. II, 290 A.

(b) Τὰ διακονικά, *The bidding prayer, exhortation to prayer said by the deacon*. EUKHOL. (See also εἰρηνικά, συναπτή, προσφώνσεις, κηρύσσω.)

διακόνισσα, ης, ἡ, *deaconess, ἡ διάκονος*. APOCR. Act. et Martyr. Matth. 28. CONST. APOST. 3, 11, 2. 8, 13, 4. 8, 19. 8, 28, 5. NIC. I, 19. EPIPH. I, 1060 D. CHAL. Can. 15 Διακόνισσαν μὴ χειροτονεῖσθαι γυναῖκα προ ἑτῶν τεσσαράκοντα. THEOPH. 112, 13 Γυναῖκα εἰς διακόνισσαν μὴ προβαίνειν, εἰ μὴ ὑπερβῇ τὰ ἐξήκοντα ἔτη.

διακονίτης, ἡ, ὁ, *dimin. of διάκονος*. THEOPH. CONT. 275, 10, as a proper name.

διάκονος, ου, ὁ, *deacon*. NT. Phil. 1, 1. 1 Tim. 3, 8. CAN. APOST. passim. CONST. APOST. 2, 25, 12. 2, 26, 2. CLEM. ROM. Epist. 1, 42. Homil. 3, 67. IGNAT. Magnes. 6. Antioch. (interpol.) 12. POLYC. 5. LAOD. 20. NIC. I, 18.

Ἡ διάκονος, *deaconess*. CONST. APOST. 2, 26, 3. διακοπή, ἡς, ἡ, *channel, water-course*. POLYB. 10, 10, 13, from a lake to the sea.

διακράτης, εως, ἡ, (διακρατέω) *a holding fast, occupation, κατοχή*. DIOSC. Theriac. p. 422 A. THEOPH. CONT. 295, 12 Διακράτης πόλεων.

2. *Jurisdiction*, the limit within which power may be exercised. PORPH. Adm. 205, 14.

3. *Deception, ἀπάτη*. EUNAP. 53, 17.

διακρίνω, commonly διακρίνομαι, *to doubt, hesitate: scruple*. NT. Matt. 21, 21. Act. 10, 20, et alibi. LEIMON. 69 Διέκρινε τὸ κοινωνῆσαι αὐτῷ . . . Κοινωνῆσαι Μακαρίῳ διακρίνομαι.

Οἱ διακρινόμενοι, *The dissenters*, applied to the opponents of the Chalcedonian council. THEOD. LECTOR. 2, 31 Ἰωάννης ὁ διακρινόμενος. PHOT. 24. CEDR. II, 449.

διάκρισις, εως, ἡ, *discrimen, contest*. POLYB. 18, 11, 3 Πλεονάκις γέγονε τούτων τῶν τάξεων καὶ τῶν ἀνδρῶν πρὸς ἀλλήλους διάκρισις.

2. *Discernment, discretion*. ΑΠΟΡΗΤΗ. Poemen. 52.

διάκων, ονος, ὁ, = διάκονος, ου, *deacon*. LEIMON. 176. PORPH. Cer. 219, 16. (Compare ἔγγων for ἔγγονος.)

διαλαλέω, *to address*, as an assembly. THEOPH. 489, 12. PORPH. Cer. 155 Διαλαλεῖ ἐκείσε τὸν λαὸν τὸ ἐν ἀγνείᾳ . . . ἐκτελέσαι τὴν . . . τεσσαρακοστήν.

διαλγέω = ἀλγέω strengthened by διά. POLYB. 4, 4, 2 Ἐπὶ τε τοῖς γιγνομένοις καὶ τῇ παρεπιδημίᾳ τοῦ Δοριμάχου διαλγοῦντες.

διάλειμμα, ατος, τὸ, *interval of time*. POLYB. 1, 66, 2 Διαλείμματα ποιῶν τῆς ἐξαποστολῆς. CHRON. 717, 11 Ἐκ διαλειμμάτων, *At intervals*.

διᾶλεκτος, ου, ἡ, *language*, as of a nation. POLYB. 1, 67, 9, et alibi. CLEM. ALEX. 805, 10.

2. *Dialect*, a variety of a particular language.

STRAB. 8, 1, 2. CLEM. ALEX. 404, 23.

διάλεξις, εως, ἡ, *homily*. EUS. 5, 26. 6, 36.

διάλευκος, ον, (λευκός) *marked with white spots*, as a goat.

SEPT. Gen. 30, 32.

διάληψις, εως, ἡ, (διαλαμβάνω) *capacity*, as of a vessel.

DIOD. 3, 37, p. 203, 99.

2. *Conception, comprehension, opinion, judgment: resolution.* POLYB. 2, 50, 11. 3, 4, 6, et alibi. DIOD. II, 586, 47 Διάληψιν ἔσχε παρὰ τοῖς πολλοῖς ὡς νοηρὸς ὢν, *He had the reputation with most people of being dull.*

3. *Thrust*, as with a straight sword; opposed to καταφορά. Ἐκ διαλήψεως, *By thrusting.* POLYB. 2, 33, 6, et alibi.

διαλλάγιον, ον, τὸ, meaning uncertain. THEOPH. CONT.

119, 9 Τοῦ κατὰ τὰς φυλακάς διαλλαγίου. (Compare ἀλλάγιον 2.)

διαλογή, ἡς, ἡ, *meditation.* SEPT. Ps. 103, 34.

διαλύτρωσις, εως, ἡ, (λυτρόω) *release, liberation*, as of prisoners of war. POLYB. 6, 58, 11. 27, 11, 3.

διαλωβάομαι = λωβάομαι strengthened by διά. POLYB. 11, 4, 1.

διαμαρτύρομαι, *to protest.* EPHES. 1120 D Διεμαρτυράμην αὐτοὺς μὴδὲν προπετὲς πράξαι.

διαμέτρησις, εως, ἡ, (διαμετρέω) *a measuring, measure.* SEPT. 2 Par. 3, 3. 4, 2, *diameter.*

διάμμος, ον, (ἄμμος) *sandy.* POLYB. 34, 10, 3.

διαμυκτηρίζω = μυκτηρίζω strengthened by διά. DIOG. LAERT. 9, 113.

διανεύω (νεύω), *to dodge*, as a missile. POLYB. 1, 23, 7.

διανομή, ἡς, ἡ, *largitio, presents distributed*, ρόγα. LUCIAN. Phalar. 1, 3.

διανυκτέρευσις, εως, ἡ, (διανυκτερεύω) *a sitting up all night.*

Hence, *vigil, ἀγρυπνία, παννυχίς.* CONST. APOST. 5, 19, 2. EUS. 2, 17, p. 69, 32. Id. 6, 9.

διάνυσμα, ατος, τὸ, (διανύω) *accomplishment, performance.* POLYB. 9, 13, 6 Τὰς ἡμερησίου καὶ νυκτερινὰς πορείας καὶ τὰ διανύσματα τούτων. 9, 14, 8 Πορείας καὶ διανύσματος ἡμερησίου. 9, 15, 3 Οὕτω γὰρ ἂν μόνως δύναιτο συμμετρεῖσθαι πρὸς λόγον τὰ διανύσματα καὶ κατὰ γῆν καὶ κατὰ θάλατταν, *work to be done.*

διαπαρηρέομαι = παρηρέομαι strengthened by διά.

SEPT. 2 Reg. 3, 30 Διεπαρηροῦντο τὸν Ἀβεννήρ.

διαπατέω = πατέω strengthened by διά. POLYB. 3, 55, 2.

διάπεραμα, ατος, τὸ, (διαπεράω) *the distance across.* ARRIAN. Peripl. Mar. Erythr. 32.

διάπικρος, ον, (πικρός) *very bitter.* DIOD. 2, 48, p. 160, 85.

διαπίπτω, in ecclesiastical Greek, *to backslide*, ἀποπίπτω, ἐκπίπτω. EUS. 5, 2 titul.

διαπλανάω (πλανάω), *to tend*, as a child. APOCR. Proteuangel. 6, 1 Ἐκάλεσε τὰς θυγατέρας τῶν Ἑβραίων τὰς ἀμιάντους καὶ διεπλάνων αὐτήν.

διαπλώω (ἀπλώω), *to unfold.* EUS. 4, 11, p. 156.

διαποθνήσκω = ἀποθνήσκω strengthened by διά. POLYB. 16, 31, 8.

διαπόμπιμος, ον, (διαπέμπω) *sent, exported.* DIOD. 2, 49 Εἷς τε τὴν οἰκουμένην ἅπασαν διαπόμπιμον λιβανωτόν.

διαπόρησις = ἀπόρησις strengthened by διά. POLYB. 28, 3, 6.

διαποστέλλω = ἀποστέλλω strengthened by διά. POLYB. 5, 42, 7.

διαποστολή = ἀποστολή strengthened by διά. POLYB. 5, 37, 3, et alibi.

διάπρασις, εως, ἡ, = πρᾶσις, *sale.* SEPT. Lev. 25, 33.

διαπρεσβεία = πρεσβεία strengthened by διά. POLYB. 5, 67, 11, et alibi.

διαπροστατεύω = προστατεύω strengthened by διά. POLYB. 4, 13, 7.

διαπταίω (πταίω) *to miss, err*, διαμαρτάνω. PTOLEM. GHOST. p. 923 Τοῦ παντὸς διέπτασαν. LUCIAN. Somn. 8 Διαπταίονσα καὶ βαρβαρίζονσα, *faltering, blundering.*

διάπτωμα, ατος, τὸ, *mishap, loss.* INSCR. 2058, A, 55 Μεγάλους διαπτώμασι περιπεσείται ἡ πόλις.

διάρημα, ατος, τὸ, dzherm, a kind of vessel used on the Nile and on the coast of Egypt. PROC. III, 330 11. [The modern Egyptian dzherm has usually two large lateen sails.]

διάριον, ον, τὸ, diarium, *day's allowance.* NOVELL. 123, 16. VIT. SAB. 227 C.

διαρραίω (ραίνω), *to besprinkle.* SEPT. PROV. 7, 17 Διέρραγκα τὴν κοίτην μου κροκίνφ.

διάρσις, εως, ἡ, (διαίρω) *a raising or lifting up.* POLYB. 2, 33, 5 Τὴν ἐκ διάρσεως αὐτῶν μάχην, *by striking vertically with the sword.* (Compare καταφορά.)

διαρτάω (ἀρτάω), *to suspend*. POLYB. 34, 9, 10 Τὴν δὲ συντήν βῶλον τὴν ἀργυρίτιν, φησὶ, κόπτεσθαι, καὶ κοσκίνοις εἰς ὕδωρ διαρτᾶσθαι.

διαρτίζω, ἰσω, (ἀρτίζω) *to mould, form*. SEPT. Job. 33, 6 Ἐκ πηλοῦ διήρτισαι.

διασαλεύω (σαλεύω), *to shake*. POLYB. 1, 48, 2 Γίγνεται τις ἀνέμου στάσεις . . . ὥστε καὶ τὰς στοὰς διασαλεύειν. 1, 48, 5 Τῶν πύργων καὶ τῶν μηχανημάτων διασαλευούσης τὰς βάσεις. 16, 30, 4 Τὰ μὲν τοῖς πετροβόλοις τύπτοντες διασάλευσαν.

διασαφέω, *to explain, expound, as a law*. SEPT. Deut. 1, 5 Διασαφῆσαι τὸν νόμον τοῦτον.

2. *To announce, declare, to make known*. POLYB. 1, 46, 4, et alibi.

διασάφησις, εως, *explanation, interpretation*. SEPT. Gen. 40, 8. 2 Esdr. 5, 6. 7, 11.

διάσεισις, εως, ἡ, = διασεισμός. BASILIC. 60, 24, titul.

διασεισμός, οὔ, ὁ, (διασειώ) *concussio, extortion, διάσεισις*, a law term. BASILIC. 60, 24, 2.

διασειώ, *to shake violently*. SEPT. 3 Macc. 7, 21 Ὑπὸ μηδενὸς διασεισθέντες τῶν ὑπαρχόντων, *being deprived of*. AEL. V. H. 2, 14.

2. *Concutio, to vex and harass, a law term*. NT. Luc. 3, 14 Μηδένα διασειήτε. BASILIC. 60, 24, 1.

διασκενάζω, *to revise, edit, as a book*. DIOD. 1, 5 Τοὺς δὲ διασκενάζειν εἰωθότας τὰς βίβλους ἀποτρέψαι τοῦ λυμᾶνεσθαι τὰς ἀλλοτρίας πραγματείας.

διασκευή, ἡς, ἡ, *equipment, furniture; dress*. SEPT. Ex. 31, 7 Τὴν διασκευὴν τῆς σκηνῆς. POLYB. 8, 31, 7.

διασκορπίζω, ἰσω, (σκορπίζω) *to scatter abroad, to disperse*. SEPT. Num. 10, 35 Διασκορπισθήτωσαν οἱ ἐχθροὶ σου. Deut. 30, 1 Οὐ εἰς διασκορπίσῃ σε κύριος ἐκεῖ. 30, 3 Εἰς οὓς διεσκορπίσέ σε κύριος ἐκεῖ. POLYB. 1, 47, 5, et alibi.

διασπασμός, οὔ, ὁ, (διασπᾶω) *a tearing asunder, διάσπασις*. SEPT. Jer. 15, 3.

διάσπιλος, ον, (σπίλος, σπιλάς) *full of rock's, as the bottom of the sea*. ARRIAN. Peripl. Mar. Erythr. 43.

διασπορά, ἂς, ἡ, (διασπείρω) *a being scattered, dispersion; objectively*. SEPT. Deut. 28, 25 Ἐσθ διασπορὰ ἐν πάσαις ταῖς βασιλείαις τῆς γῆς, *Thou shalt be scattered among all the kingdoms of the earth*. 30, 4 Ἐὰν ᾗ ἡ

διασπορά σου ἀπ' ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ. Ps. 146, 2 Τὰς διασπορὰς τοῦ Ἰσραήλ. NT. Joan. 7, 35 Τὴν διασπορὰν τῶν Ἑλλήνων, *the Jews scattered among the Gentiles*; arising from διεσπάρθαι εἰς τοὺς Ἕλληνας. 1 Petr. 1, 1 Ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, *The Jews scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia*. Jacob. 1, 1 Ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ. (Compare JOSEPH. Bell. Jud. 7, 3, 3 Τὸ γὰρ Ἰουδαίων γένος πολὺ μὲν κατὰ πᾶσαν τὴν οἰκουμένην παρέσπαρται τοῖς ἐπιχωρίοις, κ. τ. λ.)

διάσταλμα, ατος, τὸ, (διαστέλλω) *commandment*. BARN. 10.

διάστασις, εως, ἡ, *separation, division*. IGNAT. Philad. (interpol.) 8 Διάστασις γνώμης, *dissension*.

διαστολή, ἡς, ἡ, (διαστέλλω) *distinction, discrimination, nicety*. POLYB. 1, 15, 6, et alibi.

2. In grammar, *punctuation, interpunction*. DION. THRAX in BEKKER. 629, 15. 17 Ἐκ δὲ τῆς διαστολῆς τὸν περιεχόμενον νοῦν ὀρώμεν.

διαστρατηγέω (στρατηγέω), *to serve as a general*. PLUT. I, 261 F Λόγῳ πολλὰ διαστρατηγούντα τῶν ἀπράκτων. Ibid. 315 B. 752 E, et alibi. DION CASS. 74, 31.

2. *To come to the end of one's generalship* (prætorship). DION CASS. 764, 29.

3. Transitively. (a) *To out-general*. POLYB. 22, 22, 9 Διεστρατήγουν τοὺς Ῥωμαίους.

(b) *To conduct, as a war*. POLYB. 16, 37, 1 Ταῦτα δὲ διεστρατήγει.

διαστυλῶ, ὦσω, (στυλός) *to support with columns*. POLYB. 5, 4, 8. 5, 100, 4. 22, 11, 13.

διασύρω, *to tarry, intransitive*. MAL. 338, 16. 348, 17.

διασφαλίζω = ἀσφαλίζω strengthened by διά. POLYB. 5, 69, 2.

διασώζω, *to conduct a stranger through an unknown country*. SEPT. Gen. 35, 3 Διέσωσέ με ἐν τῇ ὁδῷ. NT. Act. 23, 24. VIT. EPIPH. 333 A. NOVELL. 130, 6. MAL. 121, 22 Οἱ διασώζοντες, *guides*. Id. 336, 8. CHRON. 730, 20.

διάσωσις, εως, ἡ, (διασώζω) *a guiding, as through an unknown country*. PORPH. Adm. 154, 22. Cer. 683, 12.

διασώστης, ου, ὁ, (διασώζω) *guide, conductor, ἡγεμὼν τῆς ὁδοῦ*. NOVELL. 130, 1. CHRON. 731. PORPH. Adm. 72, 11, 13.

διαταγή, ἥς, ἡ, (διατάσσω) *command, commandment, order, διάταξις*. SEPT. 2 Esdr. 4, 11 Ἡ διαταγή τῆς ἐπιστολῆς, *The order contained in the letter*. NT. Act. 7, 53. Rom. 13, 2.

διατάξις, εὼς, ἡ, *constitutio, command, order, law, διαταγή*. POLYB. 4, 19, 10, et alibi. ORIG. IV, 99 A Ἀποστολικαὶ διατάξεις. NOVELL. titul. Αἱ νεαραὶ διατάξεις, *Novellae constitutiones*. 1, 4, § α', Τῆς θείας ἡμῶν ταύτης διατάξεως. ANTEC. Prooem. 2.

2. *Direction, instruction*. EUKHOL. Διάταξις τῆς ἱεροδιακονίας, *Directions to the deacon in the performance of his sacerdotal duties*. Ibid. Διάταξις τῆς ἱερᾶς λειτουργίας, *The order for the communion service*.

διατακτικός, ἡ, ὄν, (διατείνω) *urgent*. POLYB. Frag. Gram. 38.

διαταφρεύω (ταφρεύω), *to fortify by a ditch*. POLYB. 3, 105, 11 Τὸν μὲν μεταξὺ τόπον τοῦ βουνοῦ καὶ τῆς σφετέρως παρεμβολῆς διετάφρυσαν. 14, 2, 3 Τοῦτον [τὸν λόφον] ὠχυροῦτο καὶ διετάφρυνε πολυτίμως.

διατεσσάρων, that is, διὰ τεσσάρων, *through four*. Τὸ διατεσσάρων, or separately, Τὸ διὰ τεσσάρων, sc. εὐαγγελιον, *Diatessaron*, a name given to Tatian's *Harmony of the Gospels*. EUS. 4, 29, p. 193, 22. THEOD. IV, 208. (Compare ORIG. IV, 98 E καὶ τὸ ἀληθῶς διὰ τεσσάρων ἔν ἐστιν εὐαγγέλιον.)

διατήρησις, εὼς, ἡ, (διατηρέω) *a keeping, guarding, charge*. SEPT. Num. 18, 8 Τὴν διατήρησιν τῶν ἀπαρχῶν.

διατιμητής, ου, ὁ, (διατιμάομαι) *appraiser, κηνσίτωρ*. NOVELL. 64, 1.

διατομή, ἥς, ἡ, (διατέμνω) *a cutting, cut*. DIOD. 2, 10, p. 125, 84, *an opening, as in a wall?*

διατόνια, ων, τὰ, (διάτονος) *tent-ropes?* SEPT. Ex. 35, 11. διατρεμέω, ἥσω, (ἀτρεμέω) *to be quite calm*. ARRIAN. Peripl. Pont. Euxin. 7, said of the sea.

διάτρητος, ον, (διατιτρώω) *perforated*. PROC. GAZ. 4 Reg. 1, 2.

διατροπή, ἥς, ἡ, (διατρέπω) *change of mind*. POLYB. 11, 7, 9. 2. *Consternation, fear, trepidation*. Id. 1, 16, 4, et alibi.

διατυπέω, ἥσω, = διατυπώω. BASIL. II, 531 B.

διατυπώω, ὥσω, (τυπώω) *to form, mould, fashion*. DIOD. 1, 10, p. 13, 86. Id. 2, 8, p. 121, 64. Id. 2, 51, 4, 11, p. 257, 99. Id. 20, 41, p. 435, 8. LUCIAN. Alex. 4 Τῷ λογισμῷ διατύπωσον, *imagine*.

2. *Constituo, to command, order, decree, regulate*. BASIL. II, 530 C. ANTEC. 2, 8, p. 222. LYD. 181, 17. MAL. 440, 9.

3. *To indite, compose, write*. EUS. 3, 16 Ἦν ὡς ἀπὸ τῆς Ρωμαίων ἐκκλησίας τῇ Κορινθίων διευπώσατο.

4. *To foreshadow, typify*. IREN. 1, 18, 3.

διατύπωσις, εὼς, ἡ, (διατυπώω) *constitutio, statute, canon, decree*. NOVELL. 43, Prooem. ANTEC. 1, 2, 6. CUROP. 86, 22 τὰς διατάξεις καὶ διατυπώσεις τῶν Ζ' οἰκουμενικῶν συνόδων.

διαναγάζω, ἄσω, (αὐγάζω) *to glance; shine through*. PLUT. II. 893 E. APOCR. Act. Andr. 8 Ἐν τῷ τὸ φῶς τῆς ἡμέρας διαναγάζειν.

Impersonally, διαναγάζει, *it is dawning*. POLYB. 3, 104, 5 Ἄμα τῷ διαναγάζειν κατελάμβανε τοῖς εὐζώνοις τὸν λόφον.

διαναγασμός, ου, ὁ, (διαναγάζω) *brightness, splendor*. PLUT. II, 893 D.

διάφαιμα, ατος, τὸ, (διαφάσκω) *the dawn of day*. APOCR. Proteuangel. 23, 3.

διαφένσωρ = δεφένσωρ. LEO. 7, 36. 37. 40.

διαφέρω, referri, *to have reference to, to relate to: to belong to*. POLYB. 2, 14, 3 Οὕτω γὰρ ἔσται καὶ τὰ περὶ τὰς πράξεις διαφέροντα κατανοεῖν βελτίονα. CONST. APOST. 8, 5, 5 Ἐνθρονιζέσθω εἰς τὸν αὐτῷ διαφέροντα τόπον. ANC. 15 Τῶν διαφερόντων τῷ κυριακῷ, *Church property*. ANT. 22 Τῇ αὐτῷ μὴ διαφερούση. 24 Τὰ διαφέροντα τῇ ἐκκλησίᾳ. MAL. 17 Τοὺς γεννωμένους ὑπὸ τὴν τῶν ἀστρων κίνησιν διαφέρειν, *Those who are born are under the influence of the motions of the stars*. 101, 15 Τοῦ διαφέροντος αὐτῷ στρατοῦ. 198 Τὰ διαφέροντα τοῦ αὐτοῦ Ἀντιγόνου, *Whatever belonged to Antigonus*.

διαφόρημα, ατος, τὸ, (διαφορέω) *that which is scattered about*. SEPT. Jer. 37 (30), 16 Ἔσονται οἱ διαφοροῦντές σε εἰς διαφόρημα.

διάφορος, various, sundry, several; commonly in the

plural. CONST. APOST. 6, 11, 1 ἓνα δημιουργὸν διαφόρου κτίσεως διὰ Χριστοῦ. 7, 43, 1 Διαφόροις καιροῖς διαφόρους προνοίας ἐποιήσατο. EUS. 1, 4, p. 15, 25. EPIPH. I. 57 A. THEOD. III, 543 C.

2. Substantively, τὸ διάφορον, *money*. POLYB. 4, 18, 8. 6, 45, 4, et alibi.

διαφόρως, adv. of διάφορος, *various*. JUST. Cohort. 7. PORPH. Adm. 182, 17. 192, 21, at *different times*, in both passages.

διαφνύς, áδος, ἡ, = διαφνή. DIOD. 1, 47, p. 57, 26.

διαφυνέω, ἥσω, to *perish*. SEPT. Judith. 10, 13 Οὐ διαφυνήσει τῶν ἀνδρῶν αὐτοῦ σὰρξ μία, οὐδὲ πνεῦμα ζωῆς.

διαφωτίζω, ἴσω, (φωτίζω) to *enlighten*; to *shine*. SEPT. Nehem. 8, 3 Ἀπὸ τῆς ὥρας τοῦ διαφωτίσαι τὸν ἥλιον, ἕως ἡμίσεως τῆς ἡμέρας, *From morning until midday*.

διαχυνώ, ωσα, (χυνώ) to *check, moderate*, as a blow. LEO GRAM. 275 Εἰμὴ ἡ φορὰ τῆς ράβδου εἰς πολυκάνδηλον ἐμποδισθεῖσα διεχυνώθη, παρευθὺ ἂν τοῦτον ἀπῆλλαξεν.

διαχειρίζομαι (διαχειρίζω), to *slay*. POLYB. 8, 23, 8 Διαχειρισμένος τὸν Ἀχαιόν.

διάχρυσος, ον, (χρυσός) *inlaid with gold, interwoven with gold*. SEPT. Ps. 44, 10 Ἐν ἱματισμῷ διαχρύσω. POLYB. 6, 53, 7.

διαχύνω (χύνω), = διαχέω. HIPPOL. 128.

διάχυσις, εως, ἡ, (διαχέω) a *spreading*. SEPT. Lev. 13, 22 Ἐὰν δὲ διαχύσει διαχέται ἐν τῷ δέρματι.

διάψαλμα, ατος, τὸ, (διαψάλλω) the representative of the Hebrew musical term הַלֵּל, SēLāH. SEPT. Ps. passim.

διαψηφιστής, οὔ, ό, (διαψηφίζομαι) *calculator, numerarius, accountant*. BASIL. III, 323 B. NIL. Epist. 2, 199. BASILIC. 38, 1, 15.

διαψιθυρίζω (ψιθυρίζω), in the plural, to *whisper among themselves*. POLYB. 15, 26, 8.

διβάριον, τὸ, a kind of *weight*? PORPH. Adm. 125.

διβητήσιον, τὸ, a kind of *garment*? διατήσιον. PORPH. Cer. 21, 18. LEO GRAM. 246, 19 διβητίσιον. SUID. Διβητήσια, διαβίκια.

διγαμέω, to *marry a second time*, δευτερογαμέω. NEOCAES.

7 Πρεσβύτερον εἰς γάμους διγαμούντων μὴ ἐστιᾶσθαι.

διγαμία, as, ἡ, (δίγαμος) the *marrying a second time*, a

*second marriage*, δευτερογαμία. CONST. APOST. 3, 1, 1. JUST. Apol. 1, 15.

δίγαμμα, τὸ, indeclinable, (δῖς, γάμμα) *digamma*, = φαῦ, βαῦ, which see. TRYPH. 11 Προστίθεται τὸ δίγαμμα παρὰ τε Ἰωσι καὶ Αἰολεῦσι καὶ Δωριεῦσι καὶ Δάκωσι καὶ Βοιωτοῖς οἶον ἄναξ φάναξ, ἑλένα φελένα. Προστίθεται καὶ τοῖς ἀπὸ φωνηέντων ἀρχομένοις. Ἀπαξ δὲ παρ' Ἀλκαίῳ τὸ ρῆξις καὶ φρῆξις εἴρηται. BEKKER. 777. MARIUS VICTORINUS, p. 2468. [The name δίγαμμα, that is, *double gamma*, was suggested by the character F, which has the appearance of ΓΓ united into one form. Compare DION. HAL. Ant. 1, 20, 10.]

δίγαμος, ον, ό, (δῖς, γάμος) *one who has married a second time*. HIPPOL. 290, 43. ANC. 19. NEOCAES. 7. BASIL. III, 275 C. (Compare CAN. APOST. 17 Ὁ δυνὶ γάμοις συμπλακεῖς, *He who has been married twice*.)

δίγεστα, ον, τὰ, digesta, *digests*. ANTEC. Prooem. 4 Βιβλία τῶν διγέστων, ἥτοι πανδέκτων.

διγλωσσία, as, ἡ, the *being διγλωσσος*. BARN. 19 Παγὶς γὰρ θανάτου ἐστὶν ἡ διγλωσσία.

διγλωσσος, ον, *bilingual, double-tongued, deceitful*. SEPT. Prov. 11, 13. Sir. 5, 9. CONST. APOST. 2, 6, 1. BARN. 19. HES. Δίγλωσσον, διχόμυθον.

δίγνωμος, ον, (δῖς, γνώμη) *double-minded, inconstant, undecided*. CONST. APOST. 2, 6, 1. BARN. 19.

διγομία, as, ἡ, (γόςμος) meaning *uncertain*. SEPT. Jud. 5, 16.

διγρόσιον or διγρόσιον, meaning *uncertain*. APOCR. Act. Joan. 20.

διδακτύλιος, ον, *two fingers long or broad*, διδακτυλῖαιος. CEDR. I, 688, 23.

διδασκαλεῖον, ον, τὸ, *school*, in the sense of *doctrine, system of doctrine*. IREN. 1, 28, 1 Ἰδιον χαρακτήρα διδασκαλείου συνεστήσατο.

διδασκαλικόν, οὔ, τὸ, (διδασκαλικός) *documentum, document*. CHAL. 1641 B. CONST. (536), 977 D.

διδυμοί, ον, οἱ, (δίδυμος) *testes, testiculi*, ὄρχεις. SEPT. Deut. 25, 11.

δίδραχμον, ον, τὸ, = δίδραχμον. APOCR. Narrat. Joseph. 1, 3.

δίδραχμον, ον, τὸ, *double drachma*, a coin. SEPT. Gen. 20, 14. 23, 15 Ἐν τετρακοσίῳ δίδραχμον ἀργυρίου.

διδυμεύω (διδυμος), *to bear twins*. SEPT. Cant. 4, 2 Αἰ  
 πᾶσαι διδυμεύουσαι, καὶ ἀτεκνοῦσα οὐκ ἔστιν ἐν αὐταῖς.

δίδω = δίδωμι. APOPHTH. MACAR. 39 διδεῖ (write δίδει).  
 MARTYR. ARETH. 34. THEOPH. 234. 244, 15 δίδειν.  
 700, 9 διδεῖ. PORPH. Cer. 388 δίδεται. (See also  
 μεταδίδω, παραδίδω, προδίδω.)

δίδωμι, *to give*. In Byzantine Greek, it may take the  
*accusative* instead of the dative of the remote object.  
 PORPH. Adm. 211, 12 Τὴν ἑαυτοῦ χάραν οὐκ ἐδίδου  
 τὸν βασιλέα. Cer. 673, 21 Ἐδόθη τὸν αὐτὸν Ἰωακείμ  
 ὑπὲρ τζικουρίων Φ', Ν'.

2. *To give a blow, to strike*, πληγὴν δίδωμι. MAL.  
 163 Δέδωκε τῷ Συχαίῳ κατὰ τοῦ νότου αὐτοῦ τῇ  
 λόγχῃ. CHRON. 594, 19 Ἐδωκεν αὐτὸν κατὰ τῆς  
 ἀκοῆς, *He struck him in the ear*. THEOPH. 437, 16  
 Δὸς αὐτῷ κατὰ κρανίου. 490 Ἐδωκεν αὐτῷ μετὰ δόρατος  
 εἰς τὸ χεῖλος. 538, 10 Λαβὼν Ἀνδρέας κάδιον δίδωσι  
 κατὰ κορυφῆς τοῦ βασιλέως. PORPH. Adm. 116, 9  
 Δέδωκεν αὐτῷ μετὰ μεναύλου εἰς τὸν πόδα. THEOPH.  
 CONT. 704, 13 Ἐδωκεν αὐτῷ κατὰ κεφαλῆς μετὰ ράβδου  
 ἰσχυρᾶς καὶ παχείας.

3. *To sound*, as a trumpet. PORPH. Cer. 476, 13  
 Ὅτε δώσει τὸ βούκινον, *When the trumpet shall sound*.  
 διεγέρσις, εως, ἡ, (διεγείρω) *energy of character*. PORPH.  
 Adm. 238.

διειδής, ἐς, (διά, εἶδον) *translucent*. THEOD. III, 697 A  
 Οἷα τις ποταμὸς διειδής τε καὶ μέγας.

διεκβάλλω (ἐκβάλλω) *to go through*. POLYB. 4, 68, 5  
 •Διεκβαλὼν τὴν Στυμφαλίαν. 10, 28, 1 Τὴν δ' ἔρημον τὴν  
 τούτοις πρόσχωρον οὐ τολμήσειν ἔτι δυνάμει τηλικαύτῃ  
 διεκβαλεῖν. 10, 29, 3 Οὗς ἔδει διεκβάλλειν αὐτόν, sc.  
 τόπους.

Intransitively, *to go out to any place*. SEPT. Jos.  
 15, 4. 7 Διεκβάλλει ἐπὶ τὸ ὕδωρ.

διεκβολή, ἡς, ἡ, (διεκβάλλω) *passage out, pass, egress*,  
 διόδος. POLYB. 1, 75, 4. 3, 40, 1. DIOD. 17, 68,  
 p. 213, 7.

διεκδικέω = ἐκδικέω strengthened by διά. APOCR. Act.  
 Pet. et Paul. 22. EUS. 8, 1, p. 377, 13.

διεμπίπτω = ἐμπίπτω strengthened by διά. POLYB. 38,  
 1, 4 Εἰς τὴν πρὸς Ῥωμαίους ἀλλοτριότητα διεμπεσόντας.

διεξάγω (ἐξάγω), *to conduct, manage: to treat*. POLYB.

1, 9, 6 Ἀσφαλῶς ἤδη τὰ κατὰ τὴν ἀρχὴν διεξῆγε. 3, 21,  
 6 Λόγῳ περὶ τῶν ἀμφισβητουμένων διεξάγειν, *to treat*.  
 3, 77, 3 Τοὺς δὲ συμμάχους αὐτῶν τὸ μὲν πρῶτον ἐν τῇ  
 πάσῃ φιλανθρωπῳ διεξῆγε, *he treated*. 4, 57, 3 Ραθύμως  
 διεξάγοντας τὰ κατὰ τὴν φυλακὴν. 4, 73, 8 Ἵνα τό τε  
 δίκαιον αὐτοῖς ἐπὶ τόπου διεξάγηται.

2. *To get, to obtain*, as the means of subsistence.  
 POLYB. 1, 71, 1 Καρχηδόνιοι δὲ τοὺς μὲν κατ' ἰδίαν βίους  
 αἰεὶ διεξαγαγόντες ἀπὸ τῶν ἐκ τῆς χώρας γεννημάτων.  
 διεξαγωγή, ἡς, ἡ, (διεξάγω) *settlement, as of business, ad-*  
*justment*. POLYB. 4, 26, 3, et alibi.

διέξοδος, ου, ἡ, *border, boundary*, as of a country. SEPT.  
 Num. 34, 4. 5. Jos. 15, 7.

διέπω, *to manage*. Διέπω τὸν τόπον τινός, equivalent to  
 Τοποτηρητής εἰμί τινος, *To be in the place of any one;*  
*To be the representative of any one*. EPHES. 1140 B  
 Διέποντος καὶ τὸν τόπον τοῦ ἀγιώτατου καὶ ὁσιωτάτου  
 ἀρχιεπισκόπου τῆς Ῥωμαίων ἐκκλησίας Κελεστίνου.

διερεθίζω = ἐρεθίζω strengthened by διά. POLYB. 9,  
 18, 9.

διερυνέω, incorrectly for διαρυνέω, (διά, ρίς) *to turn up the*  
*nose, to sneer at*, διαμυκτηρίζω. JUST. Tryph. 101.

διερμηνεύω (ἐρμηνεύω), *to interpret, translate*. SEPT.  
 2 Macc. 1, 36. POLYB. 3, 22, 3. PHILON. II, 139,  
 20.

διερριμένως, adv. of διερριμένος, (διαρρίπτω) *desultorily*.  
 POLYB. 3, 58, 3.

διέσιον, ου, τὸ, (διέσις, δίημι) *repudiation, divorce, διαζύ-*  
*γιον, ἀποστάσιον*. PHOT. Nomocan. 13, 30, p. 159.  
 (See also διαίσιον, δίαισις.)

διετηρίς, ἴδος, ἡ, (δῖς, ἔτος) *the space of two years*. SEPT.  
 2 Reg. 13, 23.

διηγέομαι, *to relate*. With the accusative of the remote  
 object. PORPH. Adm. 208, 23 Διηγέσαστο τὸν βασιλέα  
 ὅσα ἐλάλησε πρὸς αὐτὸν ὁ πατρίκιος.

διήγημα, ατος, τὸ, (διηγέομαι) *narrative, story, tale*. PO-  
 LYB. 1, 14, 6. 4, 39, 11.

διηλώω, ὥσω, (ἡλώω) *to drive a nail through*. SEPT. Jud.  
 5, 26 Διήλωσεν κεφαλὴν αὐτοῦ.

δίθεος, ου, (δῖς, θεός) *believing in two Gods*. HIPPOL.  
 285, 3.

δίθυρα, ων, τὰ, (δίθυρος) *precise meaning uncertain*.



POLYB. 27, 1, 6 Συνεπιθέμενοι τινὲς τῶν φυγάδων μικροῦ κατέλευσαν τὸν Ἰσθμῖαν, εἰ μὴ κατέφυγεν ὑπὸ τὰ δίθυρα Ρωμαίων.

δυσθμέω, ἦσω, (ισθμός) *to carry across an isthmus*. POLYB. 4, 19, 7 Δυσθμήσαντα τοὺς λέμβους.

διχνεύω (διά, ἰχνεύω), *to straggle*. POLYB. 4, 68, 3.

δικαιοδοσία, ας, ἡ, (δικαιοδότης) *judgment, trial* (in a legal sense). POLYB. 4, 16, 4. 20, 6, 2, et alibi. INSCR. 5885. BASILIC. 6, 24, 2 seq.

δικαιοδότης, ου, ὁ, (δικαίος, δίδωμι) *juridicus, judge*. INSCR. 4236. 4237. BASILIC. 6, 24, 1.

δικαιοκριτήριον, ου, τὸ, (δικαίος, κριτήριον) *judgment-seat?* THEOPH. CONT. 801.

δικαιοκριτικός, ἡ, ὄν, (δικαίος, κριτής) *just and discerning*. CONST. APOST. 2, 6, 3, as a various reading.

δικαιοπραξία, ας, ἡ, (δικαίος, πράξις) *just act*. JUST. Tryph. 47.

δικαιοσύνη, ης, ἡ, *ordinance*, that which is required by the law. NT. Matt. 3, 15 Πᾶσαν δικαιοσύνην, *All the requirements of the law*.

δικαίωμα, ατος, τὸ, (δικαίω) *ordinance, statute*. SEPT. Ex. 21, 1. Lev. 25, 18, et alibi.

δικανός = δεκανός. EPHES. 976 E, with δεκανῶν as a various reading.

δίκερε, dicere (from dico). PLUT. I, 312 E τὸ γὰρ λέγειν δίκερε Ρωμαῖοι καλοῦσι.

δικόκτα, ἡ, decocta. ATHEN. 3, 94.

δικρόσσιος, ου, = δίκροσσιος. ARRIAN. Peripl. Mar. Erythr. 6 Λέντια καὶ δικρόσσια (read Λέντια δικρόσσια?).

δίκροσσιος, ου, (κροσσός) *double-fringed*. POLL. 7, 72.

δικτάτωρ, ορος, ὁ, dictator, μεσοβασίλειος. POLYB. 3, 87, 6 seq. 3, 106, 1. DIOD. II, 541, 31. DION. HAL. II, 1021. 1034. PLUT. I, 176 C. JOSEPH. Ant. 14, 10, 2 Δικτάτωρ τὸ δεύτερον. LYD. 148 -ωρος.

δικτατορεία = δικτατορία. DION. HAL. II, 1091.

δικτατορεύω, εὔσω, *to be dictatōr*. DION CASS. 341, 1, et alibi.

δικτατορία, ας, ἡ, dictatura, *dictatorship*. DION. HAL. II, 1022, et alibi. DION CASS. 251, 15, et alibi.

δικτυωτός, ἡ, ὄν, (δίκτυον) *made like a net, netted, reticulated*. SEPT. Ex. 27, 4 Ἔργῳ δικτυωτῶ, *net-*

*work*. POLYB. 15, 30, 8 Συνέβαινε δὲ τὰς θύρας εἶναι δικτυωτάς.

Substantively, τὸ δικτυωτόν, *lattice*. SEPT. 4 Reg. 1, 2.

διλάτωρ = δηλάτωρ. LEG. HOMER. 88, changed by the editor into δηλάτωρ.

διληγάτωρ = δηληγάτωρ. NIL. Epist. 2, 243.

δiligέντιον, τὸ, (diligo, diligens) *a favorite?* ANTEC. 1, 6, 5, p. 51, in the note.

δiligία, τὰ, deliciae. PLUT. I, 943 E.

διλογος, ου, (δῖς, λόγος) *double-tongued, deceitful*. NT. 1 Tim. 3, 8. POLYC. 5.

διλοχία, ας, ἡ, *two companies* of soldiers (λόχοι). POLYB. 10, 21, 4.

δίμετρον, ου, τὸ, (δίμετρος) *two measures*. SEPT. 4 Reg. 7, 1 Δίμετρον κριθῶν.

Διμοιρῖται, ὧν, οἱ, (δῖς, μοῖρα) a name given to the followers of Apollinaris, because they asserted that the body of Christ had a human soul indeed, but was not endowed with a human mind, the divine mind supplying the place of the latter. EPIPH. I, 993 C seq. 996 A Λέγειν ὅτι σάρκα ἔλαβεν ὁ Χριστὸς ἐλθὼν ὁ κύριος ἡμῶν καὶ ψυχὴν, νοῦν δὲ οὐκ ἔλαβεν. 1033 B Ἀπὸ ταύτης δὲ τῆς παρά τισι Διμοιριτῶν κεκλημένης, ἡ χωρὶς νοῦ ἐνσάρκου Χριστοῦ παρουσίας ὀνομαζομένης. (Compare ATHAN. I, 922. 923 C Ἀλλὰ ἔλαβέ, φασι, τὸ ἀνόντον. SOCR. 2, 46, p. 164 Ψυχὴν μὲν ἀνελιφέναι, νοῦν δὲ οὐκ ἔχειν αὐτὴν, ἀλλ' εἶναι τὸν θεὸν λόγον ἀντὶ τοῦ νοῦ εἰς τὸν ἀναληφθέντα ἄνθρωπον.)

δίμοιρον, ου, τὸ, (δίμοιρος) *the space between the end of the thumb and that of the forefinger, dichas, κοινόστομον*. COTELER. IV, 309.

διοδεύω, εὔσω, (ὁδεύω) *to travel through*. SEPT. Gen. 12, 6 Διώδυσεν Ἀβραμ τὴν γῆν εἰς τὸ μῆκος αὐτῆς. POLYB. 2, 15, 5 Οἱ διοδεύοντες τὴν χώραν.

διοιδέω = οιδέω strengthened by διά. DIOD. 2, 12. HIPPOL. 66.

διοίσεις, εως, ἡ, *government*. MAL. 19 Οὔτε πόλις, οὔτε διοίσεις τις ἦν ἐν τῇ δύσει. LEO. 18, 90.

2. Diocese. CONST. I, 2.

διοικητής, οὔ, ὁ, (διοικέω) *commissioner*, the Latin *procurator*. SEPT. 2 Esdr. 8, 36 Τοῖς διοικηταῖς τοῦ βασι-

- λέως καὶ ἐπάρχους πέραν τοῦ ποταμοῦ. POLYB. 27, 12, 2 Τῶν βασιλικῶν διοικητῶν. CLEM. ROM. Homil. 10, 14 Εἰς ἔστιν ὁ καῖσαρ, ἔχει δ' ὑπ' αὐτὸν τοὺς διοικητὰς, ὑπατικούς, ἐπάρχους, χιλιάρχους, κ. τ. λ. NOVELL. 120, 6, § β'. 128, 16.
- διολοφύρομαι = ὀλοφύρομαι strengthened by διά. POLYB. 22, 9, 11.
- διομολόγησις, εὖς, ἡ, (διομολογέω) *covenant, treaty*. POLYB. 3, 27, 9.
- Διονῦς, ὅ, (Διόνυσος) *Dionys*, a man's name. BEKKER. 1195.
- Διονυσώ, for Διονυσώ, ἡ, *Dionys*, a woman's name. INSCR. 2151.
- διόπτωμαι = διοράομαι. THEOPH. CONT. 677, 19 διώπτετο.
- διόπτρα, ας, ἡ, (διόπτῃς) *spying-tube*. POLYB. 10, 46, 1 and 2.
- διορατικός, ἡ, ὄν, (διοράω) *perspicax, seeing through, penetrating, clear-sighted*. In Christian writers, it often means *endowed with prophetic powers*. CHRYS. I, 465 Ε Καθαρώτεραι καὶ σοφώτεραι καὶ διορατικώτεραι τῆς ἀνθρωπίνης φύσεως εἰσὶ. PALLAD. Vit. Chrys. 57 C. NIL. Epist. 2, 294. ISID. PEL. Epist. 1, 42. APOPTH. Roman. 1. VIT. EUTHYM. 44 Τοῦ διορατικοῦ χαρίσματος, *The gift of prophecy*.
- Substantively, τὸ διορατικόν, *mental vision*. BASIL. I, 146 Α Τοῦ διορατικοῦ τῆς ψυχῆς. MACAR. 143 D Τὸ κατὰ φύσιν διορατικόν. DID. ALEX. 760 C τὸ ἔνδον τεθλωμένος καὶ βεβλαμμένος διορατικόν.
- διοργίζομαι = ὀργίζομαι strengthened by διά. POLYB. 2, 8, 13. 4, 4, 4.
- διορθόω, ὥσω, to *amend, correct*, as a literary performance. PLUT. II, 334 C.
- Mid. διορθόομαι, (a) *To amend one's ways, to reform one's self*. CAN. APOST. 51. (b) Transitiely. CLEM. ROM. Epist. 1, 21 τὰς γυναῖκας ἡμῶν ἐπὶ τὸ ἀγαθὸν διορθώσωμεθα.
- διόρθωσις, εὖς, ἡ, *advantage*. POLYB. 5, 88, 2.
- διορία, ας, ἡ, *opportunity*. THEOPH. 730, 8 Εὐρεῖν διορίαν.
- διοριστικός, ἡ, ὄν, (διορίζω) *separativus, capable of distinguishing*. IREN. 1, 3, 5.
- διορκισμός, οὔ, ὁ, (ὀρκίζω) *assurance upon oath*. POLYB. 16, 26, 6 Διορκισμός ὥς . . . ἀστοχήσειν αὐτοὺς τοῦ τῇ πατρίδι συμφέροντος.
- διούγκιον, ου, τὸ, (δύο, οὔγκια) *duae unciae, sextans*. ANTEC. 2, 14, 5.
- διπλασιάζω, to *become double*. APOCR. Act. Pet. et Paul. 36 Νυνὶ δ' ἐδιπλασίασε τὸ κακόν.
- διπλασιασμός, οὔ, ὁ, (διπλασιάζω) *a doubling*. SEPT. Job. 42, 10 Ἐδωκεν δὲ ὁ κύριος διπλᾶ ὅσα ἦν ἐμπροσθεν Ἰὼβ εἰς διπλασιασμόν.
- δίπλεθρον, ου, τὸ, (δίπλεθρος) *the same as δύο πλέθρα*. POLYB. 34, 12, 5.
- διπλῇ, ἡς, ἡ, (διπλός) sc. *ράβδος* or *σκυτάλη, cudgel, rod*. LEG. HOMER. 79 Ἀνὰ πεντήκοντα διπλῶν αὐτοὺς διεξέρχεσθαι, *To give them fifty lashes apiece*. Ibid. 93. 95.
- διπλόη, ἡς, ἡ, (διπλός) *duplicity*. CERUL. 137 B.
- διπλοῖς, ἴδος, ἡ, (διπλός) *a kind of cloak*. SEPT. 1 Reg. 2, 19.
- διπλοκαρδία, ας, ἡ, (διπλός, καρδία) *double-mindedness; duplicity*. BARN. 20. (Compare HIPPOCR. 60 Διπλῇ ψυχῇ.)
- διπλός, ἡ, ου, contracted διπλοῦς, ἡ, οὔν, *double*.
- Διπλᾶς νηστεῖν, *To fast two days in succession*. APOPTH. Agath. 20.
- διπλός, ἡ, ὄν, for διπλοῦς, (διπλός) *double*, implied in the comparative διπλοτέρος. NT. Matt. 23, 15. APP. Praef. 10.
- διποτατεύω, de puto, to *depute*. MAURIC. 9, 3.
- διποτάτος, ου, ὁ, *camp-follower, camp-attendant*, one who takes care of the wounded, σκρίβων, δηπουτάτος. MAURIC. 1, 3. 3, 8. LEO. 4, 6. 15.
- διπούνδιος, ου, ὁ, *dipondius or dupondius*, sc. *nummus*. LYD. 109, 16.
2. *Raw recruit, νεοστράτευτος, τήρων*. LYD. 109, 12.
- διπρόσωπος, ου, (δύς, πρόσωπον) *double-faced*. CLEM. ROM. Homil. 2, 32. HERODIAN. 1, 16, 6.
- δίπτυχα, ων, τὰ, (δίπτυχος) *diptycha, diptych*. SOCR. 7, 25 τὰ δίπτυχα τῆς ἐκκλησίας. THEOD. III, 748 Β Οὗτος τὴν Ἰωάννου τοῦ πάνυ προσηγορίαν πρῶτος τοῖς ἐκκλησιαστικοῖς διπτύχοις ἐνέταξε. CHAL. 1613 B Εἰς

τὰ δίπτυχα αὐτὸν ἔταξεν. CONST. (536), 1052 B. 1153 D. MAL. 484, 12 τὰ ἅγια δίπτυχα. CERUL. 140 C οἶδας γὰρ ὅτι ἀπὸ τῆς ἁγίας καὶ οἰκουμένης ἔκτης συνόδου καὶ ἐπιτάδε ἡ ἐν τοῖς ἱεροῖς διπτύχοις ἀναφορά ταῖς καθ' ἡμᾶς δηλαδὴ ἁγίαις ἐκκλησίαις ἐξεκόπη τοῦ πάπα.

In the RITUAL, τὰ δίπτυχα τῶν ζώντων contains the names of the living; τὰ δίπτυχα τῶν κεκοιμημένων, of the dead. APOCR. Marc. Liturg. p. 285. BASIL. II, 680 E and 681 A (spurious). EUKHOL. (For the δίπτυχα of the dead, compare CHRYS. XII, 761 D Εἰ δὲ καὶ ἀμαρτωλὸς ἀπῆλθε, καὶ διὰ τοῦτο δεῖ χαίρειν . . . καὶ βοηθεῖν, ὡς ἂν οἶόν τε ᾖ, οὐ τῷ δακρύειν, ἀλλ' εὐχαῖς καὶ ἱκετηρίαις καὶ ἐλεημοσύναις καὶ προσφοραῖς. Οὐ γὰρ ἀπλῶς ταῦτα ἐπινενόηται, οὐδὲ εἰκῇ μνήμην ποιούμεθα τῶν ἀπελθόντων ἐπὶ τῶν θείων μυστηρίων, κ. τ. λ. EPIPH. I, 908 A Τίνι τῷ λόγῳ μετὰ θάνατον ὀνομάζετε, φησὶ [Ἀέριος], ὀνόματα τεθνεώτων; Εὔχεται γὰρ, φησὶ, ὁ ζῶν, ἡ οἰκονομίαν ἐποίησε, τί ὠφελήθησεται ὁ τεθνεὼς; 911 A Περὶ τοῦ ὀνόματα λέγειν τῶν τελευτησάντων.)

διρέκτος, α, ον, directus. ANTEC. 1, 14, 1.

διριγεύω, dirigo, to escort, δηρηγεύω, δηριγεύω. MAL. 322, 10. CHRON. 530.

δῖς, bis, twice, with the accusative. APOPHTH. Paphnut. 3 Δῖς τὸν μῆνα παρέβαλον αὐτοῖς, for Δῖς τοῦ μηνός, Twice in a month.

In cases like the following, the word or words coming after δῖς are to be repeated. INSCR. 4352 Ἀρτέμων δῖς Διονυσίου, for Ἀρτέμων Διονυσίου Διονυσίου, Artemon the son of Dionysius the son of Dionysius. 4380, e, Δῖς Μελεάγρου Κάστορος.

δισάκιον, ου, τὸ, (δῖς, σάκκος) bisaccium, double bag, a bag with two pouches. PORPH. Cer. 470, 14.

δισεγγόνη, ης, ἡ, (ἐγγόνη) adneptis, fourth granddaughter. ANTEC. 3, 6, 5.

δισέγγονος, ου, ὁ, (ἐγγονος) adnepos, fourth grandson. ANTEC. 3, 6, 5.

δισιγνατεύω, εὔσω, designo, ἀποδείκνυμι. MAL. 182. 412, 10. GLOSS. JUR. Δεσιγνατεύεσθαι, ἀποδείκνυσθαι.

δισκάριον, ου, τὸ, (δῖσκος) small salver, saucer. CHRON. 714, 13.

δισκέλιον, ου, τὸ, (δῖς, σκέλος) a frame with two legs. LEO. 11, 26, incorrectly δισκέλλιον.

δισκέλλιον, ου, τὸ, = δισκάριον. EUKHOL. δισκέλιον, incorrectly.

δισκοειδής, ἐς, (δῖσκος, ΕΙΔΩ) quoit-like. DIOG. LAERT. 8, 77. HIPPOL. 267.

δισκοκάλυμμα, ατος, τὸ, (δῖσκος, κάλυμμα) a cloth for covering the chalice. EUKHOL.

δισκοποτήριον, ον, τὸ, (δῖσκος, ποτήριον) communion-cup, chalice, ποτήριον. THEOPH. CONT. 430, 5. CEDR. II, 182, 17.

δῖσκος, ου, ὁ, disc. PRISC. 182, 7 Ὁ τοῦ ἡλίου δῖσκος, The sun's disc.

2. Tray, salver, waiter. EUAGR. 6, 21, p. 468, 45. Id. p. 469, 34. SIMOC. 231, 19.

Ὁ ἅγιος δῖσκος, or simply ὁ δῖσκος, patin, the salver on which the sacramental bread is placed. SOCR. 7, 21 Ὁ θεὸς ἡμῶν οὔτε δῖσκων, οὔτε ποτηρίων χρῆζει. APOCR. Marc. Liturg. p. 274.

δισκουσίω, ἡ, discussio. NIL. Epist. 2, 22 δυσκουσίονα, incorrectly.

δισμάμη, ης, ἡ, (δῖς, μάμη) atavia, fourth grandmother. ANTEC. 3, 6, 5.

δισπαππος, ου, ὁ, (πάππος) atavus, fourth grandfather. ANTEC. 3, 6, 5.

δισσολογέω, ἥσω, (δισσολόγος) to say twice, to repeat. EPIPH. II, 159 A δισσολογεῖσθαι.

δισσολογία, ας, ἡ, (δισσολόγος) repetition of a word. EPIPH. II, 159 B.

δισταγμός, οὔ, ὁ, (διστάζω) doubt, uncertainty. CLEM. ROM. Epist. 1, 46 Πολλοὺς εἰς ἀθυμίαν ἔβαλεν, πολλοὺς εἰς δισταγμόν.

διστράλιον, ου, τὸ, (dextrale) battle-axe. PORPH. Cer. 73. 81, 13. 148, 15 Διστράλια μονοπέλυκα. SCHOL. IL. 23, 856 Ἡμιπέλεκκον, τὸ ἥμισυ τοῦ πελέκεως, τὸ ἐκ τοῦ ἐνὸς μόνου μέρους ἔχον ἀκμὴν, ὃ καὶ διστράλιον καλοῦσιν.

δίστρατον = ἀδέστρατον (see ἀδέστρατος). LEO. 10, 7 Καὶ αὐτὰ δὲ τὰ σαγμάρια καὶ τὴν λοιπὴν ἀποσκευὴν, ἅπερ καλεῖται δίστρατα, μετὰ αὐτοῦ τοῦ τοῦλδου καταλαμβάνειν. δίστριον, ου, τὸ, (dextrale) iron club, σιδηρὰ κορύνη. SIMOC. 321, 24.

δισύπατος, ου, ὁ, (δῖς, ὕπατος) twice consul. PLUT. II, 777 B. PHILOSTR. Vit. Sophist. 2, 1, 1.

δισώματος, *ον*, (σῶμα) *double-bodied*. DIOD. 4, 12, p. 258, 39.

δίσωμος, *ον*, = δισώματος. HIPPOCR. 150.

δίτυλος, *ον*, (τύλος) *two-humped*, as a camel. DIOD. 2, 54, p. 166, 24.

δωλίζω, *ισω*, (ύλίζω) *to strain or filter thoroughly, to refine, clarify, purify*. NT. Matt. 23, 24 οἱ δωλίζοντες τὸν κώνωπα.

δωλισμός, *ου*, *ος*, (δωλίζω) *the act of δωλίζω, purification*. IREN. 1, 14, 8.

δωπνίζω (ύπνίζω), *to wake from sleep*. APOCR. Act. Andr. et Matthiae 17 Δωπνισθεῖς ὁ Ἀνδρέας . . . δώπνισεν αὐτοῦς.

διφαλαγγία, *ας*, *ῆ*, (φάλαγξ) *double phalanx*. POLYB. 2, 66, 9. 12, 20, 7.

διφένσωρ, *ορος*, *ος*, = δεφένσωρ. LEO. 4, 21. HES. Διφένσωρ, βασιανιστής, κριτής.

δίφθογγος, *ον*, (δῖς, φθόγγος) *having two sounds*. Substantively, *ῆ* διφθογγος, sc. συλλαβή, *diphthong*, in grammar. DION. THRAX in BEKKER. 631, 10.

διφύλλιον, *ου*, τὸ, (φύλλον) *two-leaved pamphlet*. CONST. III, 1016 C.

Διφυσιταί, *ων*, *οἱ*, (φύσις) *Diphysites*, those who believe in two natures in Christ. APOPHTH. Phoc. 1 Ἵνα οἶδας, ἀββᾶ Ἰάκωβε, ὅτι μετὰ τῶν Διφυσιτῶν κοινωνῶν ἀπόλλεις τὴν ψυχὴν σου, said by a Monophysite. (Compare ALEX. ALEX. 561 B οὐ πατέρα ἑαυτὸν προσαγορεύων, οὐδὲ τὰς τῇ ὑποστάσει δύο φύσεις μίαν εἶναι σαφηνίζων.)

\*δίφωνος, *ον*, (φωνή) *double-voiced*. Hence, *speaking two languages*. PHILISTUS apud POLL. 2, 111. DIOD. 17, 110, p. 247, 36. ARRIAN. Peripl. Mar. Erythr. 20.

διχάζω, *άσω*, (δίχα) *to divide into two parts*. PTOLEM. GHOST. p. 929 οἱ δέκα λόγοι ἐκείνοι, οἱ ἐν ταῖς δυοῖς πλαξὶ δεδιχασμένοι.

2. *To cleave, to open*. APOCR. Proteuangel. 9, 2 Ἐδιχάσθη ἡ γῆ.

διχάς, *άδος*, *ῆ*, = διμοῖρον. COTELER. IV, 309.

διχλέω, *ήσω*, (δίχλος) *to be cloven-footed*. SEPT. Lev. 11, 3 Πᾶν κτήνος διχλοῦν ὀπλήν. 11, 4 Ὅπλην δὲ οὐ διχλεῖ.

διχονοέω, *ήσω*, (δίχα, νοέω) *to be divided in opinion, to differ in opinion*. DIOD. 2, 29, p. 143, 66.

διχοτόμημα, *ατος*, τὸ, (διχοτομέω) *the half of a thing cut in two*. SEPT. Gen. 15, 11.

διχρονος, *ον*, (δῖς, χρόνος) *double-timed*. In grammar it is applied to the vowels A, I, Y, which are either long or short. DION. THRAX in BEKKER. 631, 4.

διψυχέω, *ήσω*, *to be διψυχος*. BARN. 19 Οὐ μὴ διψυχῆσης πότερον ἔσται ἡ οὐ. CLEM. ROM. Epist. 1, 23. HERM. Vis. 2, 2. APOCR. Act. Philipp. in Hellad. 11.

διψυχία, *ας*, *ῆ*, (διψυχος) *double-mindedness, indecision*. HERM. Vis. 2, 2.

δίψυχος, *ον*, (δῖς, ψυχή) *double-minded, wavering*. NT. Jac. 1, 8. 4, 8, substantively. CONST. APOST. 7, 11. CLEM. ROM. Epist. 1, 11. 23, substantively.

διωγητικός, incorrectly for διωγμικός, *ῆ*, *όν*, *pertaining to a διωγμότης*. BASILIC. 56, 10, 5.

διωγμότης, *ου*, *ος*, (διωγμός) *pursuer*, an officer despatched after an offender. MARTYR. POLYC. 7. INSCR. Vol. III, p. 1060 διωγμότην for διωγμότην.

διώκτης, *ου*, *ος*, (διώκω) *persecutor*. NT. 1 Tim. 1, 13. APOCR. Act. Pet. et Paul. 60 Διώκτου γὰρ αὐτοῦ ὄντος τῇ τοῦ Χριστοῦ πίστει. Ibid. Τοῦ ψεύδους γένηται διώκτης.

διωρία, *ας*, *ῆ*, *appointed time, προθεσμία*. PHRYN.

διωστήρ, *ῆρος*, *ος*, (διωθέω) *pole, ἀναφορεύς*. SEPT. Ex. 38 (37), 5.

δογήν, see δοχήν.

δόγμα, *ατος*, τὸ, *decree*. POLYB. 6, 13, 2 Χωρὶς τῶν τῆς συγκλήτου δογμάτων, the Roman *senatus consultum*.

δογματίζω, *ισω*, (δόγμα) *to decree*. SEPT. 1 Esdr. 6, 33 Ἐγὼ βασιλεὺς Δαρείος δεδογμάτικα ἐπιμελῶς κατὰ ταῦτα γίνεσθαι. CLEM. ROM. Epist. 1, 27.

2. *To teach, assert, maintain*. CONST. APOST. 3, 5, 3. JUST. APOL. 1, 2. 20. IREN. 1, 6, 2. 1, 14, 2. SEXT. Pyrrhon. Hypot. 1, 7, p. 4. HIPPOCR. 244. EUS. 7, 3 titul. Τοὺς ἐξ αἰρετικῆς πλάνης ἐπιστρέφοντας λουτρῷ δεῖν καθαίρειν πρῶτος ἔδογματισεν.

δογματικός, *ῆ*, *όν*, (δόγμα) *doctrinal*. CYRILL. HIER. Catech. 5, 10 Ἔστι μὲν γὰρ ἐν εἶδος τῆς πίστεως τὸ δογματικὸν συγκατάθεσιν τῆς ψυχῆς ἔχον περὶ τοῦδε τιτος.

δογματικῶς, *adv.* *doctrinally*. DID. ALEX. 849 B.

δογματιστής, οὐ, ὁ, (δογματίζω) *one who maintains δόγματα*.

HIPPOL. 311, 28. EUS. 6, 43, p. 311, 24. GREG. NYSS. III, 466 C.

δογματοποιέω, ἤσω, (δόγμα, ποιέω) *to make a decree*. POLYB. 1, 81, 4 Ἐδογματοποίησαν καὶ παρήνεσαν ἑαυτοῖς, ὃν μὲν ἂν λάβωσι Καρχηδονίων, τιμωρησαμένους ἀποκτείνειν.

δοκέω, *to consider, regard*. Pass. δοκοῦμαι, *to be regarded as anything*. THEOPH. 345, 9 Παῦλον δὲ τινα δοκούμενον εἶναι ὀρθόδοξον, *having the reputation of being orthodox*.

δόκησις, εως, ἡ, *appearance*, with reference to the doctrine of the *Docetæ*. IGNAT. Philipp. (interpol.) 3 Οὐ δοκήσει, οὐ φαντασία, ἀλλ' ἀληθεία ὁ λόγος σὰρξ ἐγένετο. Philadelph. (interpol.) 6 Δόκησιν δὲ λέγει τὴν ἐνσωμάτωσιν. IREN. 5, 1, 2 Οὐ γὰρ δοκήσει ταῦτα, ἀλλ' ἐν ὑποστάσει ἀληθείας ἐγένετο. HIPPOL. 245, 25 Τὸν δὲ πατέρα ἀγέννητον ὑπέθετο [ὁ Σατορνείλος] καὶ ἀσώματον καὶ ἀνείδεον, δοκήσει δὲ ἐπιτεφνέσθαι ἄνθρωπον. CHRYS. VII, 459 D Καὶ μηδεὶς δόκησιν ὑποπτεύσῃ. (Compare BARN. 5 Εἰ γὰρ μὴ ἦλθεν ἐν σαρκί, πῶς ἂν ἐσώθησαν ἄνθρωποι; THEOD. IV, 194 B Τὸν δὲ σωτήρα καὶ κύριον οὐκ ἀγέννητον μόνον, ἀλλὰ καὶ ἀγέννητον ἔφησε [Σατορνίλος] καὶ ἀσώματον καὶ ἀνείδεον· φαντασία δὲ μᾶλλον, οὐκ ἀληθεία τοῖς ἀνθρώποις ἐπιφανῆσαι.)

Δοκηταί, ὧν, οἱ, (δοκέω) *Docetæ*, those who asserted that the apparent body of Jesus was a mere *phantom*. CLEM. ALEX. 900, 13 Δοκίτων (sic). HIPPOL. 261 Δοκήταις. 262, 28 Οἱ ἑαυτοὺς Δοκητὰς ἀπεκάλεσαν. 267, 69 Δοκῆται (sic). EUS. 6, 12, p. 270, 36. (See also δόκησις, and compare IREN. 5, 1, 2 Μάταιοι οὖν οἱ ἀπὸ Βαλεντίνου τοῦτο δογματίζοντες.)

\*δοκιμεῖον, ου, τὸ, (δοκιμή) *sample, specimen*. INSCR. 1570, a.

Δοκιμηνός, or Δοκίμιμος, ου, of Δοκίμιον (a place so called). STEPH. BYZANT. Δοκίμιον, πόλις Φρυγίας, ὡς Εὐδαίμων· τὸ ἐθνικὸν Δοκιμεύς κατὰ τέχνην, κατὰ δὲ τὴν συνήθειαν Δοκιμηνός, ἀφ' οὗ τὰ μάρμαρα οὕτω φασί. THEOPH. CONT. 140, 15 Δοκίμιμος λίθος.

δόκωσις, εως, ἡ, (δοκός) *a roofing, roof*. SEPT. Eccl. 10, 18.

δολιότης, ητος, ἡ, (δόλιος) *wile, deceit*. SEPT. Num.

25, 18. Ps. 37, 13 Δολιότηας ὄλην τὴν ἡμέραν ἐμελέτησαν.

δολιῶ, ὦσω, (δόλιος) *to deceive, beguile*. SEPT. Num. 25, 18 Ὅσα δολιοῦσιν ὑμᾶς. Ps. 5, 10 Ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν. 104, 25 Δολιοῦσθαι ἐν τοῖς δούλοις αὐτοῦ.

δολομέτρης, ου, ὁ, (δόλος, μέτρον) *one who uses false measures*. CONST. APOST. 4, 6, 2.

δὸλων, ωνος, ὁ, *the small mast of a ship*. POLL. 1, 91. HES. Δόλωνες, οἱ μικροὶ ἱστοὶ ἐν τοῖς πλοίοις.

2. *The sail belonging to the small mast of a ship*.

POLYB. 16, 15, 2 Μιᾶς νηὸς ἐπαραμένης τὸν δόλωνα. PROC. I, 382, 5.

Δομεντζία, for Δομεντία, ας, ἡ, *Domentia*. THEOPH. 454 (A. D. 599).

Δομεντζιολος, ου, ὁ, *Domentiolus*. THEOPH. 451.

δομεστικάτον, ου, τὸ, *the office of δομέστικος*. THEOPH. CONT. 459, 15.

δομεστίκισσα, ης, ἡ, *the wife of a δομέστικος*. PORPH. Cer. 67, 21, incorrectly with one σ.

δομέστικος, ου, ὁ, *domesticus, οικείος, one of the imperial body-guard*. NIL. Epist. 2, 32. 158. EPHES. 989 A Κόμης τῶν δομεστικῶν. Ibid. 1000 C. SOZ. 9, 8. ZOS. 166. 292, 22, et alibi. PROC. I, 326, 11. 359, 8. MALCH. 240, 17. 248, 11. CHRON. 551, 14, et alibi. CONST. III, 629 A Δομέστικος τῆς βασιλικῆς τραπέζης. (Compare SOCR. 1, 13, p. 40, 49 τῶν δορυφόρων τις, οὗς οικείους καλεῖ ὁ βασιλεὺς.)

2. *Domesticus, a church officer*. PORPH. Adm. 232, 7. Cer. 748, 14. CUROP. 6, 6.

δομνατίων, ωνος, ἡ, *dominatio, τυραννίς*. LYD. 125, 23.

δομνικά, meaning uncertain. CHAL. 1665 A.

δόμνα, ἡ, *domina*. INSCR. 6467, used as a proper name.

δόμνος, ου, ὁ, *dominus*. INSCR. 4111, as a proper name.

δόξα, ης, ἡ, *glory*. In the RITUAL, Δόξα πατρί καὶ υἱῷ καὶ ἀγίῳ πνεύματι, καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν, *Glory be to the Father and to the Son and to the Holy Spirit, both now and for ever, and to the ages of ages. Amen*. [This short hymn, in its present form, cannot be traced farther back than the middle

of the fourth century. Before that time, the first portion of it was Δόξα πατρὶ δι' υἱοῦ ἐν ἁγίῳ πνεύματι, *Glory be to the Father through the Son in the Holy Spirit*: or, Δόξα πατρὶ ἐν υἱῷ καὶ ἁγίῳ πνεύματι, *Glory be to the Father in the Son and in the Holy Spirit*. PHILOSTORG. 3, 13 "Ὅτι φησὶ τὸν Ἀντιοχείας Φλαβιανὸν πλῆθος μοναχῶν συναγείραντα πρῶτον ἀναβοῆσαι Δόξα πατρὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι· τῶν γὰρ πρὸ αὐτοῦ τοὺς μὲν Δόξα πατρὶ δι' υἱοῦ ἐν ἁγίῳ πνεύματι λέγειν, καὶ ταύτην μᾶλλον τὴν ἐκφώνησιν ἐπιπολάζειν· τοὺς δὲ Δόξα πατρὶ ἐν υἱῷ καὶ ἁγίῳ πνεύματι. The Arians preferred the second of these three forms. Compare SOCR. 2, 21 'Ἄλλ' ἐρεῖ τις ὡς ἐν τοῖς λόγοις αὐτοῦ ἀρειανίζειν δοκεῖ τῷ συνεχῶς λέγειν διὰ Χριστοῦ.]

In the RITUAL, τὸ δόξα stands for the hymn Δόξα πατρί, κ. τ. λ.

In the RITUAL, not unfrequently, the abbreviation for this hymn is Δόξα καὶ νῦν.

δοξάζω, to glorify, honor. SEPT. 1 Reg. 2, 30. 15, 30. NT. Joan. 17, 1, et alibi.

2. In the RITUAL, it is used also with reference to sentences whose first word is δόξα. EUKHOL. p. 319 Καὶ τότε ὁ ἀρχιερεὺς δοξάζει λέγων· Δόξα τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας. 322 Καὶ οὕτω δοξάζει ὁ ἀρχιερεὺς λέγων· Δόξα σοι, ἁγία τριάς ὁ θεὸς ἡμῶν, δόξα σοι εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Ibid. Συμπληρουμένης δὲ τῆς θυμιάσεως καὶ τοῦ ψαλμοῦ δοξάζουσιν οὕτω· Δόξα τῇ ἁγίᾳ καὶ παντοδυνάμει καὶ ζωοποιῇ τριάδι πάντοτε, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

δοξαστικόν, οὗ, τὸ, (δοξαστικός) sc. τροπάριον, a troparion sung immediately after the Δόξα πατρί, κ. τ. λ. (see δόξα). PENTEKOST.

δοξοκοπία, as, ἡ, (δοξοκόπος) thirst for fame or popularity. PLUT. II, 791 B. EUST. ANT. 613 A.

δοξολογία, ἡ, (δοξολόγος) to praise, give glory to God.

With the accusative. APOCR. Act. Joan. 3. EUST. ANT. 673 D Πατὴρ δοξολογείται.

δοξολογία, as, ἡ, (δοξολόγος) praise, prayer. APOCR. Proteuangel. 13, 1. CLEM. ROM. Homil. 17, 11. HIPPO. 212. METHOD. 377 B τὴν τριαδικὴν δοξολογίαν. ATHAN. I, 108 A. CYRILL. HIER. Catech.

6, 1. EPIPH. I, 50 B. CYRILL. ALEX. Epist. 77 A. THEOD. III, 621 A.

In the RITUAL, it is applied to the hymn beginning thus: Δόξα ἐν ὑψίστοις θεῷ, *Gloria in excelsis deo*. When chanted, this hymn is called Δοξολογία μεγάλη; when said, but not chanted, Δοξολογία μικρά. The first portion of the Δοξολογία is essentially the same as the *Gloria in excelsis* of the Anglican ritual. In point of solemnity it holds the same rank in the Eastern Church that the *Te deum laudamus* does in the Western.

δοξοφαγία, as, ἡ, (δόξα, φαγεῖν) hunger after fame. POLYB. 6, 9, 7.

δορατοφόρος, ου, ὁ, (δόρυ, φέρω) hastatus, armed with a spear, δορυφόρος. SEPT. 1 Par. 12, 24.

δορκάδειος, ου, of a δορκάς. POLYB. 26, 10, 9.

δορκάδιον, ου, τὸ, dimin. of δορκάς. SEPT. Esai. 13, 14.

δόρκας, τὰς, meaning uncertain. PORPH. Adm. 237, 11 Δοὺς αὐτοῖς ἐξόπλισιν πολλὴν καὶ ἀναγκαίαν, οἷον σκουτάρια δόρκας κλιβάνια κάλλιστα καὶ ἄλλα ὅσα ἐπιδέονται πλώϊμοι στρατιῶται ἐπιφέρεισθαι.

δόρκων, ὄνος, ὁ, = δορκάς. SEPT. Cant. 2, 17.

δόσις, εως, ἡ, debit, in commercial language; opposed to λήψις. GLOSS. JUR. Διαστίζω . . . τὸ ἀντεξεδάξαι τὰς λήψεις καὶ τὰς δόσεις.

2. Division, part, as of a homily. TRIOD.

δοσοληψία, as, ἡ, equivalent to δόσις καὶ λήψις, giving and receiving, simply, exchange, traffic, commerce. MARTYR. ARETH. 18 Ἐν τῇ δοσοληψίᾳ πάσης τῆς ὑποστάσεώς σου. NIC. II, 1248 D. BASILIC. 7, 18, 6, § 3.

δότης, ου, ὁ, (δίδωμι) giver, δοτήρ. SEPT. PROV. 22, 8.

δοτικός, ἡ, ὄν, inclined to giving. Substantively, ἡ δοτική, sc. πτώσις, the dative, in grammar. DION. THRAX in BEKKER. 636, 4. (See also ἐπισταλτικός.)

δοτός, ἡ, ὄν, (δίδωμι) datus, given as a gift. SEPT. 1 Reg. 1, 11.

δούακα, meaning uncertain. ARIAN. Peripl. Mar. Erythr. 8.

δούκας, α, ὁ, = δούξ. CEDR. II, 511, as a proper name. CUROP. 36, 21.

δουκάτον, ου, τὸ, (δούξ) dukedom, duchy. VIT. SAB.

310, A. 311 A τὸ δουκάτον ἔχοντα τῆς Παλαιστίνης.  
PORPH. THEM. 16, 18. ADM. 125, 9. 225.  
δουκάτωρ, opos, ὁ, ducator, ductor, pioneer? LEO.  
9, 7.

δοκηνάριος, ου, ὁ, ducenarius, sc. procurator, vice-  
roy, δουκινάριος. INSCR. 2509. 5895. EUS. 7, 30,  
p. 361. PHOT. 182, p. 127, 18.

δουκικός, ἡ, ὄν, ducalis. EDICT. 13, 2. SCYL. 727.

δουκινάριος = δοκηνάριος. ATHAN. I, 192 D.

δουλεία, as, ἡ, service, work, business. MARTYR. ARETH.  
35. THEOPH. 161 τὴν τοῦ πετεινοῦ εἰνοϊκὴν δουλείαν.  
LEO. 4, 1. PORPH. CER. 363. ADM. 71, 19. 72.  
THEOPH. CONT. 226, 8.

Δουλειανοί, ὧν, οἱ, (δοῦλος) a branch of the Arian sect  
who asserted that the Son was the servant of the  
Father. THEOD. IV, 238 B.

δουλεύω, to reserve, tend, take care of anything. THEOPH.  
CONT. 375, 12. 656, 22 Δουλεύειν τοὺς ἵππους αὐτοῦ.  
LEO GRAM. 234 Ἐδούλευεν τὸν Θεοφιλίτζην.

δουλικιον, ου, τὸ, (δοῦλος) service, in the sense of course  
at table. Hence, repast. THEOPH. CONT. 233.

δουλικιον, ου, τὸ, (dulcis) the sweetmeats forming the last  
course at table, dessert. PORPH. CER. 70, 10.

δοῦλος, ου, ὁ, servant, a title of assumed humility. LA-  
TERAN. 6 A Μαρτίνος ἐπίσκοπος δοῦλος τῶν δούλων τοῦ  
θεοῦ. 97 B Μαῦρος δοῦλος τῶν δούλων τοῦ θεοῦ.  
CONST. III, 652 D. NIC. II, 768 C.

δούξ, ουκός, ὁ, dux, ἡγεμών. EUS. 9, 5 Στρατοπεδάρχης,  
ὃν δοῦκα Ῥωμαῖοι προσαγορεύουσιν. ATHAN. I, 184 A.  
301 C. NIL. Epist. 2, 261. ZOS. 99, 14. NOVELL.  
134, 1. MAURIC. 2, 3.

δοχεῖον, ου, τὸ, (δέχομαι) receptacle. LUCIAN. Philopatr.  
24. METHOD. 252 C. CYRILL. HIER. 6, 30. AM-  
PHIL. 29 B. HES. Δωχεῖον (write δοχεῖον), χωρίον  
δεκτικόν. Id. Δοχοῦς, δοχεῖα, λουτήρας.

δοχή, ἡς, ἡ, reception. NIC. CONST. 15, 7. PORPH. CER.  
12, 9.

2. Entertainment, feast. SEPT. Gen. 21, 8 Ἐποίη-  
σεν Ἀβραὰμ δοχὴν μεγάλην. APOCR. Proteuangel. 6,  
2. CONST. APOST. 2, 28, 1 and 2, love-feast, ἀγάπη.  
HES. Δοχὴν, ἄριστον.

δοχὴν, v. l. δογὴν = δόχεια. THEOPH. 580, 16 τοῦ δὲ

Τουδούνου κατὰ τὴν ὁδὸν τεθνηκότος, οἱ Χάζαροι εἰς δοχὴν  
αὐτοῦ ἀπέκτειναν τὸν τουρμάρχη σὺν τοῖς τριακοσίοις στρα-  
τιώταις.

δόχεια, an ancient Turkish word meaning funeral rites,  
τὰ ἐπὶ τοῖς τεθνεῶσι νόμιμα, the same as δογὴν, δοχὴν.  
MENAND. 403, 15.

δοχός, οὔ, ὁ, = δοχεῖον. HES. Δοχοῦς, δοχεῖα, λουτήρας.

δραγμή, ἡς, ἡ, = δραχμή. EPIPH. II, 183 B.

δράζομαι = δράσσομαι or δράττομαι. DID. ALEX. 281 C.

δρακονάριος, = δρακωνάριος. LYD. 158, 11. MAURIC.  
12, 7. PORPH. CER. 11, 21.

δρακονάρης for δρακονάριος. LEIMON. 9 (20).

δράκων, οντος, ὁ, the figure of a dragon on a banner.  
LUCIAN. Quomod. Hist. Scrit. 29. ZOS. 151, 8  
Στρατιωτικοῦ σημείου δράκοντος ἐκτύπωμα φέροντος, οἷα  
φέρειν εἰώθασιν ἐν ταῖς μάχαις Ῥωμαῖοι. (See also δρα-  
κωνάριος.)

δρακωνάριος, ου, ὁ, draconarius, δρακονάριος, δρακονάρης,  
δρακοντοφόρος. THEOD. III, 935 A. 1006 C.

δραματουργός, ὃν, (δράμα, ΕΡΩ) dramatic. JUST. Orat.  
3 Δραματουργοὶ ἱστορίαι.

δρόγγος = δροῦγγος. MARTYR. ARETH. 53.

δρομικός, ἡ, ὃν, oblong? ἐπιμήκης? as a building. PORPH.  
ADM. 139, 19. GLYC. 495, 15. CODIN. 17.

2. Substantively, τὸ δρομικόν, meaning uncertain.  
PORPH. CER. 49, 15. 50, et alibi. (See also δρομι-  
κῶς.)

δρομικῶς, adv. of δρομικός, rapidly? fast? PORPH. CER.  
57, 6 Αἱ φωναὶ τῶν Βενέτων, ὥς λέγουσι δρομικῶς, "Χαί-  
ροις, κραταῖοτάτε αὐτόκρατορ."

δρόμος, ου, ὁ, conveyance. EUS. V. C. 4, 43 Δημοσίοις  
δρόμοις, Cursu publico, By public conveyance. THE-  
OD. III, 608 D Ὁ δρόμος τῶν δημοσίων . . . οὐ χρεῖαν  
ἔχει τὰ ἐκκλησιαστικά δημοσίου δρόμου. LYD. 12.  
PROC. I, 380, 13.

δρόμων, ωνος, ὁ, (δρόμος) cursoria, a kind of light vessel.  
PROC. I, 360, 13, et alibi. LYD. 180, 11. MAURIC.  
p. 345. SIMOC. 331, 14 Ὀλκάδα . . . δρόμωνα δὲ  
ταύτην εἰώθασιν τὰ πλήθη ἀποκαλεῖν. MAL. 219, 12  
Πλοῖα δρομώνων, periphrastically for δρόμωνας. LEO.  
19, 1. [See also δρομώνιον, and compare the MODERN  
GREEK, τὸ τρεχαντήρι, a derivative of τρέχω.]

δρομωνάριος, α, ον, *pertaining to δρόμος*. MAL. 300, 12  
Δρομωνάρια κάμηλος, *dromedary*.

δρομώνιον, ου, τὸ, (δρόμων) *cursoria, yacht, barge*. PORPH.  
Adm. 233, 13, et alibi.

δροσιζω, *to refresh*. IGNAT. Magnes. 14 Εἰς τὸ ἀξιοθῆναι  
τὴν ἐν Συρίᾳ ἐκκλησίαν διὰ τῆς ἐκκλησίας ὑμῶν δροσι-  
σθῆναι.

δροςόμελι, ιτος, τὸ, (δρόσος, μέλι) = ἀερόμελι. GALEN.  
VI, 399 E.

δρσοσυριζω (δρόσος, συριζω), *to breathe dew or coolness*.  
METHOD. 364 C Δρσοσυρίζουσα κάμνος. (Compare  
SEPT. Dan. 3 Ἐποίησε τὸ μέσον τῆς καμίνου ὡς πνεῦμα  
δρόσου διασυρίζον.)

δρουγγαράτον, ου, τὸ, *the office of δρουγγάριος*. THEOPH.  
CONT. 374 Δρουγγαράτον τῆς βίβλης.

δρουγγαρία, ας, ἡ, *the wife of a δρουγγάριος*. PORPH. Cer.  
67, 18.

δρουγγάριος, ου, ὁ, (δρούγγος) *drungarius, commander  
of a drungus, μοιράρχης*. CHRON. 731. THEOPH.  
567, 18, et alibi. NIC. CONST. 45, 10. LEO. 4, 9.  
42. 19, 24 Ἐπὶ δὲ τῶν θεματικῶν δρομώνων καὶ δρουγγά-  
ριοι ἐπιστήσονται.

δρουγγιστί, adv. of δρούγγος, *in drungi (in columns)*, in  
military language. MAURIC. 3, 5. LEO. 7, 40. 42.  
47.

δρούγγος, ου, ὁ, *drungus, μοῖρα, δρόγγος*, a body of in-  
fantry consisting of from 1000 to 3000 men. CHRYS.  
III, 596 C Δρούγγος μονάζοντων, *A gang of monks* ;  
in contempt. MAURIC. 1, 3. 2, 2. THEOPH. 338,  
13. LEO. 4, 9. 42. 45. [Compare throng, and the  
Gothic driugan, equivalent to στρατεύεσθαι.]

δρυμάζω, αζα, *to tear, break, δρύπτω*. HES. Δρυμάξης,  
κυρίως μὲν σπαράξεις, κ. τ. λ. Id. Ἐδρίμαξεν (sic),  
ἔθραυσεν, ἔσφαξεν.

δρύππα, druppa. ATHEN. 2, 47.

δρυφακτώ, ὡσω, (δρύφακτον) *to fence, fortify*. POLYB.  
8, 6, 4.

δύ' ἀνδρῶν, *duumvirum*. INSCR. 1186.

δυανεμικός, *duumviralis*, one that has been a *duumvir*.  
INSCR. 3979.

δύειρμος, ου, (δύο, εἰρμός) *having two εἰρμοί*, as an ode.  
TRIOD. (Τῇ Β' τῆς Τυροφάγου) Δύειρμον τριφθίδιον.

δυϊκός, ἡ, ὄν, (δύο) *dualis, dual*, in grammar. DION.  
THRAX in BEKKER. 632, 17.

δυϊκῶς, adv. of δυϊκός. CLEM. ROM. Homil. 2, 33 Δυϊ-  
κῶς καὶ ἐναντίως πάντα ἔχοντα ὀρώμεν.

δύναμαι, *to prevail against, overcome, overpower*. SEPT.  
Jer. 20, 10 Δυνησόμεθα αὐτῷ καὶ ληφόμεθα τὴν ἐκδίκησιν  
ἡμῶν ἐξ αὐτοῦ. PORPH. Adm. 254 Ἐὰν διὰ τοῦ θεοῦ  
δυνηθῶ αὐτὸν, ὑμεῖς ἀναχωρεῖτε εἰς τὰ ἴδια ἀβλαβῶς . . .  
Εἰ δὲ καὶ δυνηθῇ με αὐτός, κ. τ. λ.

δύναμις, εως, ἡ, *power*. In the plural αἱ δυνάμεις, *the  
hosts of heaven* ; the celestial armies. APOCR. Jo-  
seph. Narrat. 3, 4. CONST. APOST. 2, 56, 1 τῶν ἀσω-  
μάτων δυνάμεων, *Of the incorporeal powers* ; simply,  
*Of the angels*.

δυναμόω, ὡσω, (δύναμις) *to strengthen*. SEPT. Ps. 67, 29  
Δυνάμωσον ὁ θεὸς τοῦτο.

δυναστεία, ας, ἡ, *force, δύναμις*. CLEM. ROM. Homil. 4,  
5. 6.

δυνατός, ἡ, ὄν, *possible*. BARN. 17 Ἐφ' ὅσον ἦν ἐν δυνατῷ  
καὶ ἀπλότῃ δηλῶσαι ἡμῖν, *as well as I could*.

δύο, two. Δύο δύο, *Two and two* ; *By two*. A Hebra-  
ism. SEPT. Gen. 7, 2 Ἀπὸ δὲ τῶν κτηνῶν τῶν μὴ  
καθαρῶν δύο δύο, ἄρσεν καὶ θῆλυ. APOPTH. Eulog.  
Δύο δύο νηστεύειν, *To fast two days in succession*.

δουκαϊδεκάδελτος νόμος (δουκαῖδεκα, δέλτος), *Leges duode-  
cim tabularum, The Twelve Tables*. ANTEC. 1, 15  
init.

δυσαντιρήτως (ρητός), adv. *in a manner hard to gainsay*.  
POLYB. 9, 31, 7 Δυσαντιρήτως εἰρηκέναι.

δυσαντοφθάλμητος, ου, (ἀντοφθαλμέω) *hard to look in the  
face*. POLYB. 23, 8, 13 Πάντας δὲ μετὰ κραυγῆς ἐκβα-  
λεῖν τὴν προτεινομένην δωρεάν, καὶ τοὶ δοκούσης αὐτῆς ἔχειν  
τι δυσαντοφθάλμητον διὰ τὸ πλῆθος τῶν προτεινομένων  
χρημάτων, *something exceedingly tempting*.

δυσαπολόγητος, ου, (ἀπολογόμαι) *hard to defend, inde-  
fensible*. POLYB. 1, 10, 4.

δυσαρεστέω, *to displease*. POLYB. 7, 5, 6 Εἰς τηλικαύτην  
ἀστοχίαν ἐνέπεσε, δι' ἧς τοῖς Ῥωμαίοις οὐ μόνον δυσαρεστή-  
σειν, ἀλλὰ καὶ προσκόπτειν ἔμελλε προφανῶς.

Mid. δυσαρεστοῦμαι, *to be displeased with any one*.  
Id. 5, 94, 2 Δυσαρεστοῦμενοι τῷ Πυρρίᾳ. 11, 28, 3  
Ἐμοὶ δηλονότι δυσαρεστήσασθε.



δυσαρρώστως (ἄρρωστος), adv. *in very bad health*. CLEM.

ROM. HOMIL. 5, 1 Δυσαρρώστως αὐτὸν ἀπ' αὐτῆς ἐσπέρας ἐσχηκέναι τὸ σωματίον.

δυσβάστακτος, ον, (βαστάζω) *difficult to bear*, as a burden.

SEPT. PROV. 27, 3 Βαρὺ λίθος καὶ δυσβάστακτον ἄμμος.

δυσβοήθητος, ον, (βοηθέω) *difficult to help or remedy*.

DIOD. 11, 15 Δυσβοηθήτοις κακοῖς περιπεσεῖσθαι.

δύσγλωσσος, ον, (γλώσσά) *evil-tongued*. THEOPH. CONT. 84, 9.

δυσδιάβατος, ον, (διαβαίνω) *hard to pass through*, δύσβατος. POLYB. 1, 39, 13.

δυσδιάλυτος, ον, (διαλύω) *hard to break*, as a line of soldiers. POLYB. 1, 26, 16.

δυσδιάσπαστος, ον, (διασπῶ) *hard to break*, as a line of soldiers. POLYB. 15, 15, 7.

δυσδιόδος, ον, (διόδος) *hard to pass*. POLYB. 3, 61, 3. 5, 7, 10.

δυσέκπλοος οὐς, οον ουν, (ἐκπλοος) *hard to sail out of*. POLYB. 34, 2, 5.

δυσελπίζω (ἐλπίζω), *to lose hope, to despair of*. POLYB. 16, 33, 1 Δυσελπίσαντα καὶ περὶ τῆς ὅλης ἐπιβολῆς. ID. 21, 10, 2.

δυσελπιστέω, ἦσω, (δυσέλπιστος) = δυσελπίζω. POLYB. 2, 10, 8, et alibi.

δυσελπιστία, ας, ἡ, (δυσέλπιστος) *despair*. POLYB. 1, 39, 14, et alibi.

δυσέντευκτος, ον, (ἐντυχάνω) *repulsive, forbidding, cold, reserved*. POLYB. 5, 34, 4.

δυσεξάλειπτος, ον, (ἐξαλείφω) *hard to wipe out*. DIOD. 3, 6 Δυσεξάλειπτος συνήθεια.

δυσεξαρίθμητος, ον, (ἐξαριθμέω) *hard to count, countless, innumerable*. POLYB. 3, 58, 6.

δυσεξήγητος, ον, (ἐξηγέομαι) *hard to explain*. JUST. APOL. 2, 6. DIOG. LAERT. 9, 13.

δυσεπιβάτος, ον, (ἐπιβαίνω) *hard to get at*. DIOD. 1, 69 Τοῖς ξένοις δυσεπιβάτου οὔσης.

δυσεπιβόλος, ον, (ἐπιβόλος) *hard to manage*. ARRIAN. PERIPL. MAR. ERYTHR. 39 Δυσεπιβόλος . . . . πλοῦς, stormy.

δύσεργος, ον, (ΕΡΡΩ) *hard to effect, difficult of accomplishment*. POLYB. 28, 8, 3.

δυσερμήνευτος, ον, (ἐρμηνεύω) *hard to explain*. DIOD. 2, 52, p. 164, 35.

δυσέφικτος, ον, (ἐφικνέομαι) *hard to come at, difficult*. POLYB. 31, 3, 12. 32, 11, 3.

δυσέφοδος, ον, (ἐφοδος) *hard to get at, inaccessible*. DIOD. 1, 57.

δυσθανατώ, ωσα, (θανατώ) *precise meaning uncertain*. THEOPH. CONT. 814 δυσθανατώσας.

δύσις, εως, ἡ, *the west*. POLYB. 1, 42, 5. 5, 104, 7, δύσεις in both passages. CLEM. ROM. Epist. 1, 5.

Particularly, *the Western Countries, the West*, with reference to Constantinople, Alexandria, and Antioch. ATHAN. I, 312 C.

δυσκαταγώνιστος, ον, (καταγωνίζομαι) *hard to contend with, hard to overcome*. POLYB. 15, 15, 8. DIOD. 3, 15, p. 185, 75.

δυσκατάληπτος, ον, (καταλαμβάνω) *hard to comprehend, difficult to understand*. DIOD. 1, 3, p. 7, 59. HIPPOL. 115.

δυσκατάπληκτος, ον, (καταπλήσσω) *hard to keep in awe*. POLYB. 1, 67, 4.

δυσκαταπολέμητος, ον, (καταπολεμέω) *hard to overcome or conquer*. DIOD. 2, 48, p. 159, 71.

\*δύσκολος, ον, *difficult, hard*. XEN. OEC. 15, 10 οὐχ οὕτω καὶ ἡ γεωργία δύσκολός ἐστι μαθεῖν. DIOD. 1, 84, p. 95, 25 Δηγήσασθαι μὲν εὐχερές, ἀπαγγέλλαντα δὲ πιστευθῆναι παρὰ τοῖς μὴ τεθέαμένοις δύσκολον. NT. MARC. 10, 24. IREN. 5, 3, 2.

δυσκράτητος, ον, (κρατέω) *difficult to overcome*. DIOD. 3, 3 Τὸ δυσκράτητον τῆς ἐπιβολῆς, *Indomitable energy*.

δύσκτητος, ον, (κτάομαι) *difficult to obtain or buy*. POLYB. 3, 32, 1.

δυσμενικός, ἡ, ὄν, (δυσμενής) *hostile*. POLYB. 6, 7, 8, et alibi.

δυσμενικῶς, adv. of δυσμενικός. POLYB. 8, 10, 1, et alibi.

δυσνόητος, ον, (νοίω) *hard to be understood*. NT. 2 Pet. 3, 16. DIOG. LAERT. 9, 13.

δυσόργητος, ον, (ὀργή) *quick to anger*. BABR. 11, 12.

δυσπαραβοήθητος, ον, (παραβοηθέω) *hard to help or assist*. POLYB. 5, 22, 7.

δυσπαράγραφος, ον, (παραγράφω) *difficult to determine*. POLYB. 16, 12, 10, et alibi.

δυσπαράδεκτος, adv. of δυσπαράδεκτος. Δυσπαράδεκτος ἔχειν, *To admit with difficulty.* POLYB. 12, 4, 7.

δυσπαρακόμιστος, ον, (παρακομίζω) *hard to carry along.* POLYB. 3, 61, 2 Συλλογίζόμενος τὸν πλοῦν τὸν ἀπὸ Μασσαλίας εἰς Τυρρηνίαν ὡς μακρὸς καὶ δυσπαρακόμιστος εἶη, *difficult.*

δυσπροσόρμιστος, ον, (προσορμίζω) *hard to land at, having no harbors, δυσπρόορμος.* POLYB. 1, 37, 4, et alibi.

δυσπρόορμος, ον, = δυσπροσόρμιστος. SCYMN. 726 Αἰγυαλὸς . . . δυσπρόορμος.

δυσσυνειδήσια, ας, ἡ, (δυσσυνείδητος) *ill conscience.* CLEM. ROM. Homil. 3, 14.

δυσσυνειδήτως, adv. of δυσσυνείδητος, *with an ill conscience.* CLEM. ROM. Homil. 1, 5. 2, 38 Δυσσυνειδήτως βιοῦν.

δυσσύνοπτος, ον, (συνοράω, συνοφθῆναι) *hard to get a view of.* POLYB. 3, 84, 2. 8, 28, 6.

δύσφωνος, ον, (φωνή) *bad-voiced, ill-sounding.* BABR. 33, 4.

δυσχρηστέω, ἦσω, *to be δύσχρηστος, to cause difficulties.* POLYB. 27, 6, 10.

2. *To be in trouble or difficulties.* Id. 1, 75, 7. 2, 10, 4.

Mid. δυσχρηστέομαι, in the same sense. Id. 1, 18, 7. 1, 28, 9. 1, 87, 7, et alibi.

δυσχρηστία, ας, ἡ, (δύσχρηστος) *trouble, difficulty, perplexity.* POLYB. 1, 51, 11, et alibi.

δυσχώρητος, ον, *inextricable?* POLYB. 24, 1, 13.

δωδεκαγώνιος, ον, (δώδεκα, γωνία) *having twelve angles.* HIPPOL. 129.

δωδεκαήμερος, ον, (ἡμέρα) *of twelve days, lasting twelve days.* PORPH. Cer. 757, 10 Τῆς δωδεκαήμερου ταύτης τῶν ἑορτῶν εὐωχίας, *the twelfth-day feast, that is, the twelve days succeeding Christmas.*

Substantively. (a) Ἡ δωδεκαήμερος, sc. εὐωχία, *The twelve Christmas holidays, from the twenty-fifth of December to the fifth of January, inclusive.* PORPH. Cer. 137. 241, 18.

(b) Τὸ δωδεκαήμερον, = ἡ δωδεκαήμερος. NICON. 442 B. ΤΥΡΙΚ. 33. ΝΟΜ. COTELER. 291.

δωδεκακώδωνος, ὁ, or δωδεκακώδωνον, ου, τὸ, (δῶδεκα, κώδων) *the sacerdotal robe of the Jewish high-priest.* APOCR.

Proteuangel. 8, 3. (Compare JUST. Tryph. 42 τὰ δώδεκα κώδωνας ἐξῆσθαι τοῦ ποδήρου τοῦ ἀρχιερέως.)

δωδεκαμελής, ἐς, (μέλος) *consisting of twelve members.* IREN. 1, 14, 9.

Δωδεκάνησος, ου, ἡ, (νῆσος) *the Twelve Islands, a name given to the Cyclades collectively considered.* THEOPH. 703. CEDR. II, 38, 9.

δωδεκαπρόφητον, ου, τὸ, (προφήτης) *the twelve minor prophets, regarded as one body.* EPIPH. II, 162 B.

δωδεκάσκηπτρον, ου, τὸ, (σκήπτρον) *the twelve tribes of Israel, collectively considered, τὸ δωδεκάφυλον.* CLEM. ROM. Epist. 1, 31.

δωδεκάφυλος, ον, (φυλή) *of twelve tribes.* Substantively, (a) τὸ δωδεκάφυλον, ου, *the twelve tribes of Israel, δωδεκάσκηπτρον.* NT. Act. 26, 7.

(b) Ἡ δωδεκάφυλος, = τὸ δωδεκάφυλον. APOCR. Proteuangel. 1, 3 Ἀπίει εἰς τὴν δωδεκάφυλον τοῦ λαοῦ λέγων, Θεάσομαι τὴν δωδεκάφυλον τοῦ Ἰσραὴλ.

δωδεκάωρος, ον, (ῥα) *having or consisting of twelve hours.* SEXT. Adv. Phys. pp. 664. 673. HIPPOL. 129.

δῶμα, ατος, τὸ, *flat roof, house-top.* SEPT. JOS. 2, 6 Ἀνεβίβασεν αὐτοὺς ἐπὶ τὸ δῶμα. 2 Reg. 11, 2. BABR. 5, 5. NT. Luc. 12, 3 Καὶ ὁ πρὸς τὸ οὗς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων. EPIPH. II, 161 B Οὕτε θυρίδας τοῖς οἰκίσκοις ἐκείνοις ἐκ τῶν τοιχῶν ἐποίησεν, ἀλλ' ἄνωθεν ἐκ τῶν δωματίων τὰς καλουμένας ἀναφωτίδας ἀνέφωξεν.

δωρακηνόν, οὔ, τὸ, = δωράκινον. GEOPON. 3, 1, 4, as a various reading.

δωράκινον, ου, or δωρακινόν, οὔ, τὸ, *duracinum, δωρακηνόν, ροδακηνόν, a variety of peach.* GEOPON. 3, 1, 4. 10, 13, 1 δωρακινόν.

δωρεά, ας, ἡ, *the sacred elements, the holy communion, τὰ δῶρα.* THEOPH. 617. BALSAM ad Concil. VI, 23 Ἡ ἁγία δωρεά.

δωρεαστικόν, οὔ, τὸ, (δωρεά) *instrumentum donationis, deed of donation.* BASILIC. 5, 1, 7.

δωρέομαι, *to present, with the accusative of the remote object.* THEOPH. 310 Τοῦ Ἰλδερῖχου παῖδας καὶ ἐγγόνους . . . χρήματα ἱκανὰ ἐδωρήσατο, *for παισὶ καὶ ἐγγόνους.*

δωροδέκτης, ου, ό, (δῶρον, δέχομαι) *one who takes bribes, δωρολήπτης*. SEPT. Job. 15, 34.  
 δωροδοκίω, ήσω, *to bribe, dekaizō*. POLYB. 6, 56, 2 Οὐδέν αἰσχίον τοῦ δωροδοκεῖσθαι. 23, 8, 3 Πάντας ἅμα δωροδοκεῖσθαι προφανῶς. DIOD. 13, 64. 16, 33. DION. HAL. II, 776 Πολλοὶ δὲ καὶ χρήμασι δωροδοκθέντες. EPICT. 4, 1, 148. DIOG. LAERT. 4, 9 Τοὺς μὲν γὰρ ἤδη ἐδωροδόκησεν ὁ Φίλιππος.  
 δωρολήπτης, ου, ό, (δῶρον, λαμβάνω) = δωροδέκτης. SEPT. PROV. 15, 27.

δῶρον, ου, τὸ, *gift, applied to the sacred elements*. CŒNST. APOST. 8, 12, 2 οἱ διάκονοι προσαγέτωσαν τὰ δῶρα τῷ ἐπισκόπῳ πρὸς τὸ θυσιαστήριον. 8, 12, 17 Ὅπως εὐμένως ἐπιβλέψῃς ἐπὶ τὰ προκείμενα δῶρα ταῦτα ἐνώπιόν σου. 8, 13, 1 Ὑπὲρ τοῦ δῶρου τοῦ προσκομισθέντος κυρίῳ τῷ θεῷ. CHAL. 1541 C. Τὰ ἅγια δῶρα ἄνω ἐν τῷ ἐπισκοπεῖῳ ἐκοινῶνησαν μετ' ἀλλήλων αὐτοὺς καὶ οἱ πρεσβύτεροι. CHRON. 705, 21. PORPH. Cer. 16, 11. 88, 9.

## E.

ἐάν (εἰ, ἄν), *siqua, if in any way, simply if*. In authors of the Roman and Byzantine periods, it is often followed by the indicative. JUST. Tryph. 67 Ἐὰν ἀποδείκνυτε ἀπὸ τῶν γραφῶν ὅτι αὐτός ἐστιν ὁ Χριστός. THEOD. III, 197 A Ἐὰν ἐκνήρχθῃ. MAL. 136, 16 Φύγωμεν ἐὰν σωθῇσόμεθα, *If we wish to save our lives, let us flee*. THEOPH. 281 Ἐὰν ἐστὶν ἐλεύθερος. LEO. 9, 75 Ἐὰν δὲ οὐ χωροῦνται.

2. Interrogatively, *if, whether*. APOCR. Act. Pet. et Paul. 63 βλέπε σὺ ἐὰν ἐντεύθῃς ὑγίης ἐξελεύσῃ.

3. Ἐάν, in later and Byzantine writers, often stands for the modal adverb ἄν, but only in the protasis of a conditional clause. SEPT. Tobit. 7, 11 Ὅποτε ἐὰν εἰσπορεύοντο πρὸς αὐτὴν, ἀπέθνησκον ὑπὸ νύκτα, for ὅποτε (ὅποτε ἄν). NT. Matt. 23, 18 Ὅς ἐὰν ὁμώσῃ ἐν τῇ θυσιαστηρίῳ οὐδέν ἐστι, for ὅς ἄν. MAL. 63, 17 Εἴ τις οὖν ἐὰν ἐβούλετο, for ἐάν τις. 94, 16 Ἐνδιατρίψαι ἐν τῇ αὐτῇ πόλει ὅσας ἐὰν βούληται ἡμέρας. 160, 23 Εἴ τις ἐὰν ἡβουλήθῃ τότε ἀνελθεῖν εἰς τὴν Ἱερουσαλήμ, ἀνῆλθεν. THEOPH. 279, 15 Εἴ τις ἐάν ἐστιν οὐκ οἶδαμεν, for Ὅστις ἐστίν, or Ὅστις ἄν ᾤ. [This use of ἐάν has its origin in the fact that the modal ἄν coincides in form with the conjunction ἄν, contracted from ἐάν, that is, εἰ ἄν.]  
 ἐαυτοῦ, ἧς, *of himself*. SEPT. 3 Reg. 10, 5 Ἐξ ἐαυτῆς ἐγένετο, *She was astonished*.

In the following passage, ἐαυτοῦ refers to ἀλήθειαν. POLYB. 3, 58, 9 Ἐαυτοῦ χάριν προτιμῆσαι τὴν ἀλήθειαν, *To prefer truth for its own sake*.

2. For σεαυτοῦ, *of thyself*. SEPT. Jer. 4, 3 Νεώσατε ἑαυτοῖς νεώματα. POLYB. 18, 6, 4 Οὐς ὑμεῖς προκατέχοντες τὰς ἀπηλπισμένας ἐν Ἡπείρῳ δυσχωρίας ἐκβιασάμενοι ταῖς ἐαυτῶν ἀρεταῖς φεύγειν ἠναγκάσατε. NT. Joan. 18, 34 Ἀφ' ἐαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; *Sayest thou this of thyself?* APOCR. Act. Pet. et Paul. 63 Οὐ πιστεύεις ἐαυτὸν μὴ εἶναι Χριστόν. Act. Barn. 4 Αὐτὸν συλλαβοῦ μεθ' ἐαυτοῦ. JUST. Apol. 2, 12. 15. Tryph. 8. 14. 32. ATHAN. I, 158 B Χαίρετε τοίνυν ἀπολαμβάνοντες ἐαυτῶν τὸν ἐπίσκοπον Ἀθανάσιον.

3. For ἐμαντοῦ, *of myself*. SEPT. Gen. 11, 4 Δεῦτε οἰκοδομήσωμεν ἑαυτοῖς πόλιν καὶ πύργον. POLYB. 2, 37, 2. APOCR. Act. Pet. et Paul. 50 Ἐγὼ ἐὰν μὴ φανερώς ὑποδείξω ἐαυτὸν θεόν. JUST. Apol. 1, 61. 65. EPIPH. I, 2 B.

4. For αὐτοῦ, *his, of him*. POLYB. 1, 79, 2 Συγκλείσαντες εἰς τὴν ἀκρόπολιν μετὰ τῶν ἐαυτοῦ ὀπλιτῶν ἀπέκτειναν.

ἐβδομαδάριος, ου, ό, (έβδομάς) *the officer of the week*, as in a monastery, ἐβδομάριος. CŒNST. (536), 1201 A. THEOPH. CONT. 399. 891, 15.

ἐβδομάριος, ου, ό, = ἐβδομαδάριος. PORPH. Cer. 272, 12 Ὁ ἐβδομάριος σιλεντιάριος. LEO GRAM. 305. CERUL. 165 B. CODIN. 36 Τοῖς ἐβδομαρίοις ἡ κοιτωνίταις αὐτοῦ: where ἡ means, *that is*.

έβδομάς, άδος, ἡ, *week*. *Passion-week* is called Ἡ ἅγια τοῦ πάσχα έβδομάς, *The holy week of the Passover*.

CONST. APOST. 5, 13. Also, ἡ μεγάλη ἐβδομάς, *The Great Week*. Ibid. 5, 15 (titul.). 8, 33, 2. Also, ἡ μεγάλη τοῦ πάσχα ἐβδομάς. Ibid. 5, 18 (titul.). Also, ἡ τοῦ πάθους ἐβδομάς, *The week of the Passion, Passion-week*. IGNAT. Philipp. (interpol.) 13 Μετὰ τὴν τοῦ πάθους ἐβδομάδα.

ἐβδοματίζω, ἰσα, (ἐβδομάς) *to complete seven years, to pass seven years*. AMPHIL. 31 D.

ἐβδοματικός, ἡ, ὄν, (ἐβδομάς) *septenarius, of the number seven*. HIPPOL. 53.

ἐβδομήκοντα, *seventy*. JOSEPH. ANT. 12, 2, 7 Οἱ ἐβδομήκοντα πρεσβύτεροι, *The seventy elders*, who translated the Old Testament from Hebrew into Greek. EPIPH. II, 159 A Οἱ ἐβδομήκοντα δύο ἑρμηνευταί, *The seventy-two translators*; the same as the preceding. (Compare JOSEPH. ANT. 12, 2, 4.)

Substantively, οἱ ἐβδομήκοντα, sc. πρεσβύτεροι or ἑρμηνευταί, *The Seventy interpreters*. JUST. Cohort. 13. Tryph. 68. 124. EUS. 5, 8, p. 220, 28. Id. 221, 14.

ἐβέλινος, ὄν, = ἐβένινος. MAL. 286, 20.

ἐβένινος, ὄν, (ἐβενος) *of ebony*. INSCR. 3071 Δίφρον ἐβένινον. ARRIAN. Peripl. Mar. Erythr. 36.

Ἐβιοναῖοι, ὡν, οἱ, *the Ebionites*, an early sect. CONST. APOST. 6, 6. EUS. 3, 27. 5, 8, p. 221. Id. 6, 17.

ἐγγαστρίμυθος, ὄν, ὁ, (ἐν, γαστήρ, μῦθος) *one that speaks with the belly, ventriloquist*. SEPT. Lev. 19, 31. (Compare Esai. 8, 19 Οἱ ἐκ τῆς κοιλίας φωνοῦσιν.)

ἐγγαστρώω, ὡσα, (γαστήρ) *to impregnate*. MAL. 178, 22 Ἐγγαστρώσαι αὐτήν. CHRON. 211, 13.

ἐγγειτονέω (γειτονέω), *to neighbor, border upon*. THEOPH. CONT. 48, 13 Καθ' ἣν ὁ Ἀκρίτας ἐγγειτονεῖ.

ἐγγεύομαι = γεύομαι. POLYB. 7, 13, 7.

ἐγγίζω, ἰσω, (ἐγγύς) *to be, to come, or draw near, to approach*. SEPT. Gen. 12, 11 Ἠνίκα ἤγγισεν Ἀβραὰμ εἰσελθεῖν εἰς Αἴγυπτον. 18, 23 Ἐγγίσας Ἀβραὰμ εἶπε. 27, 21 Ἐγγισόν μοι . . . Ἠγγισε δὲ Ἰακώβ πρὸς Ἰσαάκ. 35, 16 Ἠγγισεν εἰς Χαβραθὰ τοῦ ἐλθεῖν εἰς τὴν Ἐφραθὰ. 47, 29 Ἠγγισαν δὲ αἱ ἡμέραι Ἰσραὴλ τοῦ ἀποθανεῖν. Deut. 31, 14 Ἐγγίκασι αἱ ἡμέραι τοῦ θανάτου σου. Ps. 26, 2 Ἐν τῷ ἐγγίζειν ἐπ' ἐμὲ κακοῦντας. 37, 12 Ἐξ ἐναντίας μου ἤγγισαν καὶ ἔστησαν. 90, 7 Πρὸς σὲ δὲ οὐκ

ἐγγεῖ. 106, 18 Ἠγγισαν ἕως τῶν πυλῶν τοῦ θανάτου. 118, 169 Ἐγγισάτω ἡ δέησίς μου ἐνώπιόν σου. POLYB. 6, 41, 1 Ἐγγίξωσι στρατοπεδεύειν. 12, 7, 1 Τῆς εὐθείας καὶ τῆς πρὸς ταύτην οἰκειότητος οὐκ ἐγγίξῃ. 15, 31, 3 Ἐγγίσαντες δὲ τῆς δευτέρας. 17, 4, 1 Ἐγγίσαντες τῇ γῇ.

Transitive, *to bring near, to join*. SEPT. Esai. 5, 8 Οὐαὶ οἱ συνάπτοντες οἰκίαν πρὸς οἰκίαν καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζοντες. 46, 13 Ἠγγισα τὴν δικαιοσύνην μου. POLYB. 8, 6, 7 Ἐγγίσαντες τῇ γῇ τὰς ναῦς.

ἐγγιστάριος or ἐγγισιτάριος, ὄν, ὁ, (ἐγγίζω) *reacher*, one that delivers anything to any one. Hence, *a waiter at table*. PORPH. Cer. 70, 20. 79, 23. 277, 22. [The derivation from ἐγγίζω may be doubted.]

ἐγγλαυκος, ὄν, (γλαυκός) *blue*. DIOD. 1, 12.

ἐγγόνη, ἡς, ἡ, *neptis, granddaughter*. ANTEC. 1, 9, 3. PROC. III, 42. LYD. 165, 14.

ἐγγόνιον, ὄν, τὸ, *grandchild*. VIT. EUTHYM. 64.

ἐγγονος, ὄν, ὁ, *nepos, grandson*. DION. HAL. I, 143. 247, et alibi. DION CASS. 180, 45. 372, 5, et alibi. ANTEC. 1, 9, 3.

ἐγγραπτος, ὄν, = ἐγγραφος. SEPT. Ps. 149, 9. POLYB. 3, 24, 6, et alibi.

ἐγγραυλις, ἑως, ἡ, a kind of *sardine*, a fish. AEL. H. A. 8, 18. SUID. Ἀφύα . . . ἔστι δὲ ἡ παρὰ πολλῶν λεγομένη ἐγγραυλις. SCHOL. ARIST. Eq. 642.

ἐγγραφος, ὄν, (ἐγγράφω) *written, in writing*. POLYB. 3, 21, 4. BASIL. II, 585 E Ἐγγραφος ὁμολογία. III, 54 D Ἐγγραφος διδασκαλία.

Πατέρες ἐγγραφοί, the Roman *Patres Conscripti*. DION. HAL. I, 261, 11.

Substantively, τὸ ἐγγραφον, *a writing, written treaty, written promise*. INSCR. 3915. HIPPOL. 293, 19. ALEX. ALEX. 552 A. AMPHIL. 196 C.

2. *Scriptural*, found in the Scriptures. CLEM. ROM. Homil. 3, 10.

ἐγγράφως (ἐγγραφος), adv. *in writing*. INSCR. 4305. JUST. Tryph. 120. IREN. 3, 1, 1.

ἐγγων, ὄν, ὁ, = ἐγγονος. VIT. EUTHYM. 19. THEOPH. 582, 21. PORPH. Adm. 153, 23. Cer. 644, 19. (Compare διάκων.)

\*ἐγδίδωμι = ἐκδίδωμι. INSCR. 1570, a.

\*ἐγδοσις = ἐκδοσις. INSCR. 1570, α, 27.

ἐγερσίνεκρος, ον, (ἐγείρω, νεκρός) *that raises the dead*.  
METHOD. 208 C.

ἐγερσις, εως, ἡ, *a raising, erecting, as of a building*.  
SEPT. 1 Esdr. 5, 59.

2. *Resurrection, ἀνάστασις*. NT. Matt. 27, 53.

ἐγκαίνια, ων, τὰ, (καινός) *dedication, consecration, as of a temple*. SEPT. 2 Esdr. 6, 16. Nehem. 12, 27. Dan. 3, 2. NT. Joan. 10, 22. ATHAN. I, 735 B. E, of the church of the Holy Sepulchre. SUID. Ἐγκαίνια, ἐορτὴ καθ' ἣν ἐκαινουργήθη τι.

ἐγκαινισμός, οὔ, ὁ, = ἐγκαινισμός. EUKHOI.

ἐγκαινίζω, ἰσω, (καινίζω) *to renew*. SEPT. 1 Reg. 11, 14. 2 Par. 15, 8.

2. *To dedicate, consecrate*. SEPT. Deut. 20, 5. NT. Hebr. 9, 18. 10, 20. THEOPH. CONT. 366, 18. ἐγκαινισμός, οὔ, ὁ, (ἐγκαινίζω) *dedication, consecration, as of an altar, ἐγκαινισμός*. SEPT. Num. 7, 10. Ps. 29 (titul.) Φαλμός ὡδὴς τοῦ ἐγκαινισμοῦ τοῦ οἴκου Δαυίδ.

ἐγκαίνωσις, εως, ἡ, (as if from ἐγκαινῶ) = ἐγκαινισμός. SEPT. Num. 7, 88.

ἐγκακέω, ἦσω, (κακός) *to be cowardly*. POLYB. 4, 19, 10 Λακεδαιμόνιοι τὸ μὲν πέμπειν τὰς βοηθείας κατὰ τὴν διάταξιν ἐνεκάκησαν, *they omitted, through cowardice, to send*.

ἐγκαταλαμβάνω, *to go to, to arrive at, καταλαμβάνω*. THEOPH. CONT. 26, 17 Τῇ τοῦ γέροντος οἰκίσκῳ ἐν εὐλαβείας προσχήματι ἐγκατέλαβεν.

ἐγκατάλειμμα, ατος, τὸ, (κατάλειμμα) *that which is left, remnant*. SEPT. Deut. 28, 5. Ps. 36, 37.

ἐγκαταλοχίζω (καταλοχίζω), *to enlist? enumerate?* SEPT. 2 Par. 31, 18.

ἐγκαταπαίζω (καταπαίζω), *to sport with*. SEPT. Job. 40, 14 Ἐγκαταπαίζεσθαι ὑπὸ τῶν ἀγγέλων.

ἐγκατασπεύω (κατασπεύω), *to sow in*. IREN. 1, 13, 2 Ἐγκατασπεύουσα τὸν κόκκον τοῦ σινάπεως εἰς τὴν ἀγαθὴν γῆν.

ἐγκαυσίς, εως, ἡ, *the encaustic process*. INSCR. 2297. THEOPH. CONT. 330, 14.

ἐγκαυστής, οὔ, ὁ, (ἐγκαίω) *one who practises encaustic painting*. INSCR. 6351 Ἀγαματοποιὸς ἐγκαυστής.

ἐγκαυστος, ον, (ἐγκαίω) *encaustic*. BASILIC. 2, 5, 25 Ἀνίσχυρος ἔστω βασιλικὴ χηρεύουσα ἀντιγραφὴ ὑπογραφῆς χειρὸς βασιλικῆς τῆς ἐξ ἐγκαυστῆς ἐσκευασμένης κόχλου, *Sacrum encaustum*.

ἐγκαυχάομαι, ἦσομαι, (καυχάομαι) *to glory in, to boast one's self in*. SEPT. Ps. 51, 1 Τὴ ἐγκαυχᾶ ἐν κακίᾳ ὁ δυνατός; 105, 47 Ἐγκαυχᾶσθαι ἐν τῇ αἰνέσει σου.

ἐγκεντέω, ἡσα, (κεντέω) *to mark by tattooing*. THEOPH. CONT. 105, 14 Βαρβαρικῶς ἐγκεντηθέντας οὓς συνέθηκε λήρους ἰάμβους.

\*ἐγκεντρίζω, ἰσω, (κεντρίζω) *to graft*. ARISTOTEL. Plant. 1, 6, 2. THEOPHRAST. H. P. 2, 2, 5. CLEM. ALEX. 800.

\*ἐγκεντρισμός, οὔ, ὁ, *grafting*. ARISTOTEL. Plant. 1, 6, 2. CLEM. ALEX. 800.

ἐγκεντριστεόν, verbal adjective of ἐγκεντρίζω. GEOPON. 3, 13, 4.

ἐγκισσάω, ἦσω, (κισσάω) *to long, as a woman with child*. SEPT. Gen. 30, 38 Ἴνα . . . ἐγκισσήσωσι τὰ πρόβατα εἰς τὰς ράβδους. 30, 41 Ἐνεκίσσαν τὰ πρόβατα ἐν γαστρὶ λαμβάνοντα . . . τοῦ ἐγκισσῆσαι αὐτὰ κατὰ τὰς ράβδους. IREN. 1, 4, 5 Ἐγκισσήσαν αὐτούς.

ἐγκισσεύω = ἐγκισσάω. THEOPH. CONT. 50, 21 τῶν πολλάκις ἐγκισσευθέντων κατὰ τὴν Ἀνατολήν.

ἐγκίσσημα, ατος, τὸ, (ἐγκισσάω) *impregnation*. HIPPOL. 136.

ἐγκλεισμός, οὔ, ὁ, (ἐγκλείω) *the being shut up, the becoming a recluse*. NIL. Epist. 2, 96.

ἐγκλειστήριον, ον, τὸ, = ἐγκλείστρα. VIT. SAB. 370 B. BALSAM. ad Concil. VI, 41.

ἐγκλειστος, η, ον, (ἐγκλείω) *shut up, recluse*. Substantively, ὁ ἐγκλειστος, ἡ ἐγκλείστη, *a recluse*. NIL. Epist. 2, 96. LEIMON. 103. NIC. II, 901 A. THEOPH. 357, 10 Ἐγκλειστος τοῦ αὐτοῦ μοναστηρίου. 752. NIC. CONST. 42, 15 ἐγκλειστός. THEOPH. CONT. 430 ἐγκλείστη, feminine.

ἐγκλείστρα, ας, ἡ, (ἐγκλειστος) *cloister, ἐγκλειστήριον*. QUIN. Can. 41. THEOPH. 674, 19.

ἐγκλείω, *to shut up in*. APOPTH. Ammon. 4 Ἐγκλείω ἐμαυτὸν εἰς κελλίον, *To become a recluse*. LEIMON. 97 Πρὸ τοῦ ἐγκλεισθῶ, *Before I became a recluse*. VIT. STEPH. p. 520 Εἰς μῆμα σκοτεινὸν αὐτὴν ἐγκλείσασα.

ἔγκλιμα, ατος, τὸ, (ἐγκλίνω) *inclination, slope*. POLYB. 9, 21, 8.

2. *Rout*, as of an enemy, τροπή. Id. 1, 19, 11. 4, 58, 8.

ἐγκλίνιος, ον, (κλίνη) *in bed*. CEDR. II, 18.

ἐγκλισις, εως, ἡ, *mood*, as used in grammar. DION. THRAX in BEKKER. 638, 5.

ἐγκοίλοις, ον, (κοιλία) *in the belly*. Substantively, τὸ ἐγκοιλιον, *intestine*, τὰ ἐγκοιλια, *the bowels, intestines*. SEPT. LEV. 1, 9. DIOD. 1, 36. 1, 91, p. 102, 24.

ἐγκοίμησις, εως, ἡ, (ἐγκοιμάομαι) *a sleeping in*. DIOD. 1, 53 Τῆς ἐγκοιμήσεως τῆς ἐν τοῖς ἱεροῖς.

ἐγκόλαμμα, ατος, τὸ, (ἐγκολάπτω) *figure carved, carving*. SEPT. EX. 36 (39), 6.

ἐγκολαπτός, ἡ, ὢν, (ἐγκολάπτω) *engraven, carved*. SEPT. 3 Reg. 6, 29.

ἐγκολάπτω, ἄψω, (κολάπτω) *to engrave on, carve on*. SEPT. 3 Reg. 6, 35 Ἐγκεκολαμμένα Χερουβίμ.

ἐγκόλπιος, ον, (κόλπος) *in or on the bosom*. INSCR. 4713, e. Ἐγκόλπιος, as a proper name.

Substantively, τὸ ἐγκόλπιον, *amulet, phylactery*. CONST. IV, 813 E. THEOPH. CONT. 119, 20. COMN. I, 177.

\*ἐγκομβόω, ὥσω, (κόμβος) *to bind on*. Middle, ἐγκομβόομαι, *to bind on one's self, to wear constantly*. NT. 1 Pet. 5, 5 Τὴν ταπεινοφροσύνην ἐγκομβώσασθε. HES. Ἐγκομβωθείς, δεθείς. Id. Ἐγκεκόμβωται, ἐνείληται. SUID. Ἐγκομβώσασθαι, . . . ἐνεκομβώσάμην. Ἐπίχαρμος· εἴ γε μὲν ὅτι κεκόμβωται καλῶς.

ἐγκοπή, ἡς, ἡ, (ἐγκόπτω) *cleft*, as in a rock. DIOD. 1, 32.

ἐγκοπος, ον, (κόπος) *wearied, vexed*. SEPT. Job. 19, 2 Ἔως τίνος ἔγκοπον ποιήσετε τὴν ψυχὴν μου; *How long will ye vex my soul?*

ἐγκόσμος, ον, (κόσμος) *in the world*. METHOD. 380 Α Φῶς τὸ φωτίσαν τὰ ὑπερκόσμια καὶ τὰ ἐγκόσμια, used substantively.

ἐγκότημα, ας, τὸ, (ἐγκοτέω) *grudge; hatred, indignation*. SEPT. Jer. 31 (48), 39 Ἐγένετο Μωὰβ εἰς γέλωτα καὶ ἐγκότημα πᾶσι τῆς κύκλῳ αὐτῆς.

\*ἐγκράτεια, ας, ἡ, *continence, temperance*; opposed to ἀκρασία. XEN. Mem. 1, 5, 1. 2, 1, 1 Ἀσκεῖν ἐγκρατεῖαν πρὸς ἐπιθυμίαν, βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ

ἵπνου καὶ ρίγους καὶ θάλπους καὶ πόνον. SEPT. Sir. 18, 30 Ἐγκράτεια ψυχῆς. POLYB. 10, 19, 7. NT. Act. 24, 25, et alibi. CONST. APOST. 8, 1, 5. BARN. 2. IREN. 1, 6, 4. GANGR. 21. EUS. 3, 29, p. 124.

Οἱ ἐν ἐγκρατεῖᾳ, *Those who are in a state of continency*; one of the orders in the ancient church; essentially the same as οἱ ἀσκηταί. CONST. APOST. 8, 10, 2.

Ἐγκρατεῖς, ὧν, οἱ, (ἐγκρατής) = Ἐγκρατῖται. IREN. 1, 28, 1. ATHAN. I, 113 E.

ἐγκρατεύομαι, εὔσομαι, (ἐγκρατής) *to exercise self-control*. SEPT. Gen. 43, 30 ἐνεκρατεύσατο, *he checked his emotions*. NT. 1 Cor. 7, 9 Εἰ δὲ οὐκ ἐγκρατεύονται, γαμήψωσαν. 9, 25 Πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται.

Particularly, *to abstain from marriage and from animal food*. JUST. Apol. 1. 29 Ἐνεγκρατευόμεθα for ἐνεκρατευόμεθα.

Οἱ ἐγκρατευόμενοι = Οἱ ἐγκρατεῖς. COD. AFR. Can. 38. ἐγκρατέω = κρατέω. GEN. 96, 11 Ἐπαναβεβηκέναι τοῦ ὄρους καὶ ἐγκρατῆσαι αὐτοῦ. Id. 99, 6.

2. For ἐγκρατεύομαι. GANGR. p. 426, 12.

\*ἐγκρατής, ἐς, *continent, temperate*. XEN. Mem. 1, 2, 1 Ἀφροδισίων καὶ γαστρὸς πάντων ἀνθρώπων ἐγκρατέστατος. Ibid. 4, 8, 11. NT. Tit. 1, 8.

2. Passively, *taken, held*. THEOPH. CONT. 296, 19 Γίνεται δὲ τοῖς πολεμίοις ἐγκρατής, *He is taken prisoner by the enemy*.

ἐγκρατιστής, οὔ, ὁ, = ἐγκρατής substantively. HIPPOL. 304, 98.

Ἐγκρατῖται, ὧν, οἱ, (ἐγκρατής) *the Encratites*, an ancient Christian sect, called also Ἐγκρατεῖς. They abstained from marriage and animal food, and maintained that the first man (Adam) was not saved. CLEM. ALEX. 900, 12 Ἐγκρατιῶν (write Ἐγκρατιτῶν?) HIPPOL. 261 Ἐγκρατητῶν. 276, 28. EUS. 4, 28 Ἀποκλιναντας ἐπὶ τὴν τῶν λεγομένων Ἐγκρατιτῶν αἵρεσιν. EPIPH. I, 396 B Ἐγκρατῖται, οἱ ἀπόσπασμα τυγχάνουσι Τατιανοῦ, τὸν γάμον ἀποβάλλουσι . . . πᾶσαν δὲ ἀπαγορεύουσιν ἐμψυχοφαγίαν. THEOD. IV, 208 B. (Compare CAN. APOST. 51 Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος . . . γάμον καὶ κρεῶν καὶ οἴνου οὐ δι' ἄσκησιν, ἀλλὰ διὰ βδελυρίαν

ἀπέχεται, κ. τ. λ. IGNAT. Philad. (interpol.) 6 Ἐάν τις . . . φθορὰν δὲ καὶ μολυσμὸν καλῇ τὴν νόμιμον μίξιν καὶ τὴν τῶν παίδων γένεσιν, ἥ τινα τῶν βρωμάτων βδελυκτὰ, ὁ τοιοῦτος ἔνοικον ἔχει τὸν δράκοντα τὸν ἀποστάτην.)

ἔγκρυμμα, ατος, τὸ, (ἐγκρύπτω) *ambruscade*, ἐνέδρα, ἐνεδρον, ἐνεδρος. JUL. AFR. 72, p. 312. EUS. V. C. 3, 66. THEOPH. 391, et alibi. LEO. 4, 27. 46. 12, 34, et alibi.

ἔγκτητος, ον, (ἐγκτάομαι) *possessed*. SEPT. LEV. 14, 34 Τῆς γῆς τῆς ἐγκτήτου ὑμῖν. 22, 11 Ἐὰν δὲ ἱερεὺς κτήσεται ψυχὴν ἔγκτητον ἀργυρίου.

ἐγκύκλιος, ον, (κύκλος) *circular*. PLUT. II, 1024 C Συμπεραίνει τὴν ἐγκύκλιον φορὰν περὶ τὸ μένον αἰεὶ μάλιστα ψαύουσιν τοῦ ὄντος. HIPPOL. 13 Τῆς ἐγκυκλίου κινήσεως.

Ἡ ἐγκύκλιος παιδεία, *A course of finished education*. PHILON. II, 84, 22. PLUT. II, 1135 D Οὐ μόνον περὶ μουσικὴν, ἀλλὰ καὶ περὶ τὴν ἄλλην ἐγκύκλιον παιδείαν. ATHEN. 1, 2. 4, 83 Ἐκλείπουσιν ἤδη τῆς ἐγκυκλίου παιδείας.

Τὰ ἐγκύκλια παιδεύματα, = Ἡ ἐγκύκλιος παιδεία. PLUT. II, 7 C Τῶν ἄλλων τῶν καλουμένων ἐγκυκλίων παιδευμάτων.

Τὰ ἐγκύκλια γράμματα, or simply τὰ ἐγκύκλια, = Ἡ ἐγκύκλιος παιδεία. EUS. 6, 1, p. 258, 35. Id. 6, 18.

Ἐγκύκλιος ἐπιστολή, *Circular letter*. ATHAN. I, 270 A. EPIPH. I, 139 B. 734 B Ἐπιστολὴν μεγάλην ἐγκύκλιον ὅλη τῇ Ῥωμανίᾳ γέγραφε κατὰ Ἀρείου.

Substantively, τὸ ἐγκύκλιον, sc. γράμμα, *a circular*. EUAGR. 3, 4. 5. 7.

ἐγκωμιαστικός, ἡ, ὄν, (ἐγκωμάζω) *laudatory, encomiastic*. POLYB. 8, 13, 2. 10, 24, 8.

ἐγκώμιον, ον, τὸ, *praise*. In the RITUAL, the plural ἐγκώμια is applied to certain τροπάρια sung at the matins for the Great Sabbath, that is, the Saturday of Passion-week. They are funeral dirges relating to the Sufferings, Death, and Burial of the Son of Man. We subjoin here the first two of the first στάσις:

Ἡ ζωὴ ἐν τάφῳ

Κατετέθης, Χριστέ,

Καὶ ἀγγέλων στρατιαὶ ἐξεπλήττοντο

Συγκατάβασιν δοξάζουσαι τὴν σὴν.

Ἡ ζωὴ πῶς θνήσκει;

Πῶς καὶ τάφῳ οἰκεῖς;

Τοῦ θανάτου τὸ βασιλεῖον λύεις δέ,

Καὶ τοῦ ἄδου τοὺς νεκροὺς ἐξανιστᾷς.

For the ἐγκώμια of the Virgin, see INTRODUCTION, § 42, p. 59.

ἐγρηγορέω, ἦσω, (ἐγρήγορος) *to be awake, to watch*. LEO. 14, 34.

Ἐγρήγοροι, ον, οἱ, *Egregori*, a name given to the offspring of Seth, the son of Adam. MAL. 11, 5. SYNCCELL. 16, 14, et alibi.

ἐγρήγορος, ον, (ἐγείρω, ἐγρήγορα) *quick, quick*. JUL. AFR. 75, p. 314.

ἐγχαράσσω (χαράσσω), *to engrave, carve on*. DIOD. 2, 13.

ἐγχειρίδιον, ον, τὸ, *tool*. SEPT. EX. 20, 25.

2. *Hand-book, manual*. EPICT. Enchir. titul.

3. *Handkerchief*. VIT. STEPH. pp. 510. 520.

ἐγχειρίζω, *to intrust*. With the accusative of the remote object. NIC. CONST. 3, 13. 17, 18 Βῶνον τὸν πατρικὸν ἐγχειρίζει τὰς τῶν πραγμάτων διοικήσεις, for the dative Βῶνι τῷ πατρικίῳ.

Pass. ἐγχειρίζομαι, *to be intrusted with anything*.

CONST. APOST. 5, 14, 2 Τὸ γλωσσόκομον ἐγκεχειρισμένος, *Intrusted with the purse*. EUS. 4, 11, p. 156, 20

Πίος ἐπὶ Ῥώμης ἐγχειρίζεται τὴν λειτουργίαν.

ἐγχείριον, ον, τὸ, (χεῖρ) *handkerchief, towel*. VIT. AMPHIL. 24 B. PETR. ANT. 149 C.

ἐγχόρηγος, ον, (ἐν, χορήγιον) *cemented with lime*, an adjective applied to walls built of stones (or any other hard substances) cemented with lime; opposed to ξηρόλιθος. MAURIC. 10, 4 Ἐν τάξει ξυλίνης κινστέρνης συμμέτρου κατασκευάσαι, εἴτε μίᾳς εἴτε πλείους ἐχούσας Κ' ἐπὶ δέκα πόδας μήκος, καὶ ὕψος Η', ἡ δέκα, μέχρις οὗ οἱ ἐγχόρηγοι κινστέρναι γίνονται (write μέχρις οὗ ἐγχόρηγοι αἱ κινστέρναι γίνονται). LEO. 15, 77 Ἐν τάξει ξυλίνης κινστέρνας κατασκευάσαι, εἴτε μίαν εἴτε πλείους ἐχούσας ἐπὶ δέκα πόδας τὸ πλάτος, τὸ δὲ ὕψος ὀκτὼ ἢ δέκα, μέχρις οὗ ἐγχόρηγοι αἱ κινστέρναι γίνονται. CEDR. I, 698, 24 Ἐκτίσσε δὲ καὶ τὸ λαβῶν γηροκομείον εἰς τὰ Ἡρίον, τὸ λεγόμενον τοῦ Ζωτικοῦ, ἐγχόρηγον, διὰ τὸ ὑπὸ τῶν Σθλαβίων καὶ ξυλόστεγον ὄν, *he built it of stones*

*cemented with lime.* SUID. Σεμίραμς . . . κτίσασα παλάτια ἐπὶ ὑψωμάτων ἐγχορήγων ἡσφαλωμένων, *in the building of which asphaltum was used for mortar* (compare OT. Gen. 11, 3 *And they had brick for stone, and slime had they for mortar*). TYPIC. 73, p. 270. COMN. p. 339 (Paris) "Ἐτερον πολίχρινον δι' ἐγχορήγου ὕλης ἐντὸς τούτου θάπτον ἀνέγειρεν. CODIN. 22, 8 'Εγχορήγους θόλους. 22, 16 'Ἐποίησε δὲ καὶ γάβους ἐγχορήγους ἐπὶ πᾶσαν τὴν πόλιν. (See also ἐγχώριος.)

Substantively, τὸ ἐγχορήγον, *work in lime*, used with reference to walls built of stones (or other hard substances) cemented with lime. LEO. 15, 73 'Ἀποτειχίζων χρητὸ προσποιητὸν οἰκοδόμημα καὶ ἐγχορήγῳ ἰσχυρῷ κτίζειν αὐτὸ καὶ ὄχυρόν ποιεῖν. PORPH. Adm. 138 "Ὅτι τὸ τεῖχος τοῦ τοιούτου κάστρου οὔτε ἀπὸ βησάλων ἐστὶν ἐκτισμένον, οὔτε ἀπὸ ἐγχορήγου, ἀλλ' ἀπὸ λίθων τετραπεδικῶν ἐχόντων εἰς μήκος ἀνὰ ὀργυῖας μίας, οὔτινές εἰσι συνηρμοσμένοι καὶ συνδεδεμένοι εἰς ἀλλήλους μετὰ σιδήρων ἐν μολίσβῳ ἐγχυλιασμένοι. TYPIC. 73, p. 270. COMN. I, 137, 9 Καὶ γὰρ ἀγχοῦ τῶν τούτου τειχῶν λιμὴν δι' ἐγχορήγου καὶ μαρμάρων πάλαι τῶν χρόνων ᾠκοδόμητο.

ἐγχυλιάζω, ασα, (χυλίζω) *to solder*. PORPH. Adm. 138 Οὔτινές εἰσι συνηρμοσμένοι καὶ συνδεδεμένοι εἰς ἀλλήλους μετὰ σιδήρων ἐν μολίσβῳ ἐγχυλιασμένοι. (Compare DIOD. 2, 8 τὰς τούτων ἀρμονίας ἐπλήρου μολίσβον ἐντήκουσα.)

ἐγχώμα, ατος, τὸ, (ἐγχώνημι) *dike*. POLYB. 4, 39, 9. 4, 40, 9.

ἐγχώριος, ον, *in the following passages, seems to be the prototype of ἐγχορήγος*. SEPT. 1 Esdr. 6, 24 οὗ τὸ ὕψος πηχῶν ἐξήκοντα, πλάτος πηχῶν ἐξήκοντα διὰ δόμων λιθίνων ξυστῶν τριῶν, καὶ δόμου ξυλίνου ἐγχωρίου κοινού ἐνός. JOSEPH. Ant. 11, 4, 6.

ἐδάφιον, ον, τὸ, (ἐδαφος) *text, passage*, as of Scripture. DID. ALEX. 404 A.

ἐδικτον = ἥδικτον. DION. HAL. II, 1021, 11 ἐδικτον.

PLUT. I, 312 F. ANTEC. 1, 2, 6 τί ἐστὶν ἔδικτον;

Πᾶν ὅπερ ἐξ οἰκείας φύσεως κινήσει ὀρίζει ὁ βασιλεὺς.

ἐδράζω (ἐδρα), = ἰδρύω, καθίζω. IREN. 1, 3, 5.

ἐδραστικός, ἡ, ὄν, (ἐδράζω) *establishing, settling*. IREN. 1, 3, 5.

ἐές, heus, an exclamation. CONST. (536), 1148 C

'Εές! ἀνέλθε εἰς τὸν ἄμβωνα! 'Εές! πείσον τὸν λαόν σου! (See also ἐς.)

'Εζερίτης, ου, ὁ, an inhabitant of Ezeron. PORPH. Adm. 220, 19, et alibi. (The Ezerites were Slavs.)

'Εζερόν, οὔ, τὸ, Ezeron, a Slavic town in Peloponnesus. PORPH. Adm. 224, 13. [As the Slavic word *ѣзеро* (neuter) means *lake*, it is probable that this town was in the immediate vicinity of the lake of Helos.]

ἐθελοκάκησις, εως, ἡ, (ἐθελοκακέω) *wilful neglect of duty, wilful cowardice, ἐθελοκακία*. Hence, *defection*. POLYB. 3, 68, 10. 5, 5, 10. 27, 13, 13.

ἐθίμιον, ον, τὸ, (ἐθιμος) *due, customary share*, the share to which one is entitled by custom. CONST. APOST. 2, 28, 2 'Ἀφορίζέσθω δὲ ἐν τῇ δοχῇ τὸ τῷ ποιμένι ἐθίμιον, *And let the pastor's due be set apart in the feast*. (Compare *συνήθεια* 3.)

ἐθισμός, οὔ, ὁ, *custom*. SEPT. Gen. 31, 35 τὰ κατ' ἐθισμόν τῶν γυναικῶν, equivalent to τὰ καταμήνια.

ἐθνικός, ἡ, ὄν, (ἔθνος) *of a nation, national*. POLYB. 30, 10, 6.

2. *Gentile*, as used in grammar. DION. THRAX in BEKKER. 636, 11 "Ὄνομα ἐθνικόν, *Gentile noun*, a national appellative; as, *Λυδός, Φρύξ, Κάπ*.

3. *Gentile, heathen*, in Hebraistic and ecclesiastical Greek. NT.

ἐθνόμυθα, ον, τὰ, (ἔθνος, μῦθος) *heathenish fables*. CONST. APOST. 1, 6 τί γάρ σοι καὶ λείπει ἐν τῷ νόμῳ τοῦ θεοῦ ἢ ἐπ' ἐκεῖνα τὰ ἐθνόμυθα ὀρμήσης;

ἔθνος, εως, τὸ, *class, order*. INSCR. 4697, 17 τῶν ἱερῶν ἔθνων, *Of the sacerdotal orders*.

2. In the plural τὰ ἔθνη, *the gentile nations*, in relation to the Hebrews. SEPT. Esai. 8, 9 Γινώτε ἔθνη καὶ ἡττάσθε. 11, 12 'Αρεὶ σημεῖον εἰς τὰ ἔθνη. Jer. 2, 11 Εἰ ἀλλάζονται ἔθνη θεοὺς αὐτῶν.

εἰ, si, if, in writers of the Roman and Byzantine periods, often takes the *future optative* instead of the aorist optative. JUST. (spurious) p. 526 E Εἰ μὲν ἐπιπολαίως σκέψονται τοὺς λόγους, μέμψονται ἂν δικαίως τοὺς τοῦτο λέγοντας. EPIPH. I, 915 Καὶ ὁ κτίσας τῷ κεκτισμένῳ ἀνόμιος ὑπάρχει, εἰ καὶ χράμασι διαφόροις αὐτὸ κοσμεῖν πειράσαιοτο. SOCR. 5, 8, p. 271 "Ὡρισαν δὲ ὥστε, εἰ χρεῖα καλέσοι, κ. τ. λ. THEOD. IV, 214 D



Εἰ γὰρ ἅπαντά τις τῶν μύθων τὸν φλήναφον ἐβελήσοι διεξελθεῖν, παμπόλλων ἂν δεηθείη βιβλίων. MENAND. 287, 15 Οὐχ ἦττον τὸ τῆς εὐεργασίας ὄνομα μεταθήσομεν, εἰ σὲ καὶ μετ' ἐκείνον εὐεργέτην ἀποκαλέσοιμεν. QUIN. 13 Εἴ τις οὖν τολμήσοι . . . καθαιρείσθω.

2. In the following examples, the *ao*rist indicative after εἰ seems to stand for the *ao*rist optative. THEOD. LECTOR. 2, 6 'Ο δὲ οὐκ ἄλλως τοῦτο ποιῆσαι ἡρέσχετο, εἰ μὴ ὁμολογίαν ἔγγραφον παρ' αὐτοῦ ἐκομίσατο ὡς εἰς ὅρον τῆς πίστεως δέχεται τὰ ἐν Καλχηδόνι δογματισθέντα· ὃ καὶ πεποίηκεν. THEOPH. 92, 19 Τούτου λουομένου καὶ τὸν λαὸν συλλοῦσασθαι προτρεπομένου, εἰ μὴ τὸ ὕδωρ τῆς ἐμβάτης, ἐν ᾗ συνήλθεν Εὐνόμιος, ἐκένωσαν καὶ ἄλλου ἐπλήρωσαν, οὐκ ἡρέχοντο λούσασθαι.

3. Εἰ δ' οὖν = Εἰ δὲ μή, *at least*. THEOPH. CONT. 131, 10.

εἰδέα, *as, ἡ, form, appearance, idea*. APOCR. Act. Paul. et Thecl. 2. Act. et Martyr. Matt. 4. CLEM. ROM. Homil. 2, 26, *as a various reading*

εἰδῆσις, *εως, ἡ, (εἰδέναι) knowledge*. SEXT. Adv. Gram. 2, p. 224. CLEM. ALEX. 468, 32. ALEX. ALEX. 556 B.

2. *Notice, information*. PORPH. Cer. 9 Τὴν εἰδῆσιν τούτων διδοῦσι τοῖς δεσπόταις, *They inform the royal family of this*.

εἰδικός, ἡ, ὄν, (εἶδος) *specific, peculiar*. ORIG. I, 132, *peculiarity, substantively*.

2. *Formative*. PLUT. II, 876 F Τὸ ποιητικὸν αἴτιον καὶ εἰδικόν.

3. *Substantively*. (a) 'Ο εἰδικός, *annonarius? commissary for buying corn? a public officer*. PORPH. Cer. 461, 4. 471, 16. (See *ἐπαρχος τῆς εὐθηνίας* under *εὐθηνία*.)

(b) Τὸ εἰδικόν, *the office of εἰδικός?* PORPH. Cer. 451, 20. 463, 3. THEOPH. CONT. 173, 13. 257. 400, 12.

εἰδοί, ὦν, αἰ, *idus, the ides, idoi*. DION. HAL. II, 1246, 4 'Ἡμέρα τετάρτη πρὸ τριῶν εἰδῶν δεκεμβρίων, *Ante diem quartum idus decembris*. JOSEPH. Ant. 14, 8, 5 εἰδοῖς. PLUT. II, 269 C. 270 B. COD. AFR. 1330 A Εἰδοῖς Ιουλίαις, *Idibus juliis*.

εἶδος, *εως, τὸ, article, a particular thing*. PACHOM. 952

B Μηδεὶς λάβῃ τι εἶδος παρά τινος ἀδελφοῦ χωρὶς τῆς γνώμης τοῦ πατρός.

In the plural, τὰ εἶδη, *articles, articles of merchandise, commodities, substances, provisions* of all sorts. APOPHTH. Poemen. 130. LEG. HOMER. 111. VIT. EUTHYM. 34. MAL. 394. THEOPH. 494, 15.

2. *Produce* of any kind. NOVELL. 129, 2. 3. LYD. 255, 10. 12. 264, 8. PORPH. Cer. 450 τὸν σίτον καὶ τὰ λοιπὰ τῶν εἰδῶν.

3. In grammar, *species*, divided into *πρωτότυπον* and *παράγωγον*. DION. THRAX in BEKKER. 634, 15. 21.

εἰδωλεῖον, *ον, τὸ, (εἶδωλον) idol's temple, a heathen temple*. SEPT. 1 Esdr. 2, 9. 1 Macc. 10, 83. NT. 1 Cor. 8, 10.

εἰδωλόθυτος, *ον, (εἶδωλον, θύω) sacrificed to idols*. Substantively, τὸ εἰδωλόθυτον, *that which is offered to an idol or to idols*. NT. Act. 15, 29. 21, 25. 1 Cor. 8, 1, et alibi.

εἰδωλολατρεία, *ας, ἡ, (εἰδωλολάτρης) idolatry*. NT. Gal. 5, 20. Col. 3, 5. 1 Pet. 4, 3 in the plural. CONST. APOST. 2, 23, 1.

εἰδωλολατρεύω, *ησα, (εἰδωλολάτρης) to be an idolater, to worship idols*. IREN. Frag. 18. EUS. 8, 11.

εἰδωλολάτρης, *ου, ὁ, (εἶδωλον, λάτρης) idolater*. NT. 1 Cor. 5, 10. 11, et alibi. EPIPH. I, 6 A.

εἰδωλομανής, *ές, (εἶδωλον, μαίνομαι) mad for idols, sunk in idolatry*. MARTYR. ARETH. 40 τῶν εἰδωλομανῶν ἐθνῶν.

εἰδωλομανία, *ας, ἡ, the being εἰδωλομανής*. APOCR. Act. Barn. 16 Εἰδωλομανίας ἐπιτελουμένης ἐν τῷ θεάτρῳ, *sacrifice or offerings to the idols*.

εἶδωλον, *ον, τὸ, idol*. SEPT. Gen. 31, 19. Ex. 20, 4. POLYB. 31, 3, 13.

εἶθε, *utinam! O that! would that!* When the wish refers to *future time*, εἶθε, in later and Byzantine Greek, may take the *ao*rist subjunctive. ATHAN. I, 367 C 'Ἄλλ' εἶθε κὰν ἀκούσης! (See also INTRODUCTION, § 105, 1.)

2. When the wish refers to *past time*, εἶθε may take the *perfect optative*, or *pluperfect indicative*. BABR. 53, 5 Εἶθε μὲν μοι πρῶτα μὴ συνηγῆκοις, ἔπειτα

δ' εἶθε τυφλὸς ὢν ὑπηγῆκοις. APOCR. Act. Philipp. in Hellad. 9 Εἶθε, δ' Ἀνανία, ἀφήρητο τὸ κάλυμμα τῆς ἀπιστίας ἀπὸ τῆς καρδίας σου.

εἰκασιμυθία, ας, ἡ, (εἰκασιμυθος) *idle talk, babbling*. METHOD. 349 B.

εἰκαῖος, α, ον, *worthless*, as a person. POLYB. 7, 7, 5. 15, 25, 4. 32, 21, 8.

εἰκασμός, οὔ, ὁ, (εἰκάω) *conjecture*. DION. THRAX in BEKKER. 642, 8.

εἰκονίζω, ἴσω, (εἰκών) *to give form to any substance*. PLUT. II, 882 D.

2. *To represent emblematically*. PORPH. Cer. 5.

εἰκονικός, ἡ, ὄν, *typical*. IREN. 1, 14, 5. EUS. 1, 3, p. 12, 22.

Εἰκονικὴ ἐντύπωσις, *Pictorial representation*. DAMASC. I, 613 C.

εἰκόνημα, ατος, τὸ, (εἰκονίζω) *image*, in general. HIPPOL. 21.

2. *Picture*, as of a saint. THEOPH. CONT. 604, 10. εἰκονογραφία, ας, ἡ, (εἰκονογράφος) *the painting of pictures*. DAMASC. I, 617 C.

2. *Description*. DION. AREOP. Coelest. Hierarch. 15, 9 Τὴν τῶν νοερῶν τροχῶν εἰκονογραφίαν.

3. *Aspect, general appearance*. STRAB. 15, 1, 69, p. 718.

εἰκονοκαύστης, ου, ὁ, (εἰκών, καίω) *a burner of holy pictures*. THEOPH. CONT. 37.

εἰκονοκλάστης, ου, ὁ, (εἰκών, κλάω) *iconoclast*. NIC. II, 701 D. 1036 B. THEOPH. 773.

εἰκονομαχικός, ἡ, ὄν, (εἰκονομάχος) *hostile to holy pictures, iconoclastic*. CONST. IV, 902 E Εἰκονομαχικὴ αἵρεσις.

εἰκονομάχος, ον, (εἰκών, μάχομαι) *hostile to holy pictures*. Substantively, ὁ εἰκονομάχος, *enemy to holy pictures*. DAMASC. I, 621 C. NIC. II, 724 D. CONST. IV, 788 C. PORPH. Adm. 87, 13. GEN. 78, 18.

εἰκονοποιέω, ἴσω, (εἰκονοποιός) *to form, fashion, give a proper form*. JUST. Apol. 1, 19 Ὅστέα τε καὶ νεῦρα καὶ σάρκας εἰκονοποιηθέντα.

εἰκονοτύπος, ου, ὁ, (εἰκών, τύπος) *maker of images or pictures*. THEOPH. CONT. 775, 17.

εἰκοσίκλινος, ον, (εἴκοσι, κλίνη) *having twenty couches (accubita) at table*. DIOD. 1, 49 Οἶκον εἰκοσίκλινον.

εἰκών, ὄνος, ἡ, *image, picture*. In ecclesiastical Greek, commonly *a holy picture*. HIPPOL. 256, 35 καὶ εἰκόνας δὲ κατασκευάζουσι [the Carpocratians] τοῦ Χριστοῦ λέγοντες ὑπὸ Πιλάτου τῷ καιρῷ ἐκείνῳ γενέσθαι. EUS. 7, 18 τῶν ἀποστόλων αὐτοῦ τὰς εἰκόνας Παύλου καὶ Πέτρου, καὶ αὐτοῦ δὴ τοῦ Χριστοῦ διὰ χρωμάτων ἐν γραφαῖς σωζομένας ἱστορήσαμεν. BASIL. III, 38 B Ἡ τῆς εἰκόνης τιμὴ ἐπὶ τὸ πρωτότυπον διαβαίνει (this passage has no special reference to *holy pictures*). THEOD. LECTOR. 1, 1 Τὴν εἰκόνα τῆς θεομήτορος, ἣν ὁ ἀπόστολος Λουκᾶς καθιστόρησεν. ANTEC. 2, 1, 34 λαβὼν τις ἄλλοτριαν σανίδα ἐξωγράφησε καὶ εἰκόνα κατεσκεύασε. DAMASC. I, 615 D τῆς αἰμορροούσης . . . ἥτις καὶ πρώτη πάντων ἐποίησε τὴν εἰκόνα τοῦ Χριστοῦ ἐκ χαλκοῦ. 617 C Αὐτὸς ὁ Χριστὸς εἰκόνα ἐποίησεν τὴν λεγομένην ἀχειροποίητον. 618 D βλέπε μοι τὸν εὐαγγελιστὴν καὶ ἀπόστολον Λουκᾶν· οὐχὶ τῆς παναχράντου καὶ ἀειπαρθένου Μαρίας τὴν τιμίαν εἰκόνα ἀνιστόρησε καὶ πρὸς Θεόφιλον ἔπεμψε; THEOPH. 207, 15 (A. D. 482) Τὴν δεσποτικὴν εἰκόνα καὶ τῶν ἁγίων ἐδίδασκε μὴ δέχεσθαι, *the picture of Christ*. THEOPH. CONT. 607, 18 Αἱ τῶν ἁγίων ἀποστόλων ιδιόχειροι εἰκόνες τοῦ τε αὐτοῦ Χριστοῦ καὶ τῆς τοῦτον τεκούσης, ἥ τε ἐν Ρώμῃ μέχρι τοῦ νῦν τηρουμένη τῆς μεταμορφώσεως.

Γεγραμμένη εἰκὼν, = Γραπτὴ εἰκὼν (see γραπτός). THEOPH. CONT. 99, 9.

εἰληματικός, ἡ, ὄν, (εἰλημα) *groined*. PORPH. Adm. 137, 22. 138, 11, 139, 10. 23.

εἰλητάριον, ον, τὸ, (εἰλητός) *volumen, roll*. CONST. III, 1012 A. ARETH. p. 710 B. Incorrectly εἰλιτάριον. εἰλητός, ἡ, ὄν, (εἴλω) *volutus, rolled: that can be rolled*. ET. M. 790, 8 Φελόνης, εἰλητὸν τομάριον, βέμβρανον· ἡ γλωσσόκομον, ἡ χιτῶνιον.

Substantively, τὸ εἰλητόν, *the corporale*, a cloth for covering the sacred elements. Not to be confounded with ἀήρ 2. PORPH. Cer. 65.

εἰλιγγος, ου, ὁ, (ἱλιγγος) *whirlpool*. ARRIAN. Peripl. Mar. Erythr. 40.

εἰλιτάριον, see εἰλητάριον.

εἰ μὴ, *but, except*. THEOPH. 280 Ὑμεῖς οὐκ ἀνέρχεσθε εἰς τὸ θεωρῆσαι, εἰ μὴ εἰς τὸ ὑβρίξειν τοὺς ἄρχοντας. Id. 640, 10.

Εἰ μὴ μόνον, *But only*. THEOPH. 242, 21. 276, 15. PORPH. Cer. 64.

εἰμί, *to be*, as an auxiliary verb. INTRODUCTION, § 109, 4. (See also ὄν, ἔνι.)

Ὁ ὦν, *HE WHO IS*, the representative of the Hebrew יהוה, *Jehovah*. SEPT. EX. 3, 14 Ἐγὼ εἰμὶ ὁ ὦν. Jer. 14, 13 Ὁ ὦν κύριε, *Lord Jehovah*.

εἶν or εἷν, indeclinable, = ἵν. SEPT. EX. 29, 40 εἶν. JOSEPH. Ant. 3, 8, 3 Εἷν, μέτρον δ' ἐστὶ τοῦτο ἐπιχώριον δύο χόας Ἀττικοὺς δεχόμενον.

εἰπεῖν, see λέγω.

εἰρημένος, η, ον, (εἶρημαι) *mentioned*. MAL. 69, 9 Τὴν ἀνωτέρω εἰρημένην πόλιν Ἱερουσαλήμ, *the above-mentioned*.

εἰρηναῖος, α, ον, = εἰρηνικός. SOZ. 8, 3 Εἰρηναία γράμματα.

Εἰρηναῖς, for Εἰρηναῖος, ου, ὁ, a man's name. INSCR. 269. εἰρηναρχέω, ἦσω, *to be εἰρηνάρχης*. INSCR. Vol. III, p. 1059.

εἰρηνάρχης, ου, ὁ, = εἰρηνάρχος. INSCR. 4020. METHOD. 393 D.

εἰρηνάρχος, ου, ὁ, (εἰρήνη, ἀρχω) *justice of the peace*. MARTYR. POLYC. 6. NIL. Epist. 2, 276.

εἰρηνεύω, εἶσω, (εἰρήνη) *to pacify, tranquillize, reconcile*. CONST. APOST. 7, 10 Εἰρηνεύσεις μαχομένους, *Thou shalt make peace among those that are at variance*. DION CASS. 1297, 70. THEOPH. 119, 19 Εἰρήνευσαν τὴν πόλιν, *They restored peace to the city*. PORPH. Cer. 436, 13 Ἐλθεῖν ἐν τῇ ἐκκλησίᾳ καὶ εἰρηνεύσαι τὸν λαόν.

In the RITUAL, the priest εἰρηνεύει when he says Εἰρήνη σοι, *Peace be upon thee*, to the person who has read the Epistle or the Gospel of the day. Also when he says Εἰρήνη πᾶσιν, *Peace be upon you all*, to the congregation.

εἰρήνη, ης, ἡ, *peace*. Ὁ ἐπὶ τῆς εἰρήνης, *Justice of the peace*, the same as εἰρηνάρχος or εἰρηνάρχης. PALLAD. 165 B.

Διδόναι τὴν εἰρήνην, *To say εἰρήνη ὑμῖν*. LAOD. 19 Δοῦναι τὴν εἰρήνην. VIT. AMPHIL. 17 A. VIT. EPIPH. 348 D Δίδωσιν εἰρήνην. CHRON. 588, 22 Δοῦναι εἰρήνην.

In the RITUAL, Εἰρήνη πᾶσιν, *Peace be upon you all*, said by the priest.

εἰρηνικός, ἡ, ὄν, *peaceful*. Γράμματα εἰρηνικά, *Letters of commendation*. ATHAN. I, 186 A. BASIL. III, 301 E.

Εἰρηνική ἐπιστολή, the same as Γράμματα εἰρηνικά. ATHAN. I, 359 A.

Substantively. (a) Ἡ εἰρηνική, sc. ἐπιστολή, *Letter of commendation*, given to a clergyman by his bishop. ANT. 7. 8. (Compare EUS. 6, 46, p. 319, 36 τοῖς αὐτοῖς δὲ ἄλλην περὶ εἰρήνης διατυπῶνται, sc. ἐπιστολήν.)

(b) Τὸ εἰρηνικόν, sc. γράμμα, *Letter of commendation*, inferior to a regular συστατικόν. ATHAN. I, 359 D. CHAL. Can. 11 Ἐπιστολίοις, εἴτουν εἰρηνικοῖς ἐκκλησιαστικοῖς μόνοις ὥρισamen δεδεῖν, καὶ μὴ συστατικοῖς. (Compare ATHAN. I, 359 A Δεχομένων παρὰ Ἀθανασίου τὰ συνήθη τῆς εἰρήνης γράμματα.)

(c) In the RITUAL, τὰ εἰρηνικά, *The bidding prayer*, exhortation to prayer said by the deacon; called also τὰ διακονικά, ἡ συναπτή. It begins thus: Ἐν εἰρήνῃ τοῦ κυρίου δεηθῶμεν. Ὑπὲρ τῆς ἀνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν τοῦ κυρίου δεηθῶμεν. (Compare CONST. APOST. 8, 13, 1.)

Τὰ εἰρηνικά τὰ δεύτερα, *The second bidding prayer*, an abridgment of the preceding. It begins thus: Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ κυρίου δεηθῶμεν. CHRYS. XII, 782 D (spurious).

εἰρηνοποιέω, ἦσω, (εἰρηνοποιός) *to be a peacemaker*. SEPT. Prov. 10, 10.

εἰρμός, οὔ, ὁ, (εἶρω) *series, train, concatenation*. PLUT. II, 885 B Εἰρμὸν αἰτιῶν, *τούτέστι τάξιν καὶ ἐπισύνδεσιν ἀπαράβατον, a concatenation of causes*.

2. In the RITUAL, the first troparion of an original ᾠδή, in which sense it may be compared to the first strophæ of a classical ode. The subjects of the εἰρμοὶ are the same as those of the nine odes (see ᾠδή 1). Thus, the εἰρμός of the first ode of a κανὼν contains some allusion to the destruction of Pharaoh's host, or at least some of the words occurring at the beginning of the first ode of Moses; as, ἄσωμεν, ἄσωμεν τῷ κυρίῳ, ὅτι δεδοξασται.

When the troparia of an ode are each to be sung

to the tune of the *εἰρμός* of another ode, only the first words of that *εἰρμός* are given (in the RITUAL).

*εἰς* for *ἐν*, *at*, *in*, without reference to any kind of motion.

SEPT. Num. 35, 33 Τὴν γῆν εἰς ἣν ὑμεῖς κατοικεῖτε. DIOD. 3, 44, p. 212, 74 Ὁράται χειρρόνησος καὶ λιμὴν εἰς αὐτὴν κάλλιτος. 5, 84 Διατρίβων εἰς τὰς νήσους τὰς καταντικρὺ τῆς Ἰωνίας. 13, 12 Καθημένους εἰς Σικελίαν. 14, 117, p. 731, 4 Ἐν ἧ καὶ τὸ χρυσίον, ὃ εἰλήφεσαν εἰς Ρώμην, *which they had taken at Rome*. DION. HAL. II, 841, 9 Οἱ καταλειφθέντες ὑπὸ τοῦ τυράννου εἰς τὸ στρατόπεδον. 1909, 12 Πολὺν εἰς τὴν πολέμῳ μείναντες χρόνον. NT. Matt. 2, 23 Ἐλθὼν κατέκησεν εἰς πόλιν λεγομένην Ναζαρέτ. CLEM. ROM. Epist. 2, 8 Πηλὸς γὰρ ἐσμέν εἰς τὴν χεῖρα τοῦ τεχνίτου. ZOS. 10, 16 Τὴν μάχην εἰς Ἀρβηλαν πρὸς αὐτὸν ποιησάμενος. 16, 11 Τὸ στρατόπεδον καταλιπὼν εἰς τὸν μεταξὺ πορθμὸν Βυζαντίου καὶ Χαλκηδόνος ἀλίσκεται. LEIMON. 69 (96) Τῷ ἀββᾷ Συμεῶνι τῷ εἰς τὸ Θανμαστὸν Ὅρος.

2. *To*, for *πρὸς τόν*. DION. HAL. II, 859 Ἀφικόμενος δ' εἰς Πόπλιον Οὐαλέριον, κ. τ. λ.

3. In later and Byzantine Greek, it often stands between a substantive and its predicate. This is a Hebraism. SEPT. Gen. 2, 24 Ἔσονται οἱ δύο εἰς σάρκα μίαν, for *σὰρξ μία*. 12, 2 Πουήσω σε εἰς ἔθνος μέγα, *I will make of thee a great nation*. 34, 12 Δώσετέ μοι τὴν παῖδα ταύτην εἰς γυναῖκα, *You will give me this damsel to wife*. 43, 17 Τοῦ λαβεῖν ἡμᾶς εἰς παῖδας, *To take us for bondmen*. 48, 19\* Καὶ οὗτος ἔσται εἰς λαόν, *He also shall become a people*. Judith. 7, 27 Ἐσόμεθα γὰρ εἰς δούλους. APOCR. Act. Pet. et Paul. 28 Ἐξέλεξάτο ἡμᾶς εἰς λαὸν αὐτοῦ ἅγιον. CONST. APOST. 8, 4, 2 Ὁν αἰτοῦνται εἰς ἄρχοντα. 8, 5, 3 Ὁν ἐξελέξω εἰς ἐπίσκοπον, *Whom thou hast chosen to be a bishop*. JUST. Tryph. 67 Τοῦ ἐκλεγῆναι εἰς Χριστόν. NEOCAES. Can. 12 Εἰς πρεσβύτερον ἀγεσθαι οὐ δύναται, *He cannot be made a presbyter*. SOCR. 7, 23 Δεχθῆναι εἰς βασιλέα δεόμενος, *Requesting to be recognized as a king*. THEOD. LECTOR. 2, 6 Ἀναγορεύεται δὲ εἰς βασιλέα ὑπὸ Ἀριάδης τῆς αὐγούστης οὐ σιλευτάρσιος. LYD. 220 Προσελάβοντό με εἰς πρῶτον χαρτουλάριον, *They made me their first chartularius*.

4. *With*, denoting the *instrument*. MARTYR.

ARETH. 10 Εἴθ' οὕτως εἰς πτύους λικμηθῆναι τὴν τέφραν εἰς τὸν ἀέρα. LEIMON. 64 (92) Ἐσφόγγισεν τὸν φούρον εἰς τὸ ἱμάτιον αὐτοῦ. MAL. 407, 15 Τὸν ἄργυρον αὐτοῦ εἰς ἀξίνας ἔκοπτον, *with axes*.

5. *For*, denoting the *price*. CONST. III, 1017 A Ὅπερ εἶπον ἀγοράσαι παρὰ τῆς γενομένης γυναικὸς Ἰννοκεντίου τοῦ πατρικίου εἰς νομίσματα ἕξ. CODIN. 99, 7 Λεῖψις ἦν ἐν τῇ πόλει ὕδατος καὶ σίτου, ὥς πιπράσκεσθαι τοῦ σίτου μόδιον ἐν εἰς τὸ νόμισμα, *one bushel for a coin*.

6. In later and Byzantine Greek, the *accusative* with *εἰς* often supplies the place of the dative. NT. Matt. 5, 22 Ἐνοχος ἔσται εἰς τὴν γένναν τοῦ πυρός. Act. 24, 17 Ἐλεημοσύνας. ποιήσω εἰς τὸ ἔθνος μου. PAUSAN. 8, 5, 12 Ἐς ἅπαντας ἐξηγγέλη τὸ τόλμημα. APOCR. Nicod. Euangel. B, 4, 2 Μηδὲν ποιήσατε κακὸν εἰς τοῦτον τὸν ἄνθρωπον. NIC. CONST. 86, 17 Ἀγεται Κωνσταντίνος εἰς υἱὸν Λέοντα γαμετὴν ἐκ τῆς Ἑλλάδος Εἰρήνην. PORPH. Adm. 175 Ὁ Σφενδοπλόκος ἀνδρείος καὶ φοβερός εἰς τὰ πλησιάζοντα αὐτῷ ἔθνη γέγονεν.

7. It is found before the *accusative* denoting extent of space, or distance. JOSEPH. Bell. Jud. 5, 3, 5 Ἀπέχων ὅσον εἰς σταδίους δύο.

8. It may be put in apposition with itself, or with *ἐν*. MAL. 209, 17 Ἀπῆλθεν εἰς τὴν χώραν τοῦ Ἀννιβαῶς εἰς τὴν Ἀφρικὴν, *He went to the country of Hannibal,—to Africa*. Here the specific expression *εἰς τὴν Ἀφρικὴν* is put in apposition with the generic *εἰς τὴν χώραν*. NIC. II, 865 B Ἐν Ρώμῃ ἐστὶν εἰς μοναστήριον.

9. It may (by a species of *apposition*) follow adverbs of place. SEPT. Deut. 21, 12 Εἰσάξεις αὐτὴν ἔνδον εἰς τὴν οἰκίαν σου. APOCR. Act. Philipp. in Hellen. 14 Ὡστε καὶ κατέλθης ζῶν κάτω εἰς τὸν ἄδην. MAL. 29, 15 Ἐκεῖ εἰς τὸ Σιλιπιον ὄρος. 216, 21 Ἄνω εἰς τὴν καλουμένην ἀκρόπολιν. CHRON. 721 Πέραν εἰς Πηγὰς. εἰς, μία, ἓν, one. Εἰς καὶ ὁ αὐτός, *One and the same*. POLYB. 1, 4, 1 Πάντα νέειν ἡνάγκασε πρὸς ἓνα καὶ τὸν αὐτὸν σκοπόν, *to one and the same object*. DIOD. 1, 1 Ἐφίλοτιμήθησαν ὑπὸ μίαν καὶ τὴν αὐτὴν σύνταξιν ἀγαγεῖν. IREN. 1, 10, 2 Εἰς καὶ ὁ αὐτός. 3, 12, 2 Ἐνα καὶ τὸν αὐτὸν θεὸν καὶ σωτῆρα. CHRYS. VII, 765 C Ἡ γυνή

αὕτη δοκεῖ μὲν εἶναι μία καὶ ἡ αὕτη παρὰ τοῖς εὐαγγελισταῖς ἅπασιν.

Εἰς καὶ μόνος, *One and only one*, more emphatic than εἰς μόνος. IGNAT. Ant. (interpol.) 5 Ἐνα καὶ μόνον καταγγέλλει θεός. PORPH. Them. 12, 13 Εἰς ἓνα καὶ μόνον τὸν βασιλέα ἑώρα.

Ἐν μιᾷ, full expression Ἐν μιᾷ τῶν ἡμερῶν, *One day, Once upon a time*, or simply *once*. LEIMON. 18 (30) Ἐλθὼν οὖν ἐγὼ ἐν μιᾷ τῶν ἡμερῶν εἰς τὸν οἶκόν μου οὐχ εἶδρον τὴν γυναῖκά μου. 65 Ἐν μιᾷ ἔβωσκεν χοίρους ἐν Φασιλαίδι.

Μίαν, sc. ἡμέραν, *One day, Once upon a time*, simply *once*. APOPTH. Arsen. 35 Ἐκάλεσέ με μίαν ὁ ἄββας Ἀρσένιος. THEOPH. 280, 17.

Μία μία, *One by one, One at a time*. PORPH. Cer. 261 Ἀπέρχεται μία μία προσκυνούσα.

Μίαν μίαν, *Once in a while, occasionally*. APOPTH. Anton. 13 Χρὴ οὖν μίαν μίαν συγκαταβαίνειν τοῖς ἀδελφοῖς.

Παρὰ μίαν, *apart*. MAL. 137 Ἀφώρισαν παρὰ μία οἱ Σκύθαι τὸν Ὀρέστην.

[Ἐνα, neuter for ἓν. APOPTH. Benjamin 1. MAL. 346, 11.]

2. For εἰς, in the sense of *a, an*, see INTRODUCTION, § 78, 1.

εἰσαγγελία, *as, ή, announcement, news*. POLYB. 9, 9, 7. εἰσδεκτικόν, οὐ, τὸ, (εἰσδέχομαι) *admission fee*. LEO.

Const. 13.

εἰσδεκτός, ή, ὄν, (εἰσδέχομαι) *received, acceptable*. SEPT.

Lev. 22, 29 Εἰσδεκτὸν ὑμῖν.

εἰσεγγίζω = ἐγγίζω. POLYB. 12, 19, 6 Εἰσεγγίζοντα τοῖς πολεμίοις.

εἰσευρίσκω (εὐρίσκω), *to find in*. CLEM. ROM. Homil. 3, 9 Ἐν αἷς ἡ πάντων βουλὴ εἰσευρίσκεται.

εἰσκομάζω, incorrectly for εἰσκομᾶζω, *to burst in upon like a band of revellers*. IGNAT. Antioch. (interpol.) 1 Φυλαττόμενοι τὰς εἰσκομασάσας αἰρέσεις τοῦ πονηροῦ ἐπ' ἀπάτῃ καὶ ἀπωλείᾳ τῶν πειθομένων αὐτῶ.

εἰσοδεύω, *eusa, to perform the εἰσόδος* 2; said of the priest. PORPH. Cer. 192, 19, et alibi. THEOPH.

CONT. 704, 11. LEO GRAM. 275.

εἰσοδιάζω, *ασα, (εἰσόδιος) to gather in, to collect*. SEPT.

4 Reg. 12, 4 Πᾶν τὸ ἀργύριον τὸ εἰσοδιαζόμενον ἐν τῷ οἴκῳ κυρίου. APOPTH. Eucharistus.

εἰσοδικός, ή, ὄν, *pertaining to εἰσόδος*. Substantively, τὸ εἰσοδικόν, sc. τροπάριον, *A troparion sung during the μικρὰ εἰσόδος*. PENTEKOST. init.

εἰσόδιος, *ον, (εἰσόδος) belonging or relating to entry*.

Substantively. (a) Τὰ εἰσόδια, *income, revenue*. SEPT. Dan. 11, 13. HES. Εἰσόδια, πρόσδοι, ἀναλώματα.

(b) Τὰ Εἰσόδια, *ων, Festum Praesentationis Deiparae, The Entrance of the Deipara into the Temple*, the name of a church-feast. HOROL. Nov. 21. CΥROP. 80, 15 Κατὰ τὴν τῶν Εἰσοδίων τῆς θεοτόκου μνήμην. [For the legend of the dedication of the Virgin to the service of God in the temple, see APOCR. Proteuangel. 7. GREG. NYSS. III, 346 D.]

εἰσόδος, *ον, ή, income, revenue*; opposed to ἐξόδος. POLYB. 6, 13, 1. 6, 14, 2. ANC. 15.

2. *Introitus, entrance, formal entrance* into a church. LAOD. 56 Ἡ εἰσόδος τοῦ ἐπισκόπου, *The bishop's entrance* into the church shortly before the beginning of divine service. CONST. (536), 1148 B Εἰσόδου γενομένης κατὰ τὸ σύνηθες ἐν τῇ ἀγιοτάτῃ ἡμῶν μεγάλη ἐκκλησίᾳ. PORPH. Cer. 15. 31.

In the RITUAL, *the priest's solemn entrance* into the altar-part of the church (βῆμα). He comes out of the inner sanctuary through the northern door, and walks as far as the western end of the aisle; then he turns into the nave, and proceeds towards the middle door of the inner sanctuary. The εἰσόδος is called Μικρὰ εἰσόδος, or Εἰσόδος τοῦ εὐαγγελίου, when the priest enters with the evangelistary in his hands. It is called Μεγάλῃ εἰσόδος, when the priest enters holding the sacramental elements.

The λειτουργία has both the μικρὰ and the μεγάλη εἰσόδος. The μέγας ἐσπερινός has only the μικρὰ εἰσόδος.

εἶτε, *whether*, with the infinitive. PORPH. Adm. 78 Ρίπτουσι δὲ καὶ σκαρφία περὶ τῶν πετεινῶν, εἶτε σφάζαι αὐτοὺς, εἶτε καὶ φαγεῖν, εἶτε καὶ ζῶντας ἐάσειν, *whether to kill and eat them, or whether to let them live*. (See also INTRODUCTION, § 85, 5.)

εἶπουν (εἶτε, οὖν), essentially the same as ἤγουν, *that is to say*. MARTYR. IGNAT. 3 Ὁ κατὰ Χριστιανῶν, εἶπουν εὐσεβείας πόλεως.

ἐκ οὐ ἔξ, *by reason of*. MAL. 38, 19 Ἦν δὲ ὁ Κηφεὺς ἐκ τοῦ γήρως μὴ βλέπων. 89, 10 Ἐκ τῆς πληγῆς τῆς αὐτοῦ κεφαλῆς τελευτᾷ.

2. In Byzantine Greek, it is followed also by the *accusative*. PORPH. Cer. 214, 14 Ὅριζει ὁ βασιλεὺς ἐκ τὰς πατρικίας οἷας θέλει. LEO GRAM. 359, 20 Ἐκ τοὺς εὐγενοὺς (write εὐγενοὺς). PTOCH. *passim*.

ἐκαστος, η, ον, *each, every*. Καθ' ἐκάστην, sc. ἡμέραν, *Every day, simply daily*. MAL. 177, 14.

ἐκατόν, *hundred*. SEPT. Jud. 20, 10 Ληψόμεθα δέκα ἄνδρας τοῖς ἐκατόν εἰς πάσας φυλάς Ἰσραὴλ, καὶ ἐκατόν τοῖς χιλίοις καὶ χιλίοις τοῖς μυρίοις.

ἐκατοντάρχης, ου, ὁ, *a sort of magician*. QUIN. Can. 61.

ἐκατοντάχειρ = ἐκατόγχειρ. PLUT. II, 478 F. JUST. Apol. 1, 25.

ἐκατοστéω, εύσω, (ἐκατοστός) *to be a hundred times as much*. SEPT. Gen. 26, 12 Καὶ εὗρεν ἐν τῷ ἑνιαυτῷ ἐκείνῳ ἐκατοστεύουσιν κριθήν, *And he received in that year a hundredfold of barley*.

ἐκατοστιαίος, α, ον, *hundredth, ἐκατοστός*. Ἐκατοστιαῖοι τόκοι, *centesimae, Interest at the rate of one per cent a month; the same as ἐκάτοσταί*. INSCR. 354. BALSAM. ad Concil. NIC. 17.

ἐκατοστός, ἡ, ὄν, *hundredth*. Substantively, αἱ ἐκατοσταί, = ἐκατοστιαῖοι τόκοι. NIC. I, Can. 17. NOVELL. 88, 1 Τόκον τῶν χρημάτων τὸν ἀπὸ τρίτης ἐκατοστῆς, *usuras trientes*. QUIN. Can. 10.

ἐκβαθεύω (βάθρον), *to overthrow from the foundations*. CLEM. ROM. Homil. 17, 3 Πλάνῳ δὲ διδασκαλίᾳ εἰς φοβερόν θεὸν ἀποβλέπουσα τῶν κατὰ φύσιν ἐκβαθεύεται. 17, 11 Ἀντιτυπία γὰρ οὐκ ἔχων εἰς κενὸν ἐκβαθεύεται, *is precipitated*.

ἑκβάλλω, *to cast out, to excommunicate*. CONST. APOST. 2, 21, 1 and 3. 2, 43, 2. SOZ. 1, 15, p. 32, 24 τῆς ἐκκλησίας ἀκρίτως ἐκβεβλημένους. (Compare CONST. APOST. 2, 16, 1 Κέλυσον αὐτὸν ἔξω βληθῆναι, sc. τῆς ἐκκλησίας.)

ἐκβιβάζω, *to execute*, in the sense of accomplish, effect.

GLOSS. Ἐκβιβάζω, *exequor, efficio*. Ibid. Ἐκβιβάζει, *apparat*.

ἐκβιβασμός, οὐ, ὁ, (ἐκβιβάζω) *execution*, in the sense of accomplishment, performance. CHAL. 1292 B. GLOSS. Ἐκβιβασμός, *effectus, executio, apparitio*.

ἐκβιβαστής, οὐ, ὁ, (ἐκβιβάζω) *executor*. NOVELL. 112, 2. BASILIC. 9, 3, 84. GLOSS. Ἐκβιβαστής, *executor, viator, apparitor, intercessor*.

Ἐκβιβασταὶ τῆς ἐκκλησίας, *church-committee*. COD. AFR. Can. 96. CHAL. 1292 C.

ἐκβλύζω (βλύζω), *to bubble*. SEPT. Prov. 3, 10 Οὐρανὸς αἱ ληνοὶ σου ἐκβλύζουσιν.

ἐκβρασμός, οὐ, ὁ, (ἐκβράζω) *a throwing up by boiling*, ἔκβρασις. SEPT. Nah. 2, 10.

ἐκγυαρτίζω, ἴσω, (γίγατρον) *to take out the seeds or core*, as of fruit. GALEN. VI, 344 B. XIII, 385 B. GEOPON. 8, 27, 1, of apples.

ἐκδανανάω = δανανάω strengthened by ἐκ. POLYB. 25, 8, 4, et alibi.

ἐκδεσμεύω = δεσμεύω strengthened by ἐκ. POLYB. 3, 33, 8 Ἐκδεσμεύων τὴν ἐκατέρων πίστιν εἰς ἀλλήλους.

ἐκδέχομαι, *to become surety for any one*. SEPT. Gen. 43, 8 Ἐγὼ δὲ ἐκδέχομαι αὐτόν.

ἐκδιμέω, *to depart this life*; said of holy men. THEOPH. 4, 19 Πρὸς κύριον ἐξεδήμησεν ἐν ὁρθόδοξῳ πίστει.

ἐκδιδύσκω = ἐκδύω. SEPT. 1 Reg. 31, 8.

ἐκδίδωμι, *to give out*. Impersonal, ἐκδοθῆναι, *to be decreed*. SEPT. 1 Esdr. 1, 30 Ἐξεδόθη τοῦτο γίνεσθαι αἰεὶ εἰς ἅπαν τὸ γένος Ἰσραὴλ.

ἐκδιηγέομαι, ἡσομαι, (διεγέομαι) *to tell out*. SEPT. Job. 12, 8 Ἐκδιήγησαι γῆν.

ἐκδικέω, ἡσω, *to punish*. SEPT. Ex. 21, 20 Δίκη ἐκδικηθήσεται. 21, 21 Οὐκ ἐκδικηθήτω. 1 Reg. 15, 2 Νῦν ἐκδικήσω ἃ ἐποίησεν Ἀμαλὴκ τῷ Ἰσραὴλ.

ἐκδίκησις, εως, ἡ, *vengeance: vindication*. SEPT. Ex. 7, 4. 12, 12 Ἐν πᾶσι τοῖς θεοῖς τῶν Αἰγυπτίων ποιήσω τὴν ἐκδίκησιν. POLYB. 3, 8, 10 Δόγματι μόνον τὴν ἐκδίκησιν ποιησαμένους, *having obtained satisfaction*.

ἐκδικία, ας, ἡ, (ἐκδικος) *defence: vindication*. DION CASS. 154, 8. INSCR. 356, 43. SARD. Can. 17.

ἐκδικος, ου, ὁ, *defensor, syndic*. CICER. Epist. ad Famil. 13, 56 Ecdicos Romam mittere. NIL. Epist. 1,

288, et alibi. COD. AFR. Can. 75. CHAL. Can. 2.  
 23. NOVELL. 15. 74, 4, § α', *city-attorney*. 133, 4  
 Τοὺς εὐλαβεστάτους ἐκδίκους τῆς ἐκκλησίας. ANTEC. 1,  
 20, 5 Τοὺς ἐκδίκους τῶν πόλεων.  
 2. *Avenger*. APOCR. Proteuangel. 24, 2.  
 3. In military language, οἱ ἔκδικοι, *body of reserve*.  
 LEO. 7, 40.  
 ἔκδοσις, εως, ἡ, *a letting, farming out, leasing*. POLYB.  
 6, 17, 4. (See also ἔγδοσις.)  
 2. *Edition, publication of a book*. HEPHAEST. p.  
 134 (74). EUS. 3, 24, p. 116, 34. EPIPH. II, 175 A.  
 3. *Translation from one language into another*.  
 EUS. 6, 16 Ἀνιχνεύσαι τε τὰς τῶν ἐτέρων παρὰ τοὺς  
 ἐβδομήκοντα τὰς ἱερὰς γραφὰς ἡρμηνευκῶν ἐκδόσεις.  
 ATHAN. I, 101 B Κατὰ τὴν τῶν ἐβδομήκοντα ἡρμηνευτῶν  
 ἔκδοσιν. EPIPH. I, 610 D.  
 ἐκδότης, ου, ὁ, (ἐκδιδῶμι) *translator from one language*  
*into another*. EPIPH. I, 610 C.  
 ἐκδοχή, ἡς, ἡ, *acceptation, meaning, sense: interpretation*.  
 POLYB. 3, 29, 4 Καθάπερ ἐποιοῦντο τὴν ἐκδοχὴν οἱ Καρ-  
 χηδόνιοι, *As the Carthaginians interpreted the treaty*.  
 Id. 12, 18, 7. 23, 7, 6.  
 2. *Exceptio, exception, ἐξαίρεσις; a Latinism*.  
 NOVELL. 38, fin.  
 ἐκδυσωπέω (δυσωπέω), *to entreat, pray*. JUST. Apol. 2, 2  
 Ἐξεδυσωπείτο ὑπὸ τῶν αὐτῆς.  
 ἐκεῖ, for ἐκεῖσε, *thither*. POLYB. 5, 101, 10 τὴν ἐκεῖ  
 διάβασιν. EPICT. 3, 24, 113 Ἐκεῖ πέμπε.  
 ἐκεῖσε, for ἐκεῖ, *there*. POLYB. 5, 51, 3. 36, 4, 1.  
 APOCR. Act. Barn. 5. CAN. APOST. 14. 15. MAR-  
 TYR. IGNAT. 22 Ἐπιξενωθεὶς δὲ μετὰ τῶν στρατιωτῶν  
 τοῖς ἐκεῖσε πιστοῖς. EPIPH. I, 1093 D. ZOS. 18, 7.  
 23, et alibi. CONST. (536), 1205 A Ἐκεῖσε ἐν τῷ  
 σκερῆτι ἀπῆγται με.  
 ἐκζητέω (ζητέω) *to seek, demand, inquire, search out*.  
 SEPT. EX. 18, 15. Deut. 4, 29.  
 ἐκθαμβος, ου, (θάμβος) *amazed, astonished*. POLYB. 20,  
 10, 9 Ἐκθαμβοὶ γεγονότες.  
 ἐκθεατρίζω (θεατρίζω), *to expose, make public, to make a*  
*public show of*. POLYB. 5, 15, 2 Ἐξεθεάτρισαν  
 αὐτοὺς, *They disgraced themselves*. Id. 30, 17, 3, et  
 alibi.

ἐκθειάζω (θειάζω), *to make a god of, to deify, worship*.  
 PLUT. I, 573 C. 681 A, et alibi. JUST. Cohort. 13.  
 37.  
 ἔκθεμα, ατος, τὸ, (ἐκτίθημι) *edictum, edict*. POLYB. 31,  
 10, 1.  
 ἔκθεσις, εως, ἡ, *exhibition, display?* THEOPH. CONT.  
 173, 9 Τῆς βασιλικῆς ἐκθέσεως.  
 ἐκθελύνω (θελύνω), *to render effeminate, to enervate*.  
 POLYB. 32, 2, 3 ἐκτεθελύνθαι. 37, 2, 2 ἐκτεθελυμέ-  
 νος. DIOD. 1, 81, p. 92, 23 Ἐκθελύνουσιν τὰς τῶν  
 ἀκουόντων ψυχὰς.  
 ἐκθυμία, ας, ἡ, (ἐκθυμος) *vigor, spirit, energy*. POLYB. 3,  
 115, 6.  
 ἐκκαθαρίζω (καθαρίζω) = ἐκκαθαίρω. SEPT. Jud. 20, 13  
 Ἐκκαθαριούμεν ποιηρίαν ἀπὸ Ἰσραὴλ.  
 ἐκκαϊδεκῆρης, εος, ἡ, (ἐκκαῖδεκα) *a ship of sixteen banks of*  
*oars*. POLYB. 18, 27, 6, et alibi.  
 ἐκκενώω, *to empty out, said of that which is emptied out*.  
 LEIMON. 160 Ἐκκενώσατε πάντα εἰς τὴν θάλασσαν.  
 ἐκκεντέω, *to pierce, stab, to run through*. SEPT. Num.  
 22, 29. POLYB. 5, 56, 12, et alibi.  
 ἐκκήρυκτος, ου, (ἐκκηρύσσω) *cast out, excommunicated,*  
*ἀπόβλητος*. SEPT. Jer. 22, 30 Γράψον τὸν ἄνδρα τοῦτον  
 ἐκκήρυκτον ἄνθρωπον. GREG. THAUM. Can. 2, p. 38 C  
 Ἐκκήρυκτος ἐκκλησίας θεοῦ. ANC. 18. BASIL. III,  
 416 E.  
 ἐκκηρύσσω or ἐκκηρύττω, in ecclesiastical Greek, *to cast*  
*out, to excommunicate*. GREG. THAUM. Can. 2, p.  
 38 D Τοὺς τοιοῦτους πάντας ἐκκηρύξαι. Can. 5, p. 40 B  
 οὓς δεῖ ἐκκηρύξαι τῶν εὐχῶν.  
 ἐκκλησιέδικος = ἐκκλησιέδικος. CONST. (536), 1021 C.  
 ἐκκλησία, ας, ἡ, *church, a society of Christians*. NT.  
 Particularly, ἡ ἐκκλησία, *the Church*, that is, the  
 Church Universal, the true church. IREN. 1, 6, 2.  
 LAOD. 8.  
 Οἱ τῆς ἐκκλησίας, or Οἱ ἀπὸ τῆς ἐκκλησίας, *The mem-*  
*bers of the Church Universal, The orthodox Christians,*  
 called also οἱ ἐκκλησιαστικοί; opposed to οἱ αἰρετικοί.  
 LAOD. 9. 10. BASIL. III, 269 A Οἱ ἀπὸ τῆς ἐκκλη-  
 σίας. SOCR. 2, 21, p. 106.  
 Ἡ μήτηρ τῶν ἐκκλησιῶν, *The mother of churches,*  
 applied to the church of Jerusalem. CONST. I, p.

1150 D τῆς δέ γε μητρὸς ἀπασῶν τῶν ἐκκλησιῶν τῆς ἐν Ἱεροσολύμοις. VIT. SAB. 295 C.

2. *Church, the Lord's house*, ἐκκλησιαστήριον, κυριακόν. CONST. APOST. 6, 30, 1. 8, 34, 2. SARD. Can. 7 Καταφυγεῖν ἐπὶ τὴν ἐκκλησίαν, *To flee to the church for refuge*. ZOS. 269, 7 Ὁ ἐπὶ τῷ ἀσύλῳ τῶν ἐκκλησιῶν τεθεὶς νόμος.

Ἡ μεγάλη ἐκκλησία, *The great church*, applied to *cathedrals*. ATHAN. I, 303 C, of Alexandria. CYRILL. ALEX. Epist. 85 C, of Ephesus. Particularly, *The great church* of Constantinople, that is, *The church of Saint Sophia*. NIL. Epist. 2, 294. SOCR. 2, 6 τῆς νῦν μεγάλης καὶ σοφίας ὀνομαζομένης, sc. ἐκκλησίας. THEOD. III, 646 A τῆς μεγάλης ἐκκλησίας ἣν Κωνσταντῖνος εἰδέματο. NOVELL. 3, Prooem. τὴν τῆς βασιλίδος ταύτης πόλεως ἀγιοτάτην μεγάλην ἐκκλησίαν. PROC. III, 179, 21 τῆς Κωνσταντινουπόλεως ἐκκλησίας, ἥνπερ μεγάλην καλεῖν νενομίκασι. SIMOC. 330.

ἐκκλησιάζω, ἄσω, *to call together*, as an assembly. SEPT. LEV. 8, 3 Καὶ πᾶσαν τὴν συναγωγὴν ἐκκλησιάσων. Jer. 33 (26), 9 Ἐξεκκλησιάσθη πᾶς ὁ λαὸς ἐπὶ Ἱερემίαν ἐν οἴκῳ κυρίου. JOSEPH. ANT. 12, 7, 6. EUS. 1, 13, p. 41 Αὔριον ἐκκλησιάσόν μοι τοὺς πολίτας σου πάντας.

Intransitive, *to hold a religious meeting; to go to church*. GANGR. 6. BASIL. III, 182 A. SOZ. 1, 2, 2, 6, 24, p. 77, et alibi.

Middle, ἐκκλησιάζομαι, *to go to church* for the first time, said of the infant when it is carried to church by its mother on the fortieth day after its birth. EUKHOL. p. 123 τῇ δὲ τεσσαρακοστῇ ἡμέρᾳ πάλιν προσάγεται τῷ ναῷ ἐπὶ τῷ ἐκκλησιασθῆναι, εἴτουν ἀρχὴν λαβεῖν τοῦ εἰσάγεσθαι εἰς τὴν ἐκκλησίαν.

ἐκκλησιάρχης, ου, ὁ, (ἐκκλησία, ἄρχω) a sort of *sacristan*. TRIOD. (B' τῆς A' ἑβδομάδος). PTOCH. 2, 120. CURIOP. 6, 10.

ἐκκλησιασμός, ου, ὁ, (ἐκκλησιάζω) *meeting, assembly*, ἐκκλησία. POLYB. 15, 26, 9.

ἐκκλησιαστήριον, ου, τὸ, (ἐκκλησιαστής) the Roman *comitium*. DION. HAL. II, 738, 5. IV. 2098, 6.

2. *Church*, ἐκκλησία 2, κυριακόν. ISID. PEL. Epist. 2, 246 Ἐπὶ μὲν τῶν ἀποστόλων . . . ἐκκλησιαστήρια οὐκ ἦν.

ἐκκλησιαστικός, ἡ, ὄν, *belonging to the true church, ecclesiastical*. CAN. APOST. 37. 38. CLEM. ALEX. 816, 13. ALEX. ALEX. 548 A. LAOD. 12. EUS. 1, 1, p. 3, 13. Id. 3, 25, p. 119. Id. 4, 7, p. 148.

Substantively, ὁ ἐκκλησιαστικός, *a man of the church*, that is, *a member of the true (or orthodox) church*; opposed to αἰρετικός. CONST. APOST. 2, 58, 1. EUS. 2, 25, p. 119, 15. ATHAN. I, 112 D. GREG. NYSS. II, 330 B. 481 C. SOCR. 1, 26, p. 62.

ἐκκλησιέκδικος, ου, ὁ, (ἐκκλησία, ἔκδικος) *church-syndic*, ἐκκλησέκδικος, ἐκκλησίας ἔκδικος. NOVELL. 133, 4 τοὺς θεοφιλεστάτους ἐκκλησιεκδικούς τῆς ἀγιοτάτης μεγάλης ἐκκλησίας. NIC. II, 921 A. (See also ἔκδικος.)

ἐκκλησις, εως, ἡ, (ἐκκαλέω) *a calling out, challenge: evocation*. POLYB. Frag. Gram. 44.

ἐκκλητος, ου, ἡ, *appellatio, appeal* from a lower to a higher tribunal. COD. AFR. 15. 28. 96. SOCR. 20, 40, p. 154, 33. 35. NOVELL. 119, 4. 128, 7 Ἴνα . . . ἡ ἐκκλητος ἐγγυμνάζηται.

ἐκκοιλίω (κοιλίω), *to hollow out*. POLYB. 10, 48, 7.

ἐκκοπή, ἡς, ἡ, (ἐκκόπτω) *a cutting down*. POLYB. 2, 65, 6, et alibi.

ἐκκόπτω, *to cut off*, in the sense of *to excommunicate*. CAN. APOST. 28. 29.

2. *To abolish, discontinue*, as a feast. LEO GRAM. 275, 23 Ἐκτοτε ἐξεκόπη ἡ τοιαύτη προέλευσις. CERUL. 140 C.

ἐκκούβιτος = ἐξκούβιτος. THEOPH. CONT. 610.

ἐκκουσεύω = ἐξκουσσεύω. MAL. 356, 19.

ἐκκυβεύω (κυβεύω), *to play off at dice*. Hence, *to risk, stake, hazard*. POLYB. 1, 87, 8 Μέλλοντες ἐκκυβεύειν ὑπὲρ τῶν ὄλων, *to hazard all upon one throw*. 2, 63, 2 Ἐκκυβεύειν τοῖς ὄλοις. 3, 94, 4 Οὐδαμῶς κρίνων ἐκκυβεύειν, οὐδὲ παραβάλλεσθαι τοῖς ὄλοις.

ἐκλατομέω, ἡσω, (λατομέω) *to hew out in stone*. SEPT. Num. 21, 18 Ὁρυξαν αὐτὸ ἄρχοντες, ἐξελατόμησαν αὐτὸ βασιλεῖς, sc. τὸ φρέαρ.

ἐκλήπτωρ, ορος, ὁ, (ἐκλαμβάνω) *contractor, προκουράτωρ*. COD. AFR. Can. 16.

2. *Susceptor, collector of taxes*. NOVELL. 123, 6. 130, 3. THEOPH. 591.

ἐκκληρέω (ληρέω), *to fool*. POLYB. 15, 26, 8.



ἐκκλησις, εως, ἡ, (ἐκλαμβάνω) *reception; collecting*. DIOSC. 1, 81, p. 46 B Πρὸς ἐκκλησίαν τῆς λιγνύος. NOVELL. 123, 6 Δημοσίῳ φόρων ἐκκλησίαν, *of taxes*. BASILIC. 3, 1, 13.

ἐκλιμία, ας, ἡ, (ἐκλιμος) *starvation*. SEPT. Deut. 28, 20.

ἐκλογή, ἡς, ἡ, *election, choice*. MARTYR. POLYC. 20

Τὸν κύριον τὸν ἐκλογὰς ποιοῦντα ἀπὸ τῶν ἰδίων δούλων.

ἐκλογισμός, οὗ, ὁ, (ἐκλογίζομαι) *calculation*. POLYB. 1, 59, 2, et alibi. DION. THRAX in BEKKER. 629, 8.

ἐκλογίζω, ἴσω, (λόχος) *to pick out*. SEPT. Cant. 5, 10 Ἐκλελογισμένος ἀπὸ μυριάδων, *One in many myriads, that is, a very rare man*.

ἐκμέτρησις, εως, ἡ, (ἐκμετρέω) *a measuring, measurement*. POLYB. 5, 98, 10.

ἐκμυκτηρίζω, ἰώ, (μυκτηρίζω) *to deride*. SEPT. Ps. 2, 4.

ἐκνυμφεύω = γαμέω. CLEM. ROM. Homil. 5, 14 Περσεφόνην αὐτὸς ἐκνυμφεύει τὴν θυγατέρα.

ἐκουσιάζομαι, ἀσομαι, (ἐκούσιος) *to offer freely, voluntarily, or of one's own accord*. SEPT. Jud. 5, 2 (meaning uncertain). 2 Esdr. 2, 68 Ἐκουσιάσαντο εἰς οἶκον κυρίου. 3, 5 Παντὶ ἐκουσιαζομένῳ ἐκούσιον τῷ κυρίῳ. 7, 15 Ὁ ὁ βασιλεὺς καὶ οἱ σύμβουλοι ἐκουσιάσθησαν τῷ θεῷ τοῦ Ἰσραήλ.

2. *To be willing*. SEPT. 2 Esdr. 7, 13 Ὁ ἐκουσιαζόμενος . . . πορευθῆναι εἰς Ἱερουσαλήμ.

ἐκουσιασμός, οὗ, ὁ, (ἐκουσιάζομαι) *free-will offering*. SEPT. 2 Esdr. 7, 16. CONST. APOST. 3, 8, 1.

ἐκπαθής, ἐς, (πάσχω, παθεῖν) *passionate, eager*. POLYB. 1, 1, 6 Ἐκπαθὴς πρὸς τι, *Eager for anything*. Id. 4, 58, 1, et alibi.

ἐκπαίζω (παίζω), *to make sport of, to banter, ridicule*. SEPT. 1 Esdr. 1, 49 Ἦσαν ἐκπαίζοντες τοὺς προφῆτας αὐτοῦ.

ἐκπειράζω (πειράζω), *to tempt*. SEPT. Deut. 6, 16 οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

ἐκπελάτωρ, πᾶς ὁ αὐτοκράτωρ διοικεῖν λαχὼν τὸν πόλεμον. GLOSS. JUR. (This definition applies to ἱμπεράτωρ.)

ἐκπεράω, *to bring or carry across*. SEPT. Num. 11, 31 Ἐξέπερασεν ὀρνυγομήτραν ἀπὸ τῆς θαλάσσης.

ἐκπεριάγω (περιάγω), *to lead out around*. POLYB. 3, 83, 3.

ἐκπεριέρχομαι (περιέρχομαι), *to go out and around, ἐκπεριεῖμι*. POLYB. 10, 31, 3.

ἐκπερινοστέω = περινοστέω strengthened by ἐκ. CLEM. ROM. Homil. 6, 16 Ἐκπερινοστέει τὸν κόσμον.

ἐκπεριπλέω (περιπλέω), *to sail out and around*. POLYB. 1, 23, 9, et alibi.

ἐκπεριπορεύομαι (περιπορεύομαι), *to go around*. SEPT. Jos. 15, 3 Ἐκπεριπορεύεσθαι τι.

ἐκπερισπασμός, οὗ, ὁ, (περισπασμός) the name of an evolution in military tactics. POLYB. 10, 21, 3.

ἐκπετάζω = ἐκπετάννυμι. SEPT. Jobi 26, 9.

ἐκπίπτω, *to lapse, backslide*, said of converts who had relapsed into heathenism. PETR. ALEX. Can. 8 Οἱ ἐκπετῶκοτες, *the lapsed*. Can. 11 Οἱ ἐκπίπτοντες. EUS. 6, 12 Πρὸς Δομνῖνον ἐκπετῶκότα τινά.

Also, *to fall from virtue*. BASIL. III, 291 B Περὶ τῶν ἐκπεσουσῶν παρθένων.

ἐκπλαγής, ἐς, (ἐκπλήσσω) *panic-stricken*. POLYB. 1, 21, 7, et alibi.

ἐκπλάγιος, α, ον, (πλάγιος) *collateral, ἐκ πλαγίου*, as applied to relatives. PORPH. Adm. 165, 17.

ἐκπληγμα, ατος, τὸ, (ἐκπλήσσω) *object of fear, that which causes terror*. METHOD. 400 B Τρόπαιον κατὰ τῆς ἀδικίας καὶ ἐκπληγμα θεθεῖς [ὁ σταυρός].

ἐκπληκτος, ον, (ἐκπλήσσω) *astounding, strange*. IREN. 1, 2, 2.

ἐκποιέω, *alieno, to sell*. NOVELL. 7, Prooem. ANTEC. 2, 8, 1.

ἐκποίησης, εως, ἡ, *alienatio, venditio*. NOVELL. 7, Prooem. ANTEC. 2, 8, p. 217.

ἐκπόρευσις, εως, ἡ, (ἐκπορεύομαι) *a going out from, procession*. In ecclesiastical writers, *the procession of the Holy Spirit*. DID. ALEX. 761 A. 976 B Ἡ ἀπὸ τοῦ θεοῦ γέννησις τοῦ υἱοῦ καὶ ἐκπόρευσις τοῦ πνεύματος αὐτοῦ. AMPHIL. 139 B.

ἐκπορνεύω, εὔσω, (πορνεύω) *to commit fornication: to become a harlot*. SEPT. Gen. 38, 24 Ἐκπεπόρνευκε Θάμαρ ἡ νύμφη σου. Lev. 19, 29 Οὐ βεβηλώσεις τὴν θυγατέρα σου ἐκπορνέυσαι αὐτήν. Deut. 22, 21 Ἐκπορνέυσαι τὸν οἶκον τοῦ πατρὸς αὐτῆς, *in her father's house*.

Figuratively, *to go a whoring after the heathen gods*. SEPT. Ex. 34, 15 Ἐκπορνέυσωσιν ὀπίσω τῶν θεῶν αὐτῶν.

2. *To cause to go a whoring after the heathen*

gods. SEPT. 2 PAR. 21, 13 Ἐξεπόμενους τὸν Ἰούδαν καὶ τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ.  
 ἐκπρόθεσμος, ον, (προθέσιμος) too late. JUST. Cohort. 35.  
 ἔκπτωσις, εως, *expulsion, banishment*. POLYB. 4, 1, 8.  
 ἔκπτωτος, ον, (ἐκπίπτω) *fallen*. SCYL. 660.  
 ἐκριζόω, ὦσω, (ριζόω) *to root out, to uproot*. SEPT. Jud. 5, 14. APOCR. Act. Joan. 5.  
 ἐκρίπτω, *to cast out*. CLEM. ROM. Epist. 1, 57 Ἐκριφῆναι ἐκ τῆς ἐλπίδος αὐτοῦ.  
 ἐκσελλίζω, ισα, (σέλλα) = ἐκτραχηλίζω. MAL. 89.  
 ἐκσιφώνίζω, ἰσω, (σιφώνίζω) *to empty by a síphon, to drain, exhaust*. SEPT. Job. 5, 5 Ἐκσιφωνισθεὶς αὐτῶν ἡ ἰσχὺς.  
 ἐκσιωπάω = σιωπάω *strengthened by ἐκ*.  
 Pass. ἐκσιωπάομαι, *to be put to silence*. POLYB. 28, 4, 13 Ἐκσιωπηθεὶς περὶ τῶν ὁμήρων.  
 ἐκσκεπτάριος, ον, ὁ, (excepto) *corn receiver, ὑποδέκτης τοῦ σίτου, a public officer*. LYD. 208.  
 ἐκσκέπτωρ, ωρος οἱ ορος, ὁ, = ἐξέκπτωρ. EPIPH. I, 829 D. NIL. Epist. 1, 150. 2, 197. CHAL. 1029 D. 1036 B.  
 ἐκσκούβιτος = ἐξκούβιτος. PORPH. Cer. 11, 23, et alibi.  
 ἐκσκουβίτωρ = ἐξκουβίτωρ. EUAGR. 4, 2.  
 ἐκσπηλάτωρ, ορος, ὁ, *expilator, pillager, marauder*. PHOC. 188, 11.  
 ἐκσπηλεύω, ευσα, *expilo, to pillage*. PORPH. Cer. 447, 15. PHOC. 215.  
 ἔκσπονδος, ον, *foedifragus, treaty-breaking*. DION. HAL. II, 991, 8.  
 ἔκστασις, εως, ἡ, *astonishment*. SEPT. Gen. 27, 33. NT. Marc. 16, 8, et alibi.  
 2. Trance. SEPT. Gen. 2, 21. 15, 12. NT. Act. 10, 10, et alibi. LEIMON. 37 Ἐν ἐκστάσει γεόμενος. HES. Ἐκστασιν, ὕπνον, φόβον.  
 ἐκστατικῶς, adv. of ἐκστατικός, *frantically, furiously*. POLYB. 15, 13, 6.  
 ἔκταξις, εως, ἡ, (ἐκτάσσω) *a drawing out in order of battle, battle array*. POLYB. 2, 27, 7, et alibi.  
 ἔκτασις, εως, ἡ, (ἐκτείνω) *a lengthening, as of a short vowel or syllable*. DION. THRAX in BEKKER. 632, 32.  
 ἐκτείνω, *to lengthen, as a vowel or syllable; opposed to*

συστέλλω. DION. THRAX. in BEKKER. 631, 5 Ἐκτείνεται καὶ συστέλλεται.

2. *To pray fervently*. APOCR. Marc. Liturg. pp. 294 Ὁ διάκονος, "Ἐκτείνετε." 295 Ὁ διάκονος, "Ἐτεκτείνετε."

ἐκτένεια, ας, ἡ, (ἐκτενής) *earnestness, fervor*. CICER. Epist. ad Att. 10, 17, 1. CLEM. ROM. Epist. 1, 33.

ἐκτενή, ἡς, ἡ, = ἐκτενής, substantively. APOCR. Petr. Liturg. p. 165. PORPH. Cer. 30. 611.

ἐκτενής, ἐς, *assiduous, unceasing, fervent, earnest*. POLYB. 22, 5, 4. NT. Act. 12, 5 Προσευχὴ δὲ ἦν ἐκτενής γινόμενη ὑπὸ τῆς ἐκκλησίας.

Substantively, ἡ ἐκτενής, sc. ἰκεσία, αἴτησις, οἱ προσευχῇ, in the RITUAL, *the fervent supplication, a bidding prayer proclaimed by the deacon; not to be confounded with the διακονικά*. It consists of a number of *rogations*, and begins thus: Εἰπώμεν πάντες ἐξ ὅλης ψυχῆς καὶ ἐξ ὅλης τῆς διανοίας ἡμῶν εἰπώμεν. Κύριε παντοκράτωρ ὁ θεὸς τῶν πατέρων ἡμῶν δεόμεθά σου ἐπάκουσον καὶ ἐλέησον. PORPH. Cer. 75, 9. TYPIC. 11, p. 170 Ἐκτενής αἴτησις.

The expression Μεγάλῃ ἐκτενῇ is used with reference to certain *rogations*, the first of which is this: Ἐτεδέμεθα ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων, κράτους, νίκης, διαμονῆς, ὑγείας, σωτηρίας αὐτῶν, καὶ τοῦ κύριον τὸν θεὸν ἡμῶν ἐπὶ πλεόν συνεργῆσαι, κατευοδῶσαι αὐτοὺς ἐν πᾶσι, καὶ ὑποτάξαι ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρὸν καὶ πολέμιον.

ἐκτενία = ἐκτένεια. SEPT. Judith. 4, 9.

ἐκτενῶς (ἐκτενής), adv. *earnestly, fervently: cordially*. SEPT. Jon. 3, 8 Ἀνεβόησαν πρὸς τὸν θεὸν ἐκτενῶς. POLYB. 8, 21, 1, et alibi. DIOD. 2, 24, p. 137, 29 Πρὸς τὰς ἐστιάσεις καὶ κοινὰς ὁμιλίας ἐκτενῶς ἅπαντας παρελάμβανε. NT. 1 Pet. 1, 22 Ἐκ καθαρὰς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς. PHRYN. APOPTH. Xoïus 2. HES. Ἐκτενῶς, προθύμως, ἡ διατεταμένως. SUID. Ἐκτενῶς, ὀλοψύχως, προθύμως.

ἐκτικός, ἡ, ὄν, *capable of holding, strong*. IREN. 1, 4, 5. ἐκτιμάω, ἡσω, *to value at*. PORPH. Adm. 232, 21 Ἐκτιμήθην καὶ αὐτὸ λίτρας δέκα, *That also being valued at ten pounds*.

ἐκτιναγμός, οὐ, ὁ, (ἐκτινάσσω) *a shaking off*. SEPT. Nah. 2, 10.

ἐκτινάσσω, *to strike off*, as one's head. APOCR. Parados. Pilat. 10 Ἐξετίναξεν τὴν κεφαλὴν τοῦ Πιλάτου ὁ πρέφκετος.

ἐκτοιχωρυχέω (τοιχωρυχέω), *to plunder*, as a house. POLYB. 4, 18, 8, et alibi.

ἐκτοκίζω, ἴσω, (τόκος) *to take interest on money*. SEPT. Deut. 23, 19 Οὐκ ἐκτοκίεις τῷ ἀδελφῷ σου τόκον ἀργυρίου, *Thou shalt not lend upon usury to thy brother*.

ἐκτός, adv. *without, outside*. Substantively, οἱ ἐκτός, *the outsiders*, in the sense of *gentiles, heathens*; the same as οἱ ἔξωθεν. CONST. APOST. 1, 10, 2.

Ἐκτός εἰ μὴ, *nisi, unless*. CAN. APOST. 69 Ἐκτός εἰ μὴ . . . ἐμποδίζοιτο, *Unless he be hindered by weakness of body*. CLEM. ROM. Homil. 17, 16 Ἐκτός εἰ μὴ . . . τραπή. 18, 6 Ἐκτός εἰ μὴ ἑαυτὸν λέγει εἶναι τὸν υἱόν, *Unless he asserts that he himself is the Son*.

Ἐκτός ἐὰν μὴ, = Ἐκτός εἰ μὴ. INSCR. 4228 Μηδενὶ ἐξέστω ἐνθάπαι ἡ θεοῦ εἰς τοῦτο τὸ μνημεῖον, ἐκτός ἐὰν μὴ ἐγὼ αὐτὸς ἐπιτρέψω.

2. Besides, in addition to. INSCR. 4207. COD. AFR. 1255 D Ἐκτός ὧν προτεθείκαμεν. (Compare ἔξωθεν 2.)

ἐκτοτε (ἐκ, τότε), adv. *from that time, ἐξ ἐκείνου*. JUST. Tryph. 20. IREN. 1, 7, 5 Ἐκτοτε ἕως τοῦ νῦν. PHRYN. Ἐκτοτε κατὰ μηδὲνα τρόπον εἴπης, ἀλλ' ἐξ ἐκείνου. MAL. 172, 17. THEOPH. 175, 20 Ἐως σήμερον ἐκτοτε καιροῦ παρὰ τοῖς θεοπασχίταις ἐκράτησεν λέγεσθαι.

ἐκτραορνάριος, ου, ὁ, extraordinarius, ἐπίλεκτος. POLYB. 6, 26, 6.

ἐκτριβή, ἡς, ἡ, (ἐκτρίβω) *a rubbing out, ἐκτριψις*. Hence *destruction*. SEPT. Deut. 4, 26 Ἐκτριβῇ ἐκτριβήσεσθε, *Ye shall be utterly destroyed*.

ἐκτρυγάω, ἡσω, (τρυγάω) *to gather the vintage*. SEPT. Lev. 25, 5 Τὴν σταφυλὴν τοῦ ἀγιάσματός σου οὐκ ἐκτρυγῇσουσιν.

ἐκτυφόομαι, ὥσομαι, (τυφώω) *to be puffed up*, as with vanity. POLYB. 16, 21, 12.

ἐκφόριον, ου, τὸ, (ἐκφορος) in the plural τὰ ἐκφόρια, *produce of the land*. SEPT. Hagg. 1, 10 Ἡ γῆ ὑποστελεῖται τὰ ἐκφόρια αὐτῆς.

ἐκφρικτος = φρικτός strengthened by ἐκ. HERM. Vis. 1, 2.

ἐκφυσίς, εως, ἡ, *sucker*, a shoot from the roots of a tree. POLYB. 18, 1, 6 and 12.

ἐκφωνέω, ἡσω, (φωνέω) *to cry out, exclaim, utter, declare*. PLUT. I, 739 C. II, 1124 D. PTOLEM. Gnost. p. 928. IREN. 1, 14, 1.

2. *To pronounce, utter*, as a word. DION. HAL. V, 78, 13, et alibi. PLUT. II, 1010 A.

3. In the RITUAL, *to say aloud*, said of the priest. APOCR. Jacob. Liturg. p. 75.

ἐκφώνησις, εως, ἡ, (ἐκφωνέω) *utterance, pronunciation*. IREN. 1, 14, 1.

In the RITUAL, it is applied to certain sentences which ἐκφωνοῦνται (or λέγονται ἐκφώνως) by the priest in the course of divine service. IREN. 1, 14, 1 and 2. PORPH. Cer. 28, 8. 30, 9.

ἐκφώνως (φωνή), adv. *with a loud voice, aloud*; opposed to *μυστικῶς*. EUKHOL.

ἐκχαραδρόω = χαραδρόω strengthened by ἐκ. POLYB. 4, 41, 9.

ἐκχοῖζω, ἴσα, = ἐκχώννυμι. THEOPH. CONT. 843.

ἐκχοῖσμός, οὐ, ὁ, *the act of ἐκχοῖζω*. CEDR. I, 641, 17.

ἐκψοφέω (ψοφέω), *to terrify*. HIPPOL. 132 τὸ καὶ τοὺς θεοὺς ἐκψοφοῦν.

ἐλαδᾶς, ᾶ, ὁ, (ἐλάδιον) *oil-seller*. PORPH. Adm. 243, as a surname.

ἐλάδιον, ου, τὸ, οἶλ, ἔλαιον. EPICT. 2, 20, 29. Enchir. 12, 2.

ἐλαία, as, ἡ, oliva, *olive*. τὸ Ὅρος τῶν Ἐλαιῶν, *The Mount of Olives*, or *Mount Olivet*, near Jerusalem; called also ὁ Ἐλαιῶν. SEPT. Zech. 14, 4 τὸ Ὅρος τῶν Ἐλαιῶν τὸ κατέναντι Ἱερουσαλὴμ ἐξ ἀνατολῶν.

ἐλαιολογέω, ἡσω, (ἐλαιολόγος) *to gather olives*. SEPT. Deut. 24, 20.

ἐλαιον, ου, τὸ, olive-oil. NT. Marc. 6, 13 Ἠλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον. Jacob. 5, 14 Ἀσθενεῖ τις ἐν ὑμῖν; . . . ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου.

*The holy oil*, with which those about to be baptized were anointed. CONST. APOST. 3, 15, 6. 3, 16, 1, et alibi. BASIL. III, 55 A Εὐλογοῦμεν δὲ τό τε ὕδωρ

τοῦ βαπτίσματος καὶ τὸ ἔλαιον τῆς χρίσεως. . . . Αὐτὴν τοῦ ἐλαίου τὴν χρίσιν τίς λόγος γεγραμμένος ἐδίδαξε ; (Compare IREN. 1, 21, 4 Μίξαντες δὲ ἔλαιον καὶ ὕδωρ ἐπὶ τὸ αὐτό, sc. οἱ Γνωστικοί.)

*The holy oil employed at the εὐχέλαιον.* TYPIC. 75

Τῇ τοῦ ἁγίου ἐλαίου χρίσει.

ἐλαιοτριβεῖον, ου, τὸ, (τριβω) *olive-press, olive-mill.* EPIPH. II, 178 A.

ἐλαιών, ὦνος, ὁ, (ἐλαία) *olivatum, olive-yard, olive-grove.*

SEPT. EX. 23, 11, et alibi.

Ἐλαιών, ὦνος, τὸ, *Mount Olivet*, near Jerusalem ; called also Ὅρος τῶν Ἐλαιῶν. NT. Act. 1, 12 Ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλήμ.

ἐλαιωνία, as, ἡ, *the being an ἐλαιῶνης.* BASILIC. 38, 1, 6.

ἐλασία, as, ἡ, *a rank of oars.* LEO. 19, 7, 19.

ἐλασσονέω οἱ ἐλαττονέω, ἦσω, = ἐλαττονόω. SEPT. EX. 16, 18 ἡλαττόνησεν. PROV. 14, 34 Ἐλασσονοῦσι δὲ φυλὰς ἀμαρτία.

ἐλαττονόω, ὥσω, (ἐλάττων) *to diminish, ἐλασσόω, ἐλαττώ.*

SEPT. GEN. 8, 3. 18, 28 Ἐὰν δὲ ἐλαττονωθῶσιν οἱ πενήκοντα δίκαιοι εἰς τεσσαρακονταπέντε.

ἐλάττωμα, ατος, τὸ, (ἐλαττώ) *diminution, loss ; defeat.* POLYB. 1, 32, 2, et alibi.

2. *Defect, fault.* DION. HAL. VI, 899, 9 Περὶ τὴν λέξιν ἐλαττώματα.

ἐλάττωσις, εως, ἡ, *loss, defect, ἐλάττωμα.* POLYB. 2, 36, 6.

2. *Capitis deminutio, κάπιτις δειμυντίων.* BASILIC. 16, 8, 39.

ἐλάφιν for ἐλάφιον, ου, τὸ, *deer, hind, stag, ἔλαφος.* MAL. 345, 19.

ἐλαφοειδής, ἐς, (ἔλαφος, ΕΙΔΩ) *deer-like.* POLYB. 34, 10, 8.

ἐλεάω = ἐλεέω. SEPT. PROV. 21, 26 Ἐλεᾷ καὶ οἰκτεῖρει ἀφειδῶς.

ἐλεγμός, οὔ, ὁ, (ἐλέγχω) *a reproving, rebuking, reproof.* SEPT. LEV. 19, 17. 4 Reg. 19, 3.

ἐλεγξίς, εως, ἡ, (ἐλέγχω) *a refuting, refutation : reproving.* SEPT. JOB. 21, 4. 23, 2. APOCR. Proteuangel. 16, 1 Ποτιῶ ὑμᾶς τὸ ὕδωρ τῆς ἐλέγξεως κυρίου, the water of jealousy.

ἐλεημοσύνη, ης, ἡ, *piety, mercy.* Τὸ δένδρον τῆς ἐλεημοσύνης,

*the tree of mercy*, supposed to grow near the gate of Paradise. APOCR. Nicod. Euangel. II, 3 (19).

2. *Alms, charity.* SEPT. Tobit. 1, 3 Ἐλεημοσύνας πολλὰς ἐποίησα τοῖς ἀδελφοῖς μου. NT. Matt. 6, 2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, *When therefore thou doest (givest) alms.*

ἐλεήμων, ονος, ὁ, *compassionate*, an epithet applied to *Saint John the Almoner*, bishop of Alexandria. HOROL. NOV. 12 Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Ἀλεξανδρείας τοῦ Ἐλεήμονος.

ἐλελίσφακον, ου, τὸ, = ἐλελίσφακος. DIOSC. 3, 40.

ἔλεος, ου, ὁ, *mercy.* The expression Ἐλέφ θεοῦ, *By the mercy of God*, is used by the higher clergy in connection with their titles. CONST. (536), 977 A Μαριανὸς ἐλέφ θεοῦ πρεσβύτερος καὶ ἀρχιμανδρίτης. 1057 C Μηνᾶς ἐλέφ θεοῦ ἐπίσκοπος Κωνσταντινουπόλεως Ρώμης ὀρίσας ὑπέγραψα.

ἔλεος, ους, τὸ, = ὁ ἔλεος. SEPT. NUM. 14, 19, et alibi.

ἐλευθερία, as, ἡ, *manumission.* SOZ. 1, 9, p. 21, 38.

Ἐλευθέριν, for Ἐλευθέριον, ἡ, *Eleutherion*, a woman's name. INSCR. 704.

ἐλευθερικός, ἡ, ὄν, (ἐλεύθερος) *freeing, liberating.* METHOD. 368 C Τύχοιμι τοῦ ἐλευθερικοῦ αὐτοῦ δεσμοῦ.

ἐλευθεροπρέπεια, as, ἡ, (ἐλεύθερος, πρέπω) *nobleness of character.* CLEM. ROM. Homil. 4, 7, v. l. ἐλευθεροτροπεία.

ἐλεύθερος, α, ον, *free.* Ἡ ἐλευθέρα, *widow.* BASIL. III, 92 A. 200 E. 261 D. 293 A. GREG. NAZ. I, 868 D. (Compare NT. Rom. 7, 3. 1 Cor. 7, 39 Ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι.)

Ἡ ἐλευθέρα ἡμέρα, *Sunday.* GANGR. 426.

ἐλευθεροτροπεία, see ἐλευθεροπρέπεια.

ἐλινύς, ὅς, ἡ, (ἐλινύω) *supplicatio, holiday, thanksgiving for a victory.* POLYB. 21, 1, 1 Ἐλινύας ἄγειν ἡμέρας ἐννέα.

Ἐλιούς, οὔ, ὁ, *Elihu.* SEPT. JOB. 32, 2. 38, 1 τὸν Ἐλιούν.

Ἐλκάς, ἀδος, ἡ, the name of an Arabian coin. MARTYR. ARETH. 8 Ἐλκάδος μίᾱς · ἔστι δὲ αὕτη ἡ μονήτα βασιλικὴ Ὁμηρικὴ σταθμὸν ἔχουσα χρυσίου κερατίων Ρωμαϊκῶν δώδεκα.

Ἑλλαδικός, ἡ, ὄν, (Ἑλλάς) *Grecian.* In Christian writers

it corresponds to the classical Ἕλλην, which, with them, is another word for ἐθνικός or εἰδωλολάτρης. PALLAD. Vit. Chrys. 31 E. VIT. SAB. 282. MAL. 68, 12. 84, 21. (See also Γραικός Ἕλλην.)

Ἑλλάδης, for Ἑλλάδιος, ου, ὁ, *Helladius*, a man's name. INSCR. 942.

ἐλλάμπω, followed by εἰς. HIPPOL. 139 (quoted from a Gnostic work) καθάπερ δὲ τις ἡλιος ἀνωθεν ἐλλάμπει εἰς τὸ ὑποκείμενον σκότος.

ἐλλειμμα, ατος, τὸ, (ἐλλείπω) *remnant*. SEPT. 2 Reg. 21, 2.

ἐλλειπής = ἐλλιπής. POLYB. 5, 32, 2, et alibi.

Ἕλλην, ηρος, ὁ, in Jewish and Christian writers, *gentile, pagan, heathen, idolater*, irrespective of race. SEPT. Esai. 9, 12 Συρίαν ἀφ' ἡλίου ἀνατολῶν, καὶ τοὺς Ἕλληνας ἀφ' ἡλίου δυσμῶν τοὺς κατεσθίοντας τὸν Ἰσραὴλ ὅλην τῇ στόματι. CONST. APOST. 6, 18, 2. EUS. 2, 17, p. 69, 13. V. C. 3, 57. ATHAN. I, 115 C. 784 B. CONST. I, 7. SOCR. 7, 14. SOZ. 6, 34, p. 269. PHILOSTORG. 11, 2. PROC. III, 76. THEOPH. 276. [Christian writers of the Byzantine period, instead of Ἕλλην commonly employ Ἑλλαδικός, which see.]

ἐλληνίζω, ἰσω, (Ἕλλην) *to profess heathenism, to be a pagan*. SOZ. 6, 34, p. 269, 22. MAL. 207. THEOPH. 70, 18. 276, 15.

Ἑλληνικός, ἡ, ὄν, *Hellenic, Greek*. Substantively, τὰ Ἑλληνικά, sc. γράμματα, *the Greek language*, simply *Greek*. APOCR. Thom. Euangel. A, 14, 1 Πρῶτον παιδεύσω αὐτὸ τὰ Ἑλληνικά, *I will teach him Greek first* (before I teach him Hebrew).

2. *Pagan, heathen, heathenish*. SEPT. 2 Macc. 4, 15 τὰς μὲν πατρώους τιμὰς ἐν οὐδενὶ τιθέμενοι, τὰς δὲ Ἑλληνικὰς δόξας καλλίστας ἡγούμενοι. CONST. APOST. 5, 12. METHOD. 349 B. PROC. I, 131, 9 τριβώνιον ἐνδιδυσκόμενος ἱερεὶ πρέπον τῆς παλαιᾶς δόξης, ἣν νῦν Ἑλληνικὴν καλεῖν νενομίκασιν.

Substantively, τὰ Ἑλληνικά, *heathenism*. SEPT. 2 Macc. 11, 24 Μὴ συνευδοκούντας τῇ τοῦ πατρὸς ἐπὶ τὰ Ἑλληνικὰ μεταθέσει.

Ἑλληνίς, ἰδος, ἡ, *heathen woman*. NT. Marc. 7, 26 Ἦν δὲ ἡ γυνὴ Ἑλληνίς Συροφοίνισσα τῷ γένει (compare Matt. 15, 22 Γυνὴ Χανααῖα, referring to the same woman).

ἐλληνισμός, οὗ, ὁ, *pure Greek style*. DIOG. LAERT. 7 59. SEXT. Gram. pp. 237. 260.

2. *Paganism, heathenism*. SEPT. 2 Macc. 4, 13 MARTYR. IGNAT. (inedit.) 2. ATHAN. I, 378 C. 853 D. BASIL. II, 189 C. SOCR. 3, 11.

Ἑλληνιστάριος, ου, ὁ, (Ἑλληνιστής) *one who uses the Greek language without being himself a Greek*. VIT. SAB. 264 C.

Ἑλληνιστής, οὗ, ὁ, (ἐλληνίζω) *Hellenist, a Greek Jew, that is, a Jew whose native language was the Greek*. NT. Act. 6, 1. 9, 29. CHRYS. IX, 111 D. (See also INTRODUCTION, § 24.)

2. *Defender of paganism, simply pagan, heathen*. SOZ. 6, 35. PHILOSTORG. 7, 4.

Ἑλληνογαλάται, ὧν, οἱ, (Ἕλλην, Γαλάτης) *Gallograeci*. DIOD. 5, 32, p. 355, 93.

ἐλληνοκοπέω, ἥσω, (Ἕλλην, κόπτω) *to affect Greek fashions, to play the Greek*. POLYB. 20, 10, 7. 26, 5, 1.

ἐλληνοφρονέω, ἥσω, (ἐλληνόφρων) *to be inclined to paganism, to favor paganism*. THEOPH. 123.

ἐλληνόφρων, ον, (φρήν) *inclined to paganism, favoring paganism*. THEOPH. 149. 354.

ἐλλιμένιον, ου, τὸ, (λιμήν) *portorium, harbor dues, customs*. POLYB. 31, 7, 12.

ἐλλόγμος, ον, *learned, eloquent*. POLL. 2, 125.

ἐλξίτη, ης, ἡ, (ἔλκω) *pellitory, Parietaria officinalis*. DIOSC. 4, 39. 86. [MODERN GREEK, τὸ ἐλξίν, in the same sense.]

ἐλπίς, ἰδος, ἡ, *hope*. BARN. 11 Τὴν ἐλπίδα εἰς τὸν Ἰησοῦν ἔχοντες ἐν τῷ πνεύματι.

Ἐλωείμ, Hebrew עֲלֹהִים, *Elohim*, the God of the Jews, corresponding to the Δημιουργός of the Gnostics. HIPPOL. 150 seq.

ἐλὼν, ὠνος, ὁ, *marsh, ελος*. PORPH. Adm. 146, 7.

ἐμαγκηπατιών, ὠνος, ἡ, = ἐμανκιπατιών. COD. AFR. Can. 35.

ἐμαγκήπατος = ἐμαγκίπατος. COD. AFR. Can. 35 titul.

ἐμαγκιπατιών, ὄνος, ἡ, = ἐμανκιπατιών. ANTEC. 1, 10, 2.

ἐμαγκίπατος, ον, *emancipatus*. ANTEC. 1, 10, 2.

ἐμανκιπατεύω, *emancipo*. ANTEC. 1, 10, 2.

ἐμανκιπατιών, ὄνος, ἡ, *emancipatio, ἐμαγκιπατιών, ἐμαγκηπατιών*. ANTEC. 1, 10, 1, p. 65.

ἐμβαδόν, οὐ, τὸ, (ἐμβαίνω) *surface, area*, in mathematical language. POLYB. 6, 27, 2.

ἐμβάτη, ἡς, ἡ, (ἐμβατός) *bathing-tub*. THEOPH. 93.  
GLOSS. Ἐμβάτη, *solum*.

ἐμβατός, ἡ, ὄν, (ἐμβαίνω) *passable*; opposed to ἄβατος.  
POLYB. 34, 5, 2. DIOD. 1, 57 Ταῖς συνωρίσιν ἔμβατος  
v. l. εὐβατος.

ἐμβελής, ἐς, (βέλως) *within a dart's throw*. POLYB. 8,  
7, 2 Πρὸς ἅπαν ἐμβελὲς διάστημα.

ἐμβλήσκω = ἐμβάλλω. PORPH. Adm. 77.

ἐμβολή, ἡς, ἡ, *rostrum, beak*. GLOSS. Ἐμβολαί, *rostra*.

2. *Illatio, arrival*, as of a ship? EDICT. 13,  
6. 7.

ἐμβόλιον, οὐ, τὸ, (ἐμβολή), *missile, javelin*. DIOD. 1, 35,  
p. 41, 10.

\*Ἐμβολοι, *ων, οἱ*, the Roman *Rostra*, \*Ἐμβολα, *Navμάχιον*.  
POLYB. 3, 85, 8, et alibi.

ἐμβολον, οὐ, τὸ, plural τὰ \*Ἐμβολα = \*Ἐμβολοι, *Rostra*.  
DIOD. II, 537, 64. 70.

ἐμβολος, οὐ, ὁ, *mole*, an edifice. VIT. SAB. 328 C.  
329 A. LEIMON. 66. MAL. 232, 17.

ἐμβρίμημα, ατος, τὸ, (ἐμβριμάομαι) *threat*. APOCR. Act.  
Philipp. 25.

ἐμβρίμιν for ἐμβρίμιον. APOPHTH. Daniel. 7.

ἐμβρίμιον, οὐ, τὸ, *pillow, cushion*, ἐμβρίμιν, ἐμβρύμιον.  
APOPHTH. Joseph. 1. Macar. 13, put under the head.

ἐμβροχή, ἡς, ἡ, (ἐμβρέχω) *fomentation, lotion*. PLUT. II,  
42 C. IGNAT. Polyc. 2.

ἐμβροχή, ἡς, ἡ, (βρόχος) *halter, noose*, in burlesque. LUCIAN. Lexiph. 11.

ἐμβρύμιον = ἐμβρίμιον. APOPHTH. Joseph. 1, as a va-  
rious reading. COTELER. II, 276 C (Vit. Euthym.).

ἐμβρυοκτόνος, οὐ, (ἐμβρυον, κτείνω) *killing the foetus* in the  
womb. BASIL. III, 273 D Ἐμβρυοκτόνα δηλητήρια,  
*Drugs producing abortion*.

ἐμβυκανάω = βυκανάω. DION. HAL. I, 253, 7.

\*Ἐμμανουήλ, ὁ, indeclinable, Hebrew **עֲמָנוּאֵל**, *Immanuel*,  
a symbolical name, the meaning of which is *Μεθ' ἡμῶν*  
ὁ θεός, *God is with us*. SEPT. Esai. 7, 14. NT.  
Matt. 1, 23.

ἐμμάρτυρος, οὐ, (μάρτυς) *with evidence or proof*. HIP-  
POL. 4.

ἐμμέριμος, οὐ, (μέριμνα) *full of care*. THEOPH. CONT.  
37, 20.

ἐμμέτρως, adv. of ἔμμετρος, *metrically, in verse*. IREN. 1,  
15, 6.

ἐμμολύνω (μολύνω), *to defile in*. SEPT. Prov. 24, 9  
Ἀκαθαρσία ἀνδρὶ λοιμῷ ἐμμολυνθήσεται, *He who is a*  
*pest shall be defiled with impurity*.

ἐμπαθῶς, adv. of ἐμπαθής, *affectionately*. POLYB. 32,  
10, 9.

ἐμπαίκτης, οὐ, ὁ, (ἐμπαίζω) *mockers, deceiver*. SEPT. Esai.  
3, 4.

ἐμπαράσκευος, οὐ, (παρασκευή) *ready, prepared*. HIPPOL.  
65.

ἐμπαρουσιασμός, οὐ, ὁ, (παρουσιάζω) *representatio, payment*  
*in advance*; a law-term. ANTEC. 2, 20, 14.

ἐμπαρρησιάζομαι (παρρησιάζομαι), *to speak freely before*  
any one. POLYB. 38, 4, 7 Ἐνεπαρρησιάζετο δὲ τοῖς  
Ῥωμαίων πρεσβευταῖς.

ἐμπειράζω (πειράζω), = πειράομαι. POLYB. 15, 35, 5  
Τῶν τῆς Λιβύης ἐνεπείρασαν.

ἐμπειρέω (ἐμπειρος), *to be experienced in, to have knowl-*  
*edge of, to be acquainted with*, ἐμπειρός εἰμι, ἐμπείρως  
ἔχω τινός. POLYB. 3, 78, 6 Τῶν μάλιστα τῆς χώρας  
δοκούντων ἐμπειρεῖν. 8, 17, 4 Τῶν τόπων ἐμπειρεῖν.

ἐμπερικτικός, ἡ, ὄν, (ἐμπεριέχω) *containing, embracing*.  
IREN. 1, 12, 4 Ἐμπερικτικὴ τῶν πάντων.

ἐμπίριον, see ἱμπίριον.

ἐμπεριπατέω (περιπατέω), *to walk among*. SEPT. Lev.  
26, 12 Ἐμπεριπατήσω ἐν ὑμῖν. Job. 1, 7 Ἐμπεριπατή-  
σας τὴν ὑπ' οὐρανόν, *over the earth*.

ἐμπερίστατος, οὐ, = περίστατος. EUAGR. SCITENS. 1256  
D.

ἐμπερίτομος, οὐ, (περιτομή) *circumcised*. CLEM. ROM.  
Homil. p. 6, 8.

ἐμπετος, ὁ, *impetus*. MAURIC. 11, 4.

ἐμπήγνυμι or ἐμπηγνύω (πήγνυμι, πηγνύω), *to fix in*. PO-  
LYB. 1, 22, 9 Ταῖς σανίσι τῶν καταστροφμάτων ἐμπαγέτες  
οἱ κόρακες.

ἐμπίπτω, *to fall in*. Ἐμπίπτειν εἰς ἔρωτά τινος, *To fall in*  
*love with any one*, in classical Greek ἐρᾶν τινος. MAL.  
159, 17.

ἐμπλαστρος, οὐ, ἡ, (ἐμπλάσσω) *plaster, salve*. DIOSC.

- Parabil. 2, 67. IGNAT. Polyc. 2. CYRILL. Hier. Procatech. 4.
- ἐμπλατύνω = πλατύνω. SEPT. EX. 23, 18.
- ἐμπλόκιον, ου, τὸ, (ἐμπλέω) a kind of *braid*. SEPT. EX. 35, 22. Esai. 3, 18.
- ἐμπνευσις, εως, ἡ, (ἐμπνέω) *breath, breathing*. SEPT. PS. 17, 16 Ἀπὸ ἐμπνεύσεως πνεύματος ὀργῆς.
- ἐμπνέω, to *inspire*. IGNAT. Magnes. 8 Ἐμπνεόμενοι ὑπὸ τῆς χάριτος αὐτοῦ.
- ἐμπόδιον, ου, τὸ, (ἐμπόδιος) *hinderance, obstacle*. POLYB. 4, 81, 4 Θεωρῶν δὲ μέγιστον ἐμπόδιον ὑπάρχον αὐτῷ πρὸς τὴν ἐπιβολὴν τὸν Λυκοῦργον.
- ἐμποῖος, ου, (ποιός) *having qualities, endued with qualities*; opposed to ἀποιος. METHOD. 257 B Εἰ ἐμποῖος ἦν ἀνάρχος ἡ ὕλη, τίνος ἅρα ἔσται ποιητῆς ὁ θεός; *If matter was endowed with qualities from all eternity, then what is God the creator of?*
- ἐμπόνημα, ατος, τὸ, (ἐμπονέω) *work done, labor bestowed upon anything*. NOVELL. 64, 1.
- ἐμπόνως, adv. of ἐμπονος, *passionately, ardently*. APOCR. Act. Paul. et Thecl. 29.
- ἐμπορεῖον = ἐμπόριον. POLYB. 3, 91, 2, as a various reading.
- ἐμπρακτος, ου, *acting, concerned or engaged in anything*, opposed to ἀπρακτος. THEOPH. 574.
2. *Actual*. BASILIC. 6, 1, 15. THEOPH. CONT. 822? GLOSS. Ἐμπρακτος, *agens, navus*.
- Δικασταὶ ἐμπρακτοὶ, *Judices ordinarii*. BASILIC. 7, 1, titul.
- ἐμπράκτως (ἐμπρακτος), *in state, in great style, formally, with attendants*. THEOPH. 615, et alibi.
- ἐμπρίζω = ἐμπυρίζω. THEOPH. 102, 19.
- ἐμπρός (έν, πρὸς), adv. *before*. MAURIC. 3, 11. PORPH. Cer. 391, 16 Στῆναι ἐμπρὸς τῆς θύρας.
- ἐμπροσθοκούρβιον, ου, τὸ, (ἐμπροσθεν, curvus) *the front arch of a saddle, analogous to the pommel of the English saddle*. LEO. 12, 53. (See also *κούρβη, ὀπισθοκούρβιον*.)
- ἐμπτῖω (πτῖω), to *spit at, to spit in the face of any one*. SEPT. NUM. 12, 14 Πτῖων ἐνέπτυσεν εἰς τὸ πρόσωπον αὐτῆς. NT. Matt. 27, 30 Ἐμπτύναντες εἰς αὐτόν. MARC. 14, 65 Ἐμπτύνει αὐτῷ. THEOPH. 682, 15 Ἐμπτύνει τινα.
- ἐμπυρίζω, ἰσω, (πῦρ) to *set on fire, to burn*. SEPT. LEV. 10, 6 Τὸν ἐμπυρισμὸν δὲ ἐνεπυρίσθησαν ὑπὸ κυρίου.
- \*ἐμπυρισμός, οὔ, ὁ, (ἐμπυρίζω) *a setting fire to, a burning*. HYPERIDES apud PHRYN. SEPT. LEV. 10, 6. POLYB. 9, 41, 5, et alibi.
- ἐμφάνισις, εως, ἡ, *a making known, publication, as of a will*. NOVELL. 15, 3 Ἐμφανίσεις διαθηκῶν, *Testamentorum insinuationes*.
- ἐμφαντικός, ἡ, ὄν, (ἐμφαίνω) *significant, expressive, emphatic*. POLYB. 18, 6, 2.
- ἐμφαντικῶς, adv. of ἐμφαντικός, *significantly, expressively*. POLYB. 11, 12, 1. 12, 27, 10.
- ἐμφασις, εως, ἡ, (ἐμφαίνω) *a setting forth, exposition: appearance*. POLYB. 3, 1, 8, et alibi.
- ἐμφρενος, ου, (φρήν) = φρόνιμος. MAL. 120, 13.
- ἐμφυλλίζω, ἰσω, (ἐμφυλλος) to *graft by inserting the graft under the bark*, as in side-grafting. GEOPON. 10, 37, 1. 10, 65, 2. EUST. 1405, 43.
- \*ἐμφυλλισμός, οὔ, ὁ, (ἐμφυλλίζω) *side-grafting, budding with a scion*. ARISTOTEL. Plant. 1, 6, 4. GEOPON. 10, 75, 1.
- ἐμφυλλος, ου, (φύλλον) *leafy*. GEOPON. 4, 15, 4.
- ἐμφυσάω, ἡσω, to *breathe into, or upon*, with reference to those about to be baptized. CYRILL. Hier. Procat. 9 Κὰν ἐμφυσηθῆς, κὰν ἐπορκισθῆς, σωτηρία σοι τὸ πρᾶγμα. CONST. I, 7 Ἐμφυσᾶν τρίτον εἰς τὸ πρόσωπον καὶ εἰς τὰ ὦτα αὐτῶν. EUKHOL. p. 134 Καὶ ἐμφυσᾷ αὐτοῦ ὁ ἱερεὺς τὸ στόμα, μέτωπον καὶ τὸ στήθος. 141 Καὶ σφραγίζει ἐμφυσῶν τὸ ὕδωρ τρίτον. . . . Καὶ ἐμφυσᾷ εἰς τὸ τοῦ ἐλαίου ἀγγεῖον τρίς.
- ἐμφωλεύω (φωλεύω), to *lurk in*. IREN. 1, 7, 1 Τὸ ἐμφωλεῦον τῷ κόσμῳ πῦρ.
- ἐμφώτιον, ου, τὸ, (έν, φῶς) *baptismal garment, the garment worn by the person who is about to be baptized*. THEOPH. CONT. 161 Τῆς τοῦ μύρου μόνου μετὰ καινῶν ἐμφωτίων τε καὶ ἐσθημάτων καταξιοθέντων χρίσεως τῶν ἀντιποιομένων αὐτῆς, sc. τῆς αἵρέσεως τῶν Ζηλίκων.
- ἐμφωτον, ου, τὸ, (φῶς) *interval*. EUGR. 4, 31, p. 412 Τὸ δὲ πλάτος τοῦ ἐμφώτου αὐτῶν [τῶν ψαλίδων] ποδῶν ΟΕ'. MAURIC. 4, 3.
- έν, for *eis, to*. DION. HAL. I, 185, 12 Ἐλθεῖν έν Ἰταλία. EPICT. 1, 11, 32 Ἐν Ρώμῃ ἀνέρχῃ. APOCR. Joseph.

Narrat. 4, 2 Ὁν ἀπέστειλεν αὐτὸς ἐν τῇ παραδείσῳ. ACT. Pet. et Paul. 3 Ἐλθεῖν τὸν Παῦλον ἐν Ρώμῃ. MENAND. 291 Ἐν Βυζαντίῳ ἦει.

This use of ἐν must not be confounded with the *constructio praeagnans* in classical Greek.

2. *With*, denoting the *instrument*. A Hebraism. SEPT. Gen. 48, 22 Ἦν ἔλαβον ἐκ χειρὸς Ἀμορραίων ἐν μαχαίρᾳ μου καὶ τόξῳ. Judith. 1, 15 Κατηκόντισεν αὐτὸν ἐν ταῖς ζιβύναις αὐτοῦ. APOCR. Nicod. Euangel. II, 8 (24), 2 Εὐλόγησας ὁ σωτὴρ τὸν Ἀδὰμ κατὰ τὸ μέτωπον ἐν τῷ σημείῳ τοῦ σταυροῦ. LEG. HOMER. 101 Ἐν δύο μονήταις πιπρασκέτω. MAL. 50, 11 Ἐν ᾗ ἐβάσταζεν ἀξίνη ἐκλασε.

3. In Byzantine Greek, it is sometimes followed by the *genitive*. MAL. 483, 10 Ἐν ἀμφοτέρων τῶν μερῶν, v. l. ἐξ. PORPH. Cer. 540, 17 Εἰ δὲ ἐν δευτέρας λάχῃ ἡ πρώτη τοῦ αἰγούστου. 646, 17 Κατετίθη ἐν Χασομορίου. (Compare LUCIAN. Conviv. seu Lapith. 22 Ἐν γειτόνων.)

4. It may (by a species of *apposition*) follow adverbs of place. CONST. (536), 1205 A Ἐκέισε ἐν τῷ σεκρέτῳ ἀπῆγαι με. MAL. 58 Ὡκησεν ἐκεῖ ἐν αὐτῇ. THEOPH. 353 Πέραν ἐν Συκαῖς.

ἐνα for ἐν, from εἰς, which see.

ἐναγιστήριον, ου, τὸ, (ἐναγίζω) INSCR. 1104.

ἐναγκαλίζομαι, ἰσομαι, (ἀγκαλίζομαι) to embrace. SEPT. Prov. 24, 33 Ὀλίγον δὲ ἐναγκαλίζομαι χερσὶ στήθῃ, a little folding of the arms.

ἐναγκυλίζω (ἀγκυλίζω), to fasten with the ἀγκύλη. POLYB. 27, 9, 5.

ἐναθλέω (ἀθλέω), to contend in. DIOD. 1, 54, p. 64, 6 Ἐνηθληκότας μὲν ἤδη τοῖς πολέμοις.

ἐναλλάκτης, ου, ὁ, (ἐναλλάσσω) the name of one of the parts of a bedstead. APOCR. Thom. Euangel. A, 13, 1.

ἐναμμα, ατος, τὸ, (ἐνάπτω) outer garment, covering. DIOD. 1, 11, p. 15, 34.

ἐνανθρωπέω, ἡσω, (ἄνθρωπος) to put on man's nature, used with reference to the *Incarnation*. CONST. APOST. 7, 43, 1. IGNAT. Philipp. (interpol.) 3. METHOD. 45 B. NIC. I, 32 D. ATHAN. I, 737 B. CONST. I, 1131 B.

ἐνανθρώπησις, εως, ἡ, (ἐνανθρωπέω) the *Incarnation*. CONST. APOST. 2, 55, 1. 6, 19, 2. 7, 39, 3. IGNAT. Antioch. (interpol.) 4. METHOD. 360 C Τὴν θείαν ἐνανθρώπησιν. EUS. 1, 2, p. 10, 35. ATHAN. I, 47 B. 739 E.

ἐναντι (ἐν, ἀντί), adv. before, ἐναντίον. SEPT. Ex. 28, 30 Ἐναντι κυρίου.

ἐναντιωματικός, ἡ, ὄν, (ἐναντίωμα) *adversative*, in grammar. DION. THRAX in BEKKER. 643, 14.

ἐναπερίδω = ἀπερίδω strengthened by ἐν. POLYB. 23, 13, 2 Ἐναπηρίσατο τὴν ὀργὴν εἰς τοὺς παλαιπούρους Μαρωνίτας.

ἐναπόγραφος, ου, (ἐναπογράφω) *adscriptitius* or *ascripititius*. CHAL. 1509 D. NOVELL. 22, 17.

ἐναπορέω = ἀπορέω. POLYB. 29, 11, 6.

ἐνάρετος, ου, (ἀρετή) *virtuous*. IGNAT. Philadelph. (interpol.) 1. JUST. Apol. 1, 4. 12. PHRYN. Ἐνάρετος πολλὰ παρὰ τοῖς Στωϊκοῖς κυκλεῖται τοῦνομα οὐκ ἐν ἀρχαίῳ. HERODIAN. 2, 8, 3.

ἐναρέτως, adv. of ἐνάρετος, *virtuously*. JUST. Apol. 1, 21 fin. 2, 9.

ἐναρθρος, ου, (ἄρθρον) *having joints, jointed*. ATHEN. 8, 49, as a various reading.

2. *Articulate*, as applied to sounds; opposed to ἀναρθρος. DION. HAL. V, 71, 11. BABR. Prooem. 7. IGNAT. Magnes. (interpol.) 8 Λαλιᾷς ἐνάρθρου φώνημα. HIPPOL. 29.

ἐναρξίς, εως, ἡ, (ἐνάρχωμαι) *beginning, ἀρχή*. APOCR. Jacob. Liturg. pp. 35. 36. THEOPH. 447, 10.

ἐνάρχομαι = ἀρχομαι, to begin. SEPT. Num. 16, 47. POLYB. 3, 54, 4, et alibi.

\*ἐνάρχω = ἀρχω, to rule. INSCR. 2350 (Ætolic).

ἐνασκέω (ἀσκέω), to train or exercise in. PHILON. II, 574, 36 Οὐδὲ ἐνησκήθης τοῖς ἱεροῖς γράμμασιν.

Intransitively, to be trained, to train one's self. POLYB. 1, 63, 9 Ἐν τοιούτοις καὶ τηλικούτοις πράγμασιν ἐνασκήσαντες, sc. ἐαυτούς.

ἐνατμος, ου, (ἀτμός) *full of steam*. DIOD. 2, 49, p. 161, 36.

ἐνδεής, ἐς, *wanting*, in the sense of *wishing, desiring, or desirous*. HERM. Vis. 3, 1 Ἐνδεής καὶ σπουδαῖος εἰς τοῦ γνῶναι πάντα.



ἐνδελεχισμός, οὐ, ὁ, (ἐνδελεχίζω) *continuance*, ἐνδελέχεια.

SEPT. EX. 29, 38 Κάρπωμα ἐνδελεχισμού, *A continual offering*. 29, 42 Θυσίαν ἐνδελεχισμού, *A continual sacrifice*.

ἔνδεσμος, ου, ὁ, (δεσμός) *tie, knot, bandage*. GLOSS.

\*Ἐνδεσμος, *volumen, nodus, ligatura*. (SEPT. 3 Reg. 6, 10, meaning uncertain.)

2. *Purse, bag, ἀποκόμβιον*. SEPT. PROV. 7, 20

\*Ἐνδεσμον ἀργυρίου, *A bag of money*.

ἐνδιάθετος, ον, (διατίθημι) *residing in, inherent, inborn, innate*. PLUT. II, 44 Α Περιαντολογίας ἐνδιαθέτου μεστός. HIPPOCR. 334, 86 Οὗτος οὖν μόνος καὶ κατὰ πάντων θεὸς λόγον πρῶτον ἐννοηθεὶς ἀπογεννᾷ, οὐ λόγον ὡς φωνήν, ἀλλ' ἐνδιάθετον τοῦ παντός λογισμὸν.

2. *Forming part of the Bible*, ἐνδιάθετος. EPIPH. II, 162 Α τὰς ἐνδιαθέτους βίβλους, *The books of the Old Testament*. PALLAD. Vit. Chrys. 23 C Συγκαίσας τὰς βίβλους πάσας, ἐνδιαθέτους καὶ σπουδαίας, καὶ παιδίον ἐν.

ἐνδιάθετος, ον, (διαθήκη) *forming part of the Bible*, ἐνδιάθετος. EUS. 3, 25, p. 119, 14. Id. 5, 8 τῶν ἐνδιαθήκων γραφῶν.

ἐνδιασφάω = διασφάω. Doubtful. HIPPOCR. 231 \*Ὅν ὡς ἴδιον οὔτοι καὶ καινὸν τινὰ καὶ τῶν μαθαίου λόγων κρύψιδόν τινα ἐνδιασφαοῦσιν.

ἐνδιάτακτος, ον, (ἐνδιατάσσω) *regular*. HOROL. p. 33 Καὶ εὐθὺς λέγομεν τὸν τριαδικὸν κανόνα τοῦ ἐνδιατάκτου ἡχου. (See also ἡχος.)

ἐνδιδύσκω = ἐνδύω. SEPT. 2 Reg. 1, 24 τὸν ἐνδιδύσκοντα ἡμᾶς κόκκινον. 13, 18 Οὕτως ἐνδιδύσκοντο αἱ θυγατέρες τοῦ βασιλέως.

\*ἐνδογενής, ἐς, (ἐνδον, γενέσθαι) *born in the house, home-bred, οἰκογενής*; commonly with reference to home-born slaves (*vernae*). CURT. 6 τὸ γένος ἐνδογενές. 11 Κοράσιον ᾧ ὄνομα Καλλῶ τὸ γένος ἐνδογενῆ. SEPT. Lev. 18, 9 Ἀσχημοσύνην τῆς ἀδελφῆς σου ἐκ πατρός σου ἢ ἐκ μητρός σου ἐνδογενοῦς ἢ γεγεννημένης ἔξω.

ἐνδοιαστής, οὐ, ὁ, (ἐνδοιάζω) *doubter*. PHILON. II, 582, 19. ἐνδοθεν, for ἐνδον, *within*. POLYB. 16, 30, 6.

ἐνδομενία = ἐνδυμενία. HES.

ἐνδομυχέω, ἦσω, (ἐνδόμυχος) *to lurk*, as in a house. CLEM. ROM. HOMIL. 9, 12 τῶν ταῖς ψυχαῖς αὐτῶν ἐνδομυχοῦν

των δαιμόνων. 11, 11 τῷ εἰς τὴν ἡμετέραν κακῶ ἐνδομυχοῦντι [ψυχὴν]. 16, 10 τὴν ἐν ἐκάστῳ κατὰ τοῦ θεοῦ ἐνδομυχοῦσαν ὥσπερ ὄφεις κακὴν προαίρεσιν.

ἐνδοξάζω (δοξάζω), *to glorify in*. SEPT. EX. 14, 4 Ἐνδοξαθήσομαι ἐν Φαραῶ.

ἐνδοξος, ον, *glorious*. The superlative ἐνδοξότατος, *gloriosissimus, most glorious*, is used also as a title. INSCR. 5895 τὸν κράτιστον καὶ ἐνδοξότατον ἑπαρχον Αἰγύπτου. COD. AFR. init. τῶν ἐνδοξοτάτων βασιλέων. THEOD. III, 612 B. 614 Α Ἐδοξότατε αὐτοκράτορ. NOVELL. 1, titul. Ἰωάννη τῷ ἐνδοξοτάτῳ ἐπάρχῳ.

ἐνδοξότης, ητος, ἡ, (ἐνδοξος) *gloriousness*, as a title. NOVELL. 130, 3 Παρὰ τῆς σῆς ἐνδοξότητος. CONST. III, 977 Α Ἡ ὑμετέρα ἐνδοξότης. THEOPH. 416, 15 Ἡ σοῦ ἐνδοξότης.

ἐνδόσθια, ων, τὰ, = ἐντόσθια. SEPT. EX. 12, 9.

ἐνδότης, ητος, ἡ, *the being ἐνδον*. DION. AREOP. Coelest. Hierarch. 1, 2.

ἐνδοτικός, ἡ, ὄν, (ἐνδιδωμι) *yielding, accommodating*, ἐνδοσιμος. JUST. Tryph. 79, ἐνδοτικώτερον, adverbially.

ἐνδουχία, ας, ἡ, (ἐνδον, ἔχω) = ἐνδυμενία. POLYB. 18, 18, 6.

ἐνδυμένεια = ἐνδυμενία. POLYB. 4, 72, 1, as a various reading.

ἐνδυμενία, ας, ἡ, (ἐνδον, μένειν?) *house-furniture*, ἐνδυμένεια, ἐνδομενία, ἐνδουχία, τὰ ἐπιπλα, σκευὴ τὰ κατὰ τὴν οἰκίαν. POLYB. 4, 72, 1. 5, 81, 3. PHRYN. BALSAM. ad Concil. VII, 16.

ἐνδυναμόω, ὥσω, (δύναμις) *to strengthen*. SEPT. Ps. 51, 9 Ἐνδυναμώθη ἐπὶ τῇ ματαιότητι αὐτοῦ, *He strengthened himself in his vanity*. NT. 1 Tim. 1, 12. Hebr. 11, 34.

ἐνδυτή, ἡς, ἡ, (ἐνδυτός) *the cloth spread on the holy table* (ἀγία τράπεζα). NIC. II, 876 B. THEOPH. 696, 10. PORPH. Cer. 15, 17.

ἐνδύω, *to clothe*. Mid. ἐνδύομαι, sc. τὴν οἰκίαν στολήν, *to put on the sacerdotal robes*. EUKHOL. p. 3 Ἰστέον ὅτι ὁ διάκονος οὐδέποτε ἄλλοτε ἐνδύεται ἐν τῷ ἐσπερινῷ καὶ τῷ ὄρθρῳ, εἰμὴ ἐν τοῖς ἐσπερινοῖς τῶν σαββάτων καὶ τοῖς ὄρθροις τῶν κυριακῶν τοῦ ὅλου ἑνιαυτοῦ.

2. *To invest one with power*. THEOPH. 67.

ἐνεγκρατευόμεν, see ἐγκρατευομαι.

ἐνεδρον, ου, τὸ, = ἐνέδρα. SEPT. Num. 35, 20 Ἐξ ἐνέδρου, *By lying of wait.* Jos. 8, 19 Καὶ τὰ ἐνεδρα ἐξανάστησαν.

ἐνεδρος, ὁ, = ἐνέδρα. MAURIC. 2, 4. LEO. 4, 27. 112, 34 τοὺς λεγομένους ἐνέδρους, ἥτοι ἐγκρύμματα.

ἐνεκα οὐ ἐνεκεν, *concerning, with regard to.* EUST. ANT. 613 A Πῶς ἂν ἔχοιμι γνώμης ἐνεκα τῆς ἐγγαστριμύθου τῆς ἐν τῇ πρώτῃ τῶν βασιλειῶν ἱστορουμένης.

2. *For, for the sake of.* DIOD. 1, 80 τὰ γεννώμενα πάντα τρέφουσιν ἐξ ἀνάγκης ἐνεκα τῆς πολυανθρωπίας, ὡς ταύτης μέγιστα συμβαλλομένης πρὸς εὐδαιμονίαν χώρας τε καὶ πόλεων. PORPH. Adm. 255, 16 Ὀλίγους δέ τινας κατασχὼν παρ' ἐαυτῷ τῶν Βοσποριανῶν γεωργῶν ἐνεκα, *for the sake of employing them as tillers of the ground.* 256, 11 Δότε ἡμῖν εἰς νύμφην τὴν θυγατέρα Λαμάχου τοῦ πρώτου ὑμῶν ἐνεκεν τοῦ υἱοῦ Ἀσάνδρου τοῦ κυρίου ἡμῶν.

ἐνέργεια, ας, ἡ, *influence or agency of the Devil.* CONST. APOST. 8, 12, 20 τοὺς δὲ καθαρίσας ἐκ τῆς ἐνεργείας τοῦ πονηροῦ, *from the influence of the evil one.* EUS. 3, 26 τῆς διαβολικῆς ἐνεργείας, *Of the influence of the Devil.* APOPHTH. Poemen. 7 Κατ' ἐνέργειαν, sc. τοῦ διαβόλου, *Through the agency of the Devil.*

ἐνεργέω, ἡσω, *to work in, to influence, instigate; said of the Devil and his agents.* CONST. APOST. 3, 12, 1 Ὁ ἐνεργῶν διάβολος. JUST. Apol. 1, 5. 26 Ἐνεργηθέντα καὶ ὑπὸ τῶν δαιμονίων, *Being worked also by the evil spirits.* Tryph. 78 Ὑπὸ τοῦ διαβόλου ἐνεργηθῆναι. ALEX. ALEX. 548 A Οἰστρηλατούμενοι γὰρ ὑπὸ τοῦ ἐνεργούντος ἐν αὐτοῖς διαβόλου. DID. ALEX. 1193 C τῶν ἐνεργούντων αὐτὴν ἀοράτων ἐχθρῶν. APOCR. Nicod. Euangel. II, 4, (20), 2 Ἐνήργησα τοὺς Ἰουδαίους καὶ ἐσταύρωσαν αὐτόν, *says Satan to Hades.* LEIMON. 168 Ἐνεργηθεῖς, sc. ὑπὸ τοῦ διαβόλου, *Being instigated by the Devil.* (See also ἐνεργούμενος.)

2. *To cause.* JUST. Apol. 2, 8 Πάντας τοὺς κἀν ὁπωσδήποτε κατὰ λόγον βιοῦν σπουδάζοντας καὶ κακίαν φεύγειν μισεῖσθαι αἰετὶ ἐνήργησαν οἱ δαίμονες.

ἐνέργημα, ατος, τὸ, (ἐνεργέω) *act, deed, work.* POLYB. 2, 42, 7, et alibi. DIOD. 4, 51, p. 295, 47. BARN. 19 τὰ συμβαινόντά σοι ἐνεργήματα ὡς ἀγαθὰ πρόσδεξαι, *sufferings.*

ἐνεργής, ἐς, (ΕΡΓΩ) *active, effective, efficacious.* POLYB. 2, 65, 12. 11, 23, 2.

ἐνεργητικός, ἡ, ὄν, (ἐνεργέω) *active.* POLYB. 12, 28, 6.

So in grammar. APOLLON. Conj. 481, 32; opposed to παθητικός.

ἐνεργούμενος, ου, ὁ, (ἐνεργέω) *energumen, one possessed by an unclean spirit.* CONST. APOST. 8, 6, 4 Εὔξασθε οἱ ἐνεργούμενοι ὑπὸ πνευμάτων ἀκαθάρτων. 8, 7, 1 Προέλθετε οἱ ἐνεργούμενοι. ATHAN. I, 843 D Ἦν δὲ ὁ δαίμων ἐκείνος οὕτω δεινός, ὡς τὸν ἐνεργούμενον μὴ γινώσκειν, εἰ πρὸς Ἀντώνιον ἦει.

ἐνερευθής, ἐς, = ἐρευθής, ἐρευθήεις. POLYB. 32, 9, 8.

ἐνεστώς, ὤτος, ὁ, (ἐνίστημι) sc. χρόνος, *the present tense, in grammar.* DION. THRAX in BEKKER. 638, 22.

ἐνευλογέω, ἡσω, (εὐλογέω) *to bless in.* SEPT. Gen. 12, 3 Ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς.

ἐνευφραίνομαι (εὐφραίνω), *to rejoice in.* SEPT. Prov. 8, 31 Ὅτε ἐνευφραίνεται τὴν οἰκουμένην συντελέσας, καὶ ἐνευφραίνεται ἐν υἱοῖς ἀνθρώπων.

ἐνεχύρασμα, ατος, τὸ, (ἐνεχυράζω) *pledge, a thing pawned.* SEPT. Ex. 22, 26 Ἐνεχύρασμα ἐνεχυράσης τὸ ἱμάτιον τοῦ πλησίον.

ἐνεχυριάζω = ἐνεχυράζω. POLYB. 6, 37, 8. ANTEC. 4, 6, 7, p. 611.

ἐνεχυρίασμα = ἐνεχύρασμα. APOCR. Act. Philipp. 9.

ἐνεχυρίζω, ἰσω, (ἐνέχυρον) *to give in pledge; to promise.* ASTER. 325 B Ἵνα δὲ τίς σοι ἐνεχυρίξῃ ὅτι γενήσῃ τοιοῦτος, οὐ θέλεις, εἰπέ μοι, αἰδεσθῆναι τοὺς τὴν ὁδὸν σοὶ τῆς εὐσεβείας τέμνοντας;

ἐνεχυριμαῖον, ου, τὸ, = ἐνέχυρον. PHRYN.

ἐνεχύρως (as if from ἐνέχυρος), adv. *safely, in safety.* ARRIAN. Peripl. Mar. Erythr. 43 Μηδὲν ἐγγύτερον ἐνεχύρως θεωρεῖσθαι.

ἐζῳδος, ον, (ζῳδῖον) *having figures of animals painted or carved upon it.* THEOPH. CONT. 896.

ἐνθα, for ἐ, *wherewith, denoting the instrument.* LEIMON. 64 Μετὰ τὸ καῦσαι αὐτόν τὸν φούρνον οὐχ εὗρεν ἐνθα ὥφειλεν σφογγῖσαι τὸν φούρνον, *After he had heated the oven, he could not find that (the mop) with which he should clean the oven.*

ἐνθάδιος, α, ον, (ἐνθα, ἐνθάδε) *belonging here, made here, home-made, of domestic manufacture.* PORPH. Cer. 473.

ἐνθάπτω (θάπτω), *to bury in*. DIOD. 1, 66.

ἐνθέμιον, ον, τὸ, *the socket of a candlestick?* SEPT. EX. 38 (37), 22.

ἐνθουσιαστής, οὔ, ὁ, (ἐνθουσιάζω) *enthusiast*. Οἱ Ἐνθουσιασταί, *the Enthusiasts*, the name of a sect, called also Μεσσωλιανοί and Εὐχίται. THEOD. IV, 242. THEOPH. 99, 11.

ἐνθρονιάζω, ἄσω, *to enthrone or install*, as a bishop, ἐνθρονίζω.

Also, *to institute*, as an abbot; the institutor being a bishop. EUKHOL. p. 184 Καὶ ἐνθρονιάζει αὐτὸν μέσον τῆς ἐκκλησίας ἐπὶ δίφρου, καὶ ἐπαίρων τὸ παλλίον αὐτοῦ, τίθησιν αὐτῷ ἄλλο καινὸν, καὶ λέγει, Ἐνθρονιάζεται ὁ δοῦλος τοῦ θεοῦ (ὁ δεῖνα) ὁ ἱερομόναχος εἰς ἡγούμενον καὶ ποιμένα τῆς σεβασμίας μονῆς (τῆς δεῖνος).

2. *To consecrate*, as a church. NIC. CONST. Can. p. 451 A. CODIN. 89, 15. 143.

ἐνθρονασμός, οὔ, ὁ, = ἐνθρονομός. CHAL. 1568 B. 1613 A.

*Consecration*, as of a holy table. EUKHOL.

ἐνθροναστικός, ἡ, ὄν, = ἐνθρονομιστικός. DAMASC. I, 504 D Ἐνθροναστικοὶ λόγοι, = Ἐνθρονομιστικαὶ συλλαβαί.

Substantively, τὸ ἐνθροναστικόν, *the enthronization fee*, paid by the bishop ordained. NOVELL. 123, 3.

ἐνθρονίζω, ἴσω, (θρόνος) *to enthrone, install*, ἐνθρονιάζω. DIOD. II, 595, 97 Ἐνθρονονιζόμενον τοῖς βασιλείοις.

In ecclesiastical Greek, it is commonly used with reference to the *enthronization* of bishops. CONST. APOST. 8, 5, 5 Καὶ τῇ ἑωθεν ἐνθρονονιζέσθω εἰς τὸν αὐτῷ διαφέροντα τόπον, *And in the morning let him be enthroned in his proper place*. PALLAD. Vit. Chrys. 54 F. CHAL. 1608 A.

2. *To consecrate*, as a holy table. EUKHOL.

ἐνθρονασμός, οὔ, ὁ, (ἐνθρονίζω) *enthronization*, as of a bishop, ἐνθρονασμός. CHAL. 1568 B.

2. *Consecration*, as of a church. BALSAM. ad Concil. VI, 31 Ἐνθρονασμός ἐκκλησίας.

ἐνθροναστικός, ἡ, ὄν, (ἐνθρονίζω) *inaugural*, ἐνθροναστικός.

Ἐνθροναστικαὶ συλλαβαί, *Inaugural letters*, letters sent by a newly ordained patriarch to the other patriarchs; the same as Ἐνθροναστικοὶ λόγοι (see

ἐνθροναστικός). They were expected to contain the doctrinal opinions of the writer. EUAGR. 4, 4.

ἐν, equivalent to ἐστὶ (from εἰμί), *est, is, exists*. NT. Gal. 3, 28 Οὐκ ἐν Ἰουδαίῳ, οὐδὲ Ἕλλην· οὐκ ἐν δοῦλῳ, οὐδὲ ἐλεύθερῳ· οὐκ ἐν ἄρσεν καὶ θήλῃ· πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ. Col. 3, 11. Jacob. 1, 17. PALAEPH. 14, 1 τὸ δὲ ἀληθές ἐν τοιοῦτον. EPHES. 977 B Ὅτι ἐτέχθη ἀπὸ τῆς ἁγίας Μαρίας τῆς θεοτόκου λέγων, ἐπεὶ ἐν ἄλλος υἱός. CHAL. 1508 C Διὰ σὲ οὐκ ἐν αἵρεσις. CONST. (536), 1153 A Τίς ἐν Νεστόριος ἐγὼ οὐκ οἶδα, *For my part, I know not who Nestorius is*; I care not a straw about Nestorius. 1149 A Πίστις ἐστίν, οὐκ ἐν θεωρεῖν, ἀδελφοὶ Χριστιανοί, *It is faith, it is not a public sight, my Christian brethren*. 1212 B Ἡ σύγκλητος ὀρθόδοξος ἐν. APOPTH. Johann. Colob. 40 Ἐν μετάνοια, ἀββᾶ; *Is there any hope of repentance, father?* XOIUS 1 Ἐὰν οὖν οὐκ ἔστι δαίμων, οὐκ ἐν πολὺ. LEIMON. 95 τί ἐν, ἀββᾶ Ζώσιμε; *What now, father Zosimus? what is the matter?* CHRON. 721, 19 Ἄλλως γὰρ ὑμᾶς οὐκ ἐν σωθῆναι, *For ye cannot be saved otherwise*.

[It is to be observed here that the classical ἐν represents *ἐνεστι*, but the later and Byzantine ἐν stands simply for *ἐστί*.]

ἐνιαύσια, ων, τὰ, (ἐνιαύσιος) *anniversary*, funeral prayers offered a year after the burial. CONST. APOST. 8, 42. (See also *ἐννاتا*, *τεσσαρακοστά*, *τρίτα*.)

\*ἐνιαυτός, with the rough breathing, implied in ΚΑΘΕΝΙΑΥΤΟΝ, that is, καθ' ἐνιαυτόν. INSCR. 2448, VI, 25.

ἐνικός, ἡ, ὄν, (εἰς) *singular*, in grammar. DION. THRAX in BEKKER. 635, 29.

ἐνίστημι, see ἐνεστώς.

ἐνκόλπιος = ἐγκόλπιος, which see.

ἐνκριτήριος, ον, (ἐγκρίνω, κριτής) meaning not very clear. INSCR. 1104 Τοὺς ἐνκριτηρίου οἴκους.

ἐνλιμενιστής = ἐλλιμενιστής. JUL. AFR. 50.

ἐνλιμνάζω, ἀσα, (λίμνη) *to form a marsh or pool*. THEOPH. CONT. 383, 9 ἐνλιμνασθῆναι, *to become a marsh or pool*.

ἐννάκις (ἐννέα), *nine times*. HIPPO. 53.

ἐννάλιος, α, ον, (ἐννέα) *worth nine coins?* PORPH. Cer. 473. (See also ἐξάλιος, ἐπτάλιος, ὀκτάλιος.)

ἐνναούγκιον, ου, τὸ, (ἐννέα, οὐγκία) novem unciae, *do-*  
*drans*. NOVELL. 38, 1.

ἐνναταῖος, α, ου, (ἐννατος) *on the ninth day*. POLYB. 3,  
53, 9.

ἐννατος, η, ου, *ninth*. Substantively. (a) Τὰ ἐννατα, *fu-*  
*neral prayers offered on the ninth day after the burial*.  
CONST. APOST. 8, 42. (See also ἐνιαύσια, τεσσαρα-  
κοστά, τρίτα. Compare ISAE. Menecl. 46 (37) \*Εθαψά  
τ' ἐγὼ αὐτὸν, καὶ τὰ τρίτα καὶ τὰ ἐννατα ἐποίησα καὶ τᾶλλα  
τὰ περὶ τὴν ταφὴν. Id. p. 73, 26 τὰ ἐννατα ἐπήνεγκα.  
AESCHIN. 86, 4 Ἐλθὼν εἰς τὰ ἐννατα, *the sacrifices for*  
*the dead offered on the ninth day after the burial*.  
POLL. 8, 146. Compare also the *coena novemdialis*  
of the Romans. The modern Greeks have changed  
τὰ ἐννατα into τὰ ἐννιαμέρα, ἐννιαήμερα, or νιάμερα, cor-  
ruptions of ἐννεαήμερα.)

(b) Ἡ ἐννάτη, sc. ὥρα, *the ninth hour of the day*.  
CONST. APOST. 8, 34, 1. LAOD. 18. In the RITUAL,  
*the ninth canonical hour*. (See also ὥρα.)

ἐννεαδικός, ή, όν, (ἐννεάς) nonarius, *of the number nine*.  
HIPPOCR. 53 Τὸν ἐννεαδικὸν κανόνα.

ἐννήρης, εος, ή, (ἐννέα) *a vessel with nine banks of oars*.  
POLYB. 16, 7, 1.

ἐννομος, ου, *skilled in the law*. DID. ALEX. 272 A Ὁ  
ἐννομος Παῦλος, with reference to his being deeply  
versed in the Jewish law.

ἐννοσσεύω = ἐννεοσσεύω. SEPT. Jer. 22, 23 Ἐννοσεύουσα  
ἐν ταῖς κέδροις.

ἐννυκτερεύω (νυκτερεύω), *to pass the night in*. POLYB. 3,  
22, 13 Ἐν τῇ χώρᾳ μὴ ἐννυκτερευέτωσαν.

ἐνοικιάζω, άσω, (ἐνοίκιον) *to let, rent, lease, as a house*.  
LEG. HOMER. 108 ἐνοικιάζεσθαι.

ἐνοικικός, ή, όν, (ἐνοίκιον) *pertaining to house-rent*. TY-  
PIC. 79, p. 288, *to be rented*.

Substantively, τὰ ἐνοικικά, *rent, house-rent*. THE-  
OPH. CONT. 429, 22.

ἐνοικιολόγος, ου, ό, (ἐνοίκιον, λέγω) *coenacularius, collector*  
*of rents*. BASILIC. 60, 4, 5, v. l. ἐνοικολόγος. GLOSS.  
Ἐνοικολόγος, *insularius, villicus*.

ἐνοποιός, όν, (εἰς, ποιέω) *making one*. DION. AREOP.  
Coelest. Hierarch. 1, 1 Ἐνοποιὸς δύναμις.

ἐνοπτρίζομαι, ίσομαι, (ἐνοπτρον) *to look in a mirror*. PLUT.

II, 696 A Ἐπειτα τῇ ὄψει παρέχει [τὸ ἔλαιον] καθαρῶ-  
τατον ἐνοπτρίσασθαι.

2. *To see as in a mirror*. CLEM. ROM. Epist. 1,  
36 Διὰ τούτου ἐνοπτριζόμεθα τὴν ἁμωμον καὶ ὑπερτάτην  
ὄψιν αὐτοῦ.

ἐνόρδιος, ου, (ὄρδιος) *regular, ἐνδιάτακτος*. THEOPH. 557.  
ἐνορδίνως, adv. of ἐνόρδιος, *regularly*. PORPH. Adm.  
103, 21.

ἐνόρειος, ου, (ὄρος) *on the mountains*. SCYMN. 832 Βίον  
δ' ἐνόρειον.

ἐνορία, ας, ή, (ὄρος) *parish, diocese*. APOCR. Anaphor.  
Pilat. A, 4. PETR. ANT. 115 C. BALSAM. ad Con-  
cil. Const. I, 2.

ἐνορκισμός, ου, ό, (ἐνορκος) *a binding by oath*. SYNES.  
Epist. 67, p. 209 B.

ἐνορμάω (ὀρμάω), *to rush in*. POLYB. 16, 28, 8 Ἐνώρ-  
μησεν εἰς τοὺς ἐνεστώτας καιροῦς.

ἐνορμέω (ὀρμέω), *to be at anchor in a harbor*. POLYB.  
16, 29, 13.

ἐνόρμιν for ἐνόρμιον, ου, τὸ, = ὀρμίσκος? INSCR. 4866  
(A. D. 115).

ἐνότης, ητος, ή, (εἰς) *oneness*. IGNAT. Ephes. 14. Phila-  
delph. (interpol.) 8. HIPPOCR. 152.

ἐνούσιος, ου, (οὐσία) *rich, wealthy*. THEOPH. 504, 18.

ἐνώω, ώσω, (εἰς) *to unite, join*. CAN. APOST. 85. IREN.  
1, 2, 6. Frag. 2 Αἱ γὰρ ἐκ παίδων μαθήσεις συναύξουσai  
τῇ ψυχῇ ἐνούνται αὐτῇ. IAML. De Myster. 10, 5,  
p. 176, 17.

ἐνσαρκος, ου, (σάρξ) *in the flesh, incarnate*. IREN. 1, 10,  
1. METHOD. 397 D. EUS. 1, 4. 5. V. C. 3, 41.  
ASTER. 280 B.

Ἡ ἐνσαρκος παρουσία, *the Incarnation, ἐνανθρώπησις*.  
ALEX. 1054 B. EPIPH. I, 1103 B.

Ἡ ἐνσαρκος οἰκονομία, *the Incarnation*. CONST. III,  
768 B.

ἐνσημάντως (σήμαντρον), adv. *by design*. METHOD. 376  
B Καὶ τοῦτο οὐ παρενθέτως, ἀλλ' ἐνσημάντως.

ἐνσιτέομαι = σιτέομαι. SEPT. Job. 40, 25 Ἐνσιτεύονται  
δὲ ἐν αὐτῷ ἔθνη.

ἐνσκολιεύμενος τρήσει ρίνα, *quid?* SEPT. Job. 40, 19.

ἐνσπερνίζομαι, ίσομαι, (σπέρνον) *to lay up in the breast ;*  
*to embrace*. CONST. APOST. 1, Prooem. 2 Ἐνσπερ-

νισμένοι τὸν φόβον αὐτοῦ. 5, 14, 2 Ἐνστερνισάμενος αὐτόν. CLEM. ROM. Epist. 1, 2 Προσέχοντες τοὺς λόγους αὐτοῦ ἐπιμελῶς ἐστερνισμένοι ἦτε τοῖς σπλάγχνοις. HES. Ἐνστερνισάμενος, περιπτυσάμενος. (Compare MARTYR. IGNAT. 2 Ὁ Χριστὸν ἔχων ἐν στέρνοις.)

ἐνσώματος, ον, (σῶμα) *corporeal*. EUS. 4, 26, p. 189.

ἐνσωμάτωσις, εως, ἡ, (ἐνσωματώω) *the being in the body*. ISIDORUS apud CLEM. ALEX. 767, 18.

Particularly, *the Incarnation*, σάρκωσις, ἐνανθρώπησις. CONST. APOST. 3, 5, 3. IGNAT. Antioch. (interpol.) 4. ATHAN. I, 50 D.

ἐνταγιστράτος, ου, ὁ, (ταγίζω) *rabulator, the forager of an army*. PHOC. 216.

ἐνταλμα, ατος, τὸ, (ἐντέλλομαι) *commandment, ἐντολή*. SEPT. Job. 23, 12.

ἐνταλματικῶς (ἐνταλμα), adv. *with orders to do anything*. PORPH. Adm. 184, 10.

ἐνταλτήριος, ον, (ἐντέλλομαι) *authorizing*. EUKHOL. p. 673 Γράμμα ἐνταλτήριον, *A license (from a bishop) authorizing a presbyter to confess (shrive)*.

ἐνταφιάζω, ὅσω, (ἐντάφιος) *to prepare for funeral; to bury*. SEPT. Gen. 50, 2 Ἐνταφιάσαι τὸν πατέρα αὐτοῦ. NT. Matt. 26, 12 Πρὸς τὸ ἐνταφιάσαι με.

ἐνταφιασμός, οὔ, ὁ, (ἐνταφιάζω) *preparation for burial; burial*. NT. Joan. 12, 7 Eis τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό.

ἐνταφιαστής, οὔ, ὁ, (ἐνταφιάζω) *burier, undertaker*. SEPT. Gen. 50, 2. STRAB. 11, 11, 3.

ἐντειχίζω, *to wall in, to fortify*. SCYMN. 299 Ἐντειχισάντων τοὺς τόπους.

ἐντευκτικός, ἡ, ὄν, (ἐντυγχάνω) *supplicatory*. PALLAD. Vit. Chrys. 4 E. 25 A Ἐντευκτικούς λιβέλλους, *petitions*.

ἐντευξίς, εως, ἡ, *petition*, written supplication, ἐντυχία. NT. 1 Tim. 2, 1. INSCR. 4957, 10. JUST. Apol. 1, 1. EUS. 4, 12.

2. *Reading, perusal*. POLYB. 1, 1, 4. 9, 1, 3.

ἐντιμώω, ὥσω, (ἐντιμος) *to honor*. SEPT. 4 Reg. 1, 13 Ἐντιμωθήτω ἡ ψυχὴ μου καὶ ἡ ψυχὴ τῶν δούλων σου τούτων τῶν πενήτηντα ἐν ὀφθαλμοῖς σου, *Let my life and the life of these fifty thy servants be precious in thy sight*.

ἐντολή, ἡς, ἡ, *prayer*. CONST. APOST. 8, 43 (titul.) Ὅτι

τοὺς ἀσεβεῖς τελευτώντας οὐδὲν ὠφελοῦσι μνείαι ἢ ἐντολαί, *prayers for the dead*.

ἐντολικάριος, ου, ὁ, (ἐντολικόν) *commissioner, ἐπιτεταλμένος*. EPHES. 1313 D. THEOPH. 432, 13. 441, 11.

ἐντολικόν, οὔ, τὸ, (ἐντολή) *mandatum, commission, order, charge*. COD. AFR. Can. 92.

ἐντομή, ἡς, ἡ, *narrow passage*. DIOD. 1, 32, p. 38, 74, of the cataracts of the Nile.

ἐντομίας, ου, ὁ, (ἐντέμνω) *eunuch, ἐκτομίας, εὐνοῦχος*. THEOPH. CONT. 318.

ἐντομῖς, ἶδος, ἡ, (ἐντέμνω) *gash, incision*. SEPT. Lev. 19, 28 Ἐντομίδας οὐ ποιήσετε ἐπὶ ψυχῇ ἐν τῷ σώματι ὑμῶν. 21, 5 Ἐπὶ τὰς σάρκας αὐτῶν οὐ κατατεμουσιν ἐντομίδας.

ἐντρέπομαι (ἐντρέπω), *to regard, respect, reverence, αἰδέομαι*. SEPT. Job. 32, 21 Οὐδὲ βροτὸν οὐ μὴ ἐντραπῶ. Sap. 2, 10 Μηδὲ πρεσβύτου ἐντραπῶμεν πολὺς πολυχρονίους. NT. Matt. 21, 37. Luc. 18, 2 Τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος.

2. *To feel ashamed, αἰσχύνομαι*. SEPT. Num. 12, 14 Οὐκ ἐντραπήσεται ἐπὶ τὰς ἡμέρας. IGNAT. Magnes. 12. ἔντρομος, ον, (τρόμος) *in terror, trembling*. SEPT. Ps. 76, 19 Ἐντρομος ἐγενήθη ἡ γῆ, *The earth trembled*.

ἐντροπή, ἡς, ἡ, *shame, αἰσχύνη*. SEPT. Ps. 34, 26. 68, 8. 20. NT. 1 Cor. 6, 5. 15, 34.

ἐντρύφημα, ατος, τὸ, (ἐντρυφάω) *delight, pleasure*. SEPT. Eccl. 2, 8 Ἐντρυφήματα υἱῶν ἀνθρώπων.

ἐντύβιον, ου, τὸ, = ἐντυβιον, ἵντυβος. GLOSS.

ἐντυβιον, ου, τὸ, = ἵντυβος. GEOPON. 12, 1, 7. GLOSS. ἐντυγχάνω, *to petition*, as a king. INSCR. 4957, 5. 46

Ἐνέτυχον γάρ μοι πολλάκις, κ. τ. λ. Ibid. line 26 Ἐνετεύχην δὲ καὶ περὶ τῶν ἀτελειῶν, *I was petitioned*.

2. *To read, as a book, ἀναγινώσκω*. PLUT. I, 358 A Συγγράμμασι φιλοσόφων ἐνετύχανεν. II, 675 B.

Οἱ ἐντυγχάνοντες, *readers*. POLYB. 1, 3, 10. 1, 35, 6 τῶν ἐντυγχανόντων τοῖς ὑπομνήμασι. JUST. Apol. 1, 42. HIPPOL. 4. DID. ALEX. 584 A τοῖς ἐντευξομένοις.

ἐντυλάζω, ἀξα, = ἐντυλίσσω. THEOPH. CONT. 834, 20.

ἐντυχία, ας, ἡ, = ἐντευξίς. ALEX. ALEX. 549 B Δικαστήρια συγκροτοῦντες δι' ἐντυχίας γυναικῶν ἀτάκτων, ἀ ἡπάτησαν. ATHAN. I, 782, et seq. CHRYS. XI, 690 C.

ἐνυπνιάζομαι, ἄσθην, (ἐνύπνιον) *to dream, ὀνειρώσσω or ὀνει-*

ρώττω. SEPT. Gen. 28, 12. 37, 5 Ἐνυπνιασθεὶς δὲ Ἰωσήφ ἐνύπνιον.

2. *To have salacious dreams.* EUKHOI. p. 592 Ἀκολουθία εἰς ἱερέα ἐνυπνιασθέντα. (Compare CONST. APOST. 6, 27, 2 Οὐκ ὀνειρώξῃς μιᾶναι δύναται ἀνθρώπου φύσιν. 6, 27, 4 Οὐτε ὀνειρωγμὸς μιᾶναι δύναται ἀνθρώπου ψυχὴν.)

ἐνυπνιασμός, οὐ, ὁ, (ἐνυπνιάζομαι) *salacious dreaming.*

CYRILL. HIER. Catech. 6, 33.

ἐνυπνιαστής, οὐ, ὁ, (ἐνυπνιάζομαι) *dreamer.* SEPT. Gen. 37, 19.

ἐνυπόγραφος, ον, (ὑπογράφω) *signed, subscribed, as a document.* THEOPH. 598. 744 Λαβὼν λόγον ἐνυπόγραφον ἐξ ἰδιοχείρου αὐτοῦ. THEOPH. CONT. 372, 21. 373.

ἔνωστρον, ον, τὸ, *the man, the union.* SEPT. Deut. 18. 3. ἔνωσις, εως, *union.* *The union of the two natures in Christ.* AMPHIL. 153 D. EUAGR. 1, 9 Ὁμολογῶ ἐκ δύο φύσεων γεγενῆσθαι τὸν κύριον ἡμῶν πρὸ τῆς ἐνώσεως· μετὰ δὲ τὴν ἔνωσιν μίαν φύσιν ὁμολογῶ: said by Euthyches.

Metaphorically, *conciliation, reconciliation.* GREG.

NAZ. I, 190 B Τῇ ἐνώσει τῶν μοναζόντων.

ἐνωτίζομαι, ἰσομαι, (οὖς ὠτός) *to give ear, hearken to.* SEPT. Num. 23, 18. Ps. 5, 1 Τὰ ρήματά μου ἐνώτισαι, κύριε.

ἐνωτικός, ἡ, ὄν, (ἐνώω) *causing union, conducive to union.* PLUT. II, 428 A. 878 A.

Τὸ ἐνωτικὸν τοῦ Ζήνωνος, *Zeno's Formula of Concord*; the emperor Zeno's address to the inhabitants of Egypt, Libya, and Pentapolis, in which he recommends concord among the churches. CONST. (536), 1089 A Τὸ λεγόμενον ἐνωτικόν. EUAGR. 3, 12 Προσφώνησιν πρὸς τοὺς Ἀλεξανδρέας γράφει, ἥνπερ ἐνωτικὸν κέκληκε.

ἕξ, sex, six. INSCR. 5128, 28 ἐξάσιν, a dative plural. ἐξάγιον, ον, τὸ, (ἕξας) *sextula, the sixth part of an ounce.* PORPH. Cer. 689, 21. SUID. Στατήρ . . . καὶ τὸ ἐξάγιον καὶ τὸ ὅζιον. ZONAR. II, 203 (Paris edition). TYPIC. 46. BALSAM. ad Concil. Nic. I, 17.

ἐξάγκωνα (ἀγκών), adv. *with the hands behind.* THEOPH. 579 Ἄλλους δὲ εἰκόσιν ἐξάγκωνα δῆσαντες.

ἐξαγοράζω (ἀγοράζω) *to buy of any one.* POLYB. 3, 42, 2.

Metaphorically, *to redeem, ransom.* NT. Gal. 3, 13. 4, 5.

Mid. ἐξαγοράζομαι, (a) *to redeem for one's self.* NT. Col. 4, 5 Τὸν καιρὸν ἐξαγοραζόμενοι, *Redeeming (improving) the time.* (Compare ANTON. 4, 26 τὸ δ' ὅλον βραχὺς ὁ βίος· κερδαντέον τὸ παρὸν σὺν εὐλογιστίᾳ καὶ δίκῃ· νῆφε ἀναιμένους.)

(b) *To deliver one's self from anything.* MARTYR. POLYC. 2 Καὶ προσέχοντες τῇ τοῦ Χριστοῦ χάριτι τῶν κοσμικῶν κατεφρόνουν βασάνων, διὰ μιᾶς ὥρας τὴν αἰώνιον κόλασιν ἐξαγοραζόμενοι.

ἐξαγόρευσις, εως, ἡ, *confession of sins.* BASIL. III, 272 C. GREG. NYSS. II, 118 D Τὴν ἐξαγόρευσιν τῆς ἀμαρτίας. CHRYS. XII, 766 B. DAMASC. I, 601 D.

ἐξαγορεύω, *to confess, said of the penitent.* SEPT. Lev. 5, 5 Ἐξαγορεύσει τὴν ἀμαρτίαν. 16, 21 Ἐξαγορεύσει ἐπ' αὐτοῦ πάσας τὰς ἀνομίας τῶν νιῶν Ἰσραὴλ. Nehem. 1, 6 Ἐξαγορεύω ἐπὶ ἀμαρτίαις νιῶν Ἰσραὴλ. 9, 2 Ἐξηγόρευσαν τὰς ἀμαρτίας αὐτῶν. BASIL. III, 295 B ἐξαγορεύσας, sc. τὸ ἀμάρτημα. 326 B Ἐξαγορεύων τὴν ἰδίαν παρανομίαν.

ἐξαγράμματος, ον, (ἕξ, γράμμα) *composed of six letters, as the word ΙΗΣΟΥΣ.* IREN. 1, 15, 2.

ἐξάγραμμος, ον, (ἕξ, γραμμή) *weighing sex scripula, as a coin.* CHRON. 706, 9 Νόμισμα ἐξάγραμμον ἀργυροῦν.

ἐξαγώνιον, ον, τὸ, (ἐξαγωγή) *duty on exports.* JOSEPH. Ant. 14, 10, 6. EDICT. 13, 15 Τὸν τοῦ ἐξαγωγίου τίτλον.

ἐξαδελφή, ἡς, ἡ, (ἀδελφός, ἀδελφή) *niece, ἀδελφιδή.* JUST. Tryph. 49 Ὁρχουμένης τῆς ἐξαδελφῆς αὐτοῦ.

2. *Female cousin, κοῖσοβρίνα.* In this sense, it is regularly accented on the penult; thus, ἐξαδελφη. QUIN. 54. THEOPH. 242, 11. PORPH. Adm. 207, 18 ἐξάδελφαι.

ἐξάδελφος, ον, ὁ, (ἀδελφός, ἀδελφή) *cousin, κοῖσοβρίνος*; in classical Greek ἀνεψίος. SEPT. Tobit. 1, 22. 11, 17. PHRYN. MAL. 44, 17. EUST. Thessal. Capt. 381, 19 Πρῶτος ἐξάδελφος, *First cousin.*

ἐξάερος, ον, (ἀήρ) *in the open air, ὑπαιθρος, υπαίθριος.* Substantively. (a) Τὸ ἐξάερον, *hall.* MAL. 287.

PORPH. Cer. 20, 13. CODIN. 128, 18. (Compare SEPT. Jer. 22, 14 Ὑπερφά ριπιστὰ διεσταλμένα θυρίσι. See also ἀκούβιτον.)

(b) Τὰ ἐξάερα, *the open air, the open country, the fields, τὰ ὑπαιθρα*. THEOPH. 720. THEOPH. CONT. 141, 12.

ἐξαέτιος, α, ον, = ἐξαέτης. PORPH. Cer. 459, 15.

ἐξαήμερος, ον, (ἡμέρα) *consisting of six days*.

Substantively, ἡ ἐξαήμερος, *the space of six days*.

THEOPHIL. Autol. 2, 12.

Particularly, *the six days of the creation*. PHILON. I, 69, 9. EUS. 5, 13, p. 227. Id. 5, 27, p. 251. Id. 6, 22.

Ἡ ἐξαήμερος τῆς διακαινησίμου, *The first six paschal days*. PORPH. Cer. 241, 18.

ἐξαθυμέω = ἀθυμέω *strengthened by ἐξ*. POLYB. 11, 17, 6.

ἐξακάνθηλα, ων, τὰ, meaning uncertain. Apparently compounded of ἐξ and κανθήλια. PORPH. Cer. 462, 19. (See also τετρακάνθηλος.)

Ἐξακιόνιον, ον, τὸ, *Hexacicionion*, a place near Constantinople, the same as Ἐξωκιόνιον. CODIN. 46. 47, et alibi.

Ἐξακιονῖται, ὧν, οἱ, an epithet given to the Arians in the reign of Theodosius the Great, because they used to hold their religious meetings at Ἐξακιόνιον, as they were not allowed to have churches within the walls of Constantinople. Called also Ἐξωκιονῖται, which see. THEOD. IV, 237 D. MAL. 325, 10. THEOPH. 271, 6. (See also SOCR. 6, 8. SOZ. 8, 8.)

ἐξακολουθέω (ἀκολουθέω), *to follow out*. POLYB. 4, 5, 6 Τὴν ἐξακολουθήσουσαν εὐνοίαν σφίσι.

ἐξακριβάζω = ἐξακριβόω. SEPT. Num. 23, 10 Τίς ἐξηκριβάσατο τὸ σπέρμα Ἰακώβ. Job. 28, 3 Πᾶν πέρασ αὐτὸς ἐξακριβάζεται.

ἐξάκτωρ, ωρος or ορος, *exactor, collector of taxes*. ATHAN. I, 201 B. NOVELL. 128, 5.

ἐξαλλαγή, ἥς, ἡ, *difference*. DID. ALEX. 549 A Τὴν πρὸς τὰ λειτουργικὰ πνεύματα ἐξαλλαγὴν τοῦ ἀγενήτου λόγου.

ἐξάλλος, ον, (ἄλλος) *different from any other*. Hence, *choice, fine, exquisite, superb*. SEPT. 2 Reg. 6, 14 Ἐνδεδυκὼς στολὴν ἐξάλλον. POLYB. 6, 7, 7 Ἐξάλλους

μὲν ἐσθῆτας ὑπέλαβον δεῖν ἔχειν τοὺς ἡγουμένους τῶν υποταττομένων, ἐξάλλους δὲ καὶ ποικίλας περὶ τὴν τροφὴν ἀπολαύσεις. JUST. Tryph. 110 Εἰς τὸν ὕψιστον ἐξάλλα λαλῶν, *blasphemies*.

ἐξάλλως, adv. of ἐξάλλος. POLYB. 32, 25, 7.

ἐξαμαρτάνω, *to cause to sin, to make to sin*. SEPT. 3 Reg. 16, 2 Ἐξήμαρτες τὸν λαὸν μου τὸν Ἰσραήλ.

ἐξαμηνιαίος, α, ον, (ἐξάμηνος) *of six months, six months old*. APOCR. Proteueangel. 6, 1.

ἐξάμηνον, ον, τὸ, *the space of six months, ἡ ἐξάμηνος*. EPIPH. I, 89 A. CONST. IV, 1029 C.

ἐξανάστασις, εως, ἡ, *a driving away from, expulsion*. POLYB. 2, 21, 9. 2, 35, 4.

2. *Resurrection, ἀνάστασις*. NT. Phil. 3, 11.

ἐξανάστροφα (ἐξαναστρέφω), adv. *back-foremost*. THEOPH. 628, 11 Ἐπ' ὄνου καθήμενον ἐξανάστροφα, with his face towards the ass's tail. 682, 12 Ἐκάθισαν αὐτὸν ἐπὶ ὄνου σαγματωμένου ἐξανάστροφα κρατοῦντα τὴν οὐρὰν αὐτοῦ, *holding the ass's tail by way of bridle*.

ἐξανέσιος, ον, ὁ, (ἀνεψιός) *second-cousin*. POLYB. 6, 2, 6.

ἐξαούγκιον, ον, τὸ, (ἐξ, οὐγκία) *semissis, six per cent*. ANTEC. 2, 13, p. 259. Id. 3, 7, 1.

ἐξαπέλεκυς, ὁ, (ἐξ, πέλεκυς) *with six axes*, with reference to the Roman *fascies*.

Ἐξαπέλεκυς ἡγεμών, *praetor*. POLYB. 2, 24, 6. 3, 40, 14.

Ἐξαπέλεκυς στρατηγός, = Ἐξαπέλεκυς ἡγεμών. Id. 3, 106, 6. 33, 1, 5. DIOD. II, 519, 82. Sometimes the noun στρατηγός is omitted: POLYB. 3, 40, 11 Δεύκιος δὲ Μάλλιος ἐξαπέλεκυς ὦν.

Ἐξαπέλεκυς ἀρχή, *praetura, praetorship*. POLYB. 3, 40, 9.

ἐξαπλώω, ωσα, (ἀπλώω) *to spread out*, as a cloth. HERM. Vis. 3, 1 Ἐξηπλωμένον λίνον καρπάσιον.

ἐξάπινα = ἐξαπίνης. SEPT. Lev. 21, 4. Num. 4, 20.

ἐξαποστειλάριον, ον, τὸ, (ἐξαποστέλλω, ἐξαπόστειλον) in the RITUAL, a troparion said or sung just before the Lauds (αἶνοι). [The troparion said or sung just before the Lauds during Lent is called φωταγωγικόν (which see). And as the imperative ἐξαπόστειλον, *send out*, occurs in nearly all the φωταγωγικά, it is

natural to suppose that the name ἐξαποστειλάριον was originally applied to what was afterward called φωταγωγικόν.]

ἐξαποστέλλω (ἀποστέλλω), *to send out, to despatch; to send away, dismiss.* SEPT. LEV. 14, 7. POLYB. 3, 11, 1. 4, 84, 3, et alibi.

ἐξαποστολή, ἡς, ἡ, (ἐξαποστέλλω) *a sending forth.* POLYB. 1, 41, 3, et alibi.

ἐξαριθμίσεις, εως, ἡ, (ἐξαριθμέω) *enumeration.* POLYB. 16, 26, 5.

ἐξαριθμοζυγοκαμπανοτρυνάνισας, an uncouth compound of ἐξαριθμέω, ζυγός, καμπανός, τρυτάνη. BASIL. III, 123 E (Julian to Basil).

ἐξαρσις, εως, ἡ, (ἐξαίρω) *a lifting up, taking or pulling up.* SEPT. NUM. 10, 6.

Metaphorically, *destruction.* SEPT. Jer. 12, 17 Ἐξαρῶ τὸ ἔθνος ἐκεῖνο ἐξάρσει καὶ ἀπωλεία. CLEM. ALEX. 816, 24 Φόνος δ' ἐξαρσίς ἐστι βεβαία.

ἐξαρτάω, *to hang on.* POLYB. 18, 1, 4 τοὺς μὲν θυρεοὺς τοῖς ὀχεύσι τοῖς σκυτίνουσιν ἐκ τῶν ὤμων ἐξηρηκότες.

ἐξάρτησις, incorrectly for ἐξάρτισις. PORPH. Adm. 75, 9.

ἐξάρτια, τὰ, (ἐξαρτίζω) *tackle, tackling.* THEOPH. CONT. 532, 15. GLOSS. Ἐξάρτια παντὸς πράγματος, hoc instrumentum.

ἐξάρτια, as, ἡ, = ἐξάρτισις. BASILIC. 53, 3, 12.

ἐξαρτίζω, ἰσω, (ἀρτίζω) *to equip, fit out.* DIOD. 14, 19, p. 655, 49 ἐξηρτισμένας, v. l. ἐξηρτυσμένας. NT. 2 Tim. 3, 17 Πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένους. JOSEPH. Ant. 3, 2, 2 τοῖς ἅπασιν καλῶς ἐξηρτισμένους.

2. *To complete.* NT. Act. 21, 5 Ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας.

ἐξάρτισις, εως, ἡ, (ἐξαρτίζω) *equipment, baggage.* THEOPH. 590, 18.

ἐξαρτισμός, οὗ, ὁ, (ἐξαρτίζω) *equipment, as of a ship.* BASILIC. 15, 1, 3.

ἐξαρχος, ου, ὁ, *prefect.* CONST. III, 620 D.

2. *Exarch*, the metropolitan whose jurisdiction extends over the whole province; the bishop of a province. SARD. Can. 6. COD. AFR. Can. 39 Ὅστε τὸν τῆς πρώτης καθέδρας ἐπίσκοπον μὴ λέγεσθαι ἐξαρχὸν τῶν ἱερέων, ἢ ἄκρον ἱερέα, ἢ τοιοῦτότροπον τίποτε, ἀλλὰ μόνον ἐπίσκοπον τῆς πρώτης καθέδρας. CHAL. 9. Ib. p.

1569 B. EUAGR. 4, 11, p. 394. (Compare ISID. HISPAL. 7, 12, 4 Ordo episcoporum quadripartitus est, id est in patriarchis, archiepiscopis, metropolitibus, atque episcopis. Here archiepiscopus corresponds to ἐξαρχος.)

2. *Overseer of monasteries.* CONST. (536), 968 A. NOVELL. 133, 4. (Compare ἀρχιμανδρίτης.)

ἐξασπρος, ον, (ἄσπρος) *quite white, λευκος.* APOCR. Martyr. Barthol. 2.

ἐξάτον, ου, τὸ, (ἐξ, ἕξω) = ἐξώστης. GLOSS. JUR. Σωλάριον, ἐξοχή τοῦ ἐξάτου.

ἐξατωρία, as, ἡ, (ex auctore) *exemption from military service.* LEO. 20, 71. SUID. Ἐξατωρία (sic), ἐλευθερία ἀπὸ στρατείας.

ἐξάνγεια, as, ἡ, (ἐξανγής) *effulgence.* METHOD. 361 C.

ἐξάψαλμος, ου, ὁ, (ἐξ, ψαλμός) in the RITUAL, *the Six Psalms*, namely, the 3d, 37th, 62d, 87th, 102d, and 142d. They form the most solemn part of matins (ᾠδρος).

ἐξάψις, εως, ἡ, (ἐξάπτω) *illumination, a display of lights.* MAL. 206, 13 Ἐξάψις ἐποίησαν πρὸς χάριν Πτολεμαίου.

ἐξεάω (ἐάω), *to let go.* APOCR. Act. Pet et Paul. 77 Ἐξεάσατε αὐτόν.

ἐξέγερσις, εως, ἡ, (ἐξεγείρω) *an awakening, raising, as from sleep.* POLYB. 9, 15, 4.

ἐξεικονίζω, ἰσω, (εἰκονίζω) *to form completely.* SEPT. EX. 21, 22 Μὴ ἐξεικονισμένον, *unformed.* 21, 23 Ἐὰν δὲ ἐξεικονισμένον ᾖ. HIPPOL. 164. 171.

2. *To typify.* IREN. 1, 17, 1.

ἐξελασία, as, ἡ, *a driving out, as of cattle.* POLYB. 12, 4, 10.

ἐξελεύθερος, ὁ, = ἀπελεύθερος. CICER. Epist. ad Attic. 6, 5.

ἐξέλενσις, εως, ἡ, (ἐξέρχομαι) *a going out.* SEPT. 2 Reg. 15, 20. APOCR. Act. Philipp. 31.

ἐξεμβλάριον = ἐξεμπλάριον. METHOD. 388 A.

ἐξεμπλάριον, ου, τὸ, exemplar, ἐξεμβλάριον. IGNAT. Ephes. 2. Trall. 3.

ἐξέμπλιον, ου, τὸ, exemplum, *pattern.* PORPH. Cer. 469 Σκαράμαγκια διαφόρων χροῶν καὶ ἐξεμπλίων.

ἐξεόω, ωσα, *to push out, drive or turn out, oust.* EPIPH.



- I, 720 A ἐξεοί, ἐξεοῦται. SOZ. 8, 3 ἐξεοῦτο. THEOPH. 141. 241 ἐξεῶσαι. [It must have been suggested by ἔωσα, the aorist of ὠθέω.]
- ἐξεπερείδω = ἐπερείδω strengthened by ἐξ. POLYB. 16, 11, 5 changed by the editors into ἐξηρήρισται.
- ἐξεραίνω = ἐξεράω? POLYB. 8, 8, 3.
- ἐξεργασία, as, ἡ, (ἐξεργάζομαι) a working out. POLYB. 10, 45, 6.
- ἐξερεδατεύω, εἰσα, exheredo, to disinherit, ἀποκληρύσσω. ANTEC. 1, 11, 3.
- ἐξερεδάτος, ον, exheredatus, disinherited. ANTEC. 2, 13, 5. 2, 18, 5.
- ἐξερείδω = ἐρείδω strengthened by ἐξ. POLYB. 8, 6, 6, et alibi.
- ἐξείρεισις, εως, ἡ, (ἐξερείδω) a leaning upon. POLYB. 6, 23, 4 Τὰς πρὸς τὴν γῆν ἐξείρεισις.
- ἐξερευνήσις, εως, ἡ, (ἐξερευνάω) inquiry, search. SEPT. PS. 63, 7.
- ἐξερίζω (ἐρίζω), to dispute, resist. PLUT. I, 649 D. CLEM. ROM. Epist. 1, 45 Οἱ στυγητοὶ καὶ πάσης κακίας πλήρεις εἰς τοσοῦτον ἐξήρισαν θυμοῦ, to be contumacious.
- ἐξεριθεύομαι (ἐριθεύω), to inveigle. POLYB. 10, 25, 9 Οἱ δὲ τῆς στρατηγίας ὀρεγόμενοι διὰ ταύτης τῆς ἀρχῆς ἐξεριθεύονται τοὺς νέους.
- ἐξέρκετον, ον, τὸ, = ἐξέρκιστος. MARTYR. ARETH. 10. MAL. 394. CHRON. 566. 592, 18.
- ἐξέρκιστος, ὁ, exercitus. SCHOL. ANTEC. 2, 13, 6 Ἐν τῷ πολέμῳ, ἦγον ἐν τῷ ἐξερκίτῳ.
- ἐξερμηνεύω (ἐρμηνεύω) to translate, μεθερμηνεύω. POLYB. 2, 15, 9 Τὸ γὰρ τρῶν ἐξερμηνευσμένον ἐστὶ πέραν.
- ἐξέρπω, transitive, to cause to creep forth. SEPT. PS. 104, 30 Ἐξῆρπεν ἡ γῆ αὐτῶν βατράχους, Their land brought forth frogs.
- ἐξέρχομαι, to go out, transitive. SEPT. GEN. 44, 4 Ἐξελεθόντων δὲ αὐτῶν τὴν πόλιν, for τῆς πόλεως. ATHAN. I, 303 F.
- ἐξετάζω, to count, reckon. NIC. I, 16. 17 Ἐν τῷ κανόνι ἐξεταζόμενοι, clergymen. 19 Ἐν τῷ κλήρῳ ἐξετάσθησαν. Ibid. Ἐν τοῖς λαϊκοῖς αὐτὰς ἐξετάζεσθαι. EUS. 3, 30 Περὶ τῶν ἐν συζυγίαις ἐξετασθέντων ἀποστόλων, who lived in wedlock.
- ἐξεῶσαι, see ἐξέω.
- ἐξήγησις, εως, ἡ, translation. JOSEPH. ANT. PROOEM. 3. JUST. TRYPH. 68, 124.
- ἐξηγορία, as, ἡ, (ἐξαγορεύω) utterance, speech. SEPT. JOB. 22, 22. 33, 26.
- ἐξηλιάζω, ἄσω, (ἡλιάζω) to expose to the sun. Hence, to hang in the open air. SEPT. 2 REG. 21, 6 Ἐξηλιάσωμεν αὐτοὺς τῷ κυρίῳ ἐν τῷ Γαβαὼν.
- ἐξήρης, εως, ἡ, (ἕξι) a ship with six banks of oars. POLYB. 1, 26, 11. 16, 7, 1.
- ἐξηρικός, ἡ, ὄν, pertaining to an ἐξήρης. Ἐξηρικὸν πλοῖον, the same as ἐξήρης. POLYB. FRAG. HIST. 35.
- ἐξηγέω (ἡγέω), to sound forth. SEPT. JOEL. 3, 14 Ἐχχοὶ ἐξήχησαν, neuter. SIR. 40, 13 neuter. POLYB. 30, 4, 7 Τὸ κύκνειον ἐξηγήσαντες, the swan's dying song.
- ἐξηχος, ον, (ἡχος) out of tune. Metaphorically, insane, or stupid. MAL. 95, 22.
- ἐξίλασμα, ατος, τὸ, = ἐξίλασμός. SEPT. PS. 48, 8.
- ἐξίλασμός, οὔ, ὁ, (ιδάσκομαι) propitiation, expiation, atonement. SEPT. LEV. 23, 27. 1 Esdr. 9, 20.
- ἐξίππον, ον, τὸ, (ἕξι, ἵππος) six-horse chariot. POLYB. 31, 3, 11.
- ἐξισώω, ὡσω, to assess. BASIL. III, 191 Ε τοῦ αἰδεσιμωτάτου ἀδελφοῦ Ἑλληνίου τοῦ ἐπισκοποῦ Ναζιανζόν, the assessor of Nazianzus. GLOSS. Ἐξισῶ, adaequo, aequipero, coaequo, exaequo.
- ἐξίστημι, to scare, frighten. CEDR. I, 588, 21 Ἐξίστησάς με, ἀνθρώπε.
- ἐξίσωσις, εως, ἡ, (ἐξισώω) exaequatio, equalization. PLUT. I, 88 B. 813 A τῇ τῶν χρημάτων ἐξισώσει. II, 1078 A. GLOSS.
- ἐξισωτής, οὔ, ὁ, (ἐξισώω) peraequator, assessor. LUCIAN. Philopatr. 19. 20. EUS. V. C. 4, 3. BASIL. III, 289 C. GREG. NAZ. I, 149 C.
- ἐξιχνιάζω, ἄσω, = ἐξιχνεύω. SEPT. JUD. 18, 2. JOB. 5, 27.
- ἐξέκπτωρ, ορος, ὁ, exceptor, copier, ἐκσκέπτωρ. NIL. Epist. 2, 34. 269.
- ἐξκούβιταριος, ον, ὁ, = ἐξκούβιτωρ. NIC. II, 681 D.
- ἐξκούβιτον, ον, τὸ, equivalent to οἱ ἐξκούβιτῶρες collectively considered. CONST. III, 628 E. PORPH. CER. 484, 14. LEO GRAM. 295.
- ἐξκούβιτος, ον, ὁ, = ἐξκούβιτωρ. CONST. IV, 784 A. PORPH. THEM. 33, 8.

ἐξκουβίτωρ, ὡρος, ὁ, excubitor, *one of the imperial palace-guard*, φύλαξ, or φύλαξ τοῦ παλατίου, ἐξκουβιτάριος, ἐξκούβιτος, ἐκκούβιτος, ἐκσκουβίτος, ἐκσκουβίτωρ. NIL. Epist. 2, 322 ἐξκουβίτορι. PROC. I, 460, 13. SIMOC. 136, 10. CHRON. 597. 606, 11. 611, 16, et alibi.

ἐξκουσατεύω, εὔσα, excuso, *to plead as an excuse, to excuse one from doing anything*, ἐξκουσεύω, ἐξκουσσεύω. ANTEC. 1, 23, 5 Ἐξκουσατευνόντων ἑαυτοὺς τῆς ἐπιτροπῆς. BASILIC. 5, 1, 6 Ἐξκουσατενέσθω βαρῶν, ἀγγαρείας. Ibid. 57, 5, 9.

ἐξκουσατίων, ονος, ἡ, excusatio. ANTEC. 1, 22, 6.

ἐξκουσάτος, η, ον, excusatus. NOVELL. 59, 2 written ἐξσκουσάτος.

ἐξκουσεία, ας, ἡ, = ἐξκουσατίων. SUID. (undefined).

ἐξκουσεύω, εὔσα, = ἐξκουσατεύω. CHRON. 584, 8.

ἐξκουσσεύω = ἐξκουσατεύω. JOAN. ANT. 177 C.

ἐξοδεία, ας, ἡ, (ἐξοδεύω) *religious procession*. INSCR. 4697, 42 Ἐν ταῖς μεγάλας πανηγύρεσιν, ἐν αἷς ἐξοδεῖαι τῶν ναῶν γίνονται.

ἐξοδεύω, εὔσω, (ὀδεύω) *to march out, to make an expedition*. SEPT. 1 Esdr. 4, 23. POLYB. 5, 95, 6, et alibi. (See also συνεξοδεύω.)

Metaphorically, *to depart this life*. NIC. I, 13.

GREG. NYSS. II, 121 A Ἐξοδεύοι τοῦ βίου. EPIPH. I, 913 B.

\*ἐξοδιάζω, ἄσω, (ἐξοδος) *to spend, expend, as money*. INSCR. 2448, V, 26. 30. VII, 14. 25 ἐξοδιάζει, Doric for ἐξοδιάση. SEPT. 4 Reg. 12, 12 Ὅσα ἐξοδιάσθη ἐπὶ τὸν οἶκον. PORPH. Adm. 119 Ἐξοδίασεν ὁ πατρίκιος Ναρσῆς εἰς τὸν στρατὸν τὰ εἰσκομιζόμενα πάντα τῷ δημοσίῳ.

ἐξοδιακός, ἡ, ὄν, (ἐξόδιος) *pertaining to burial, funeral*. CONST. III, 1032 D Ἐξοδιακὸς κράββατος, *hearse*.

ἐξοδιάσις, εως, ἡ, (ἐξοδιάζω) *expenditure; pay*. THEOD. III, 609 D.

ἐξοδιασμός, οὔ, ὁ (ἐξοδιάζω) *expedition against*. POLYB. 23, 6, 1 Τὸν ἐξοδιασμόν τοῦ Φιλίππου τῶν ἐπὶ Θράκης πόλεων.

ἐξοδιαστικός, ἡ, ὄν, (ἐξοδιάζω) *funeral*. Substantively, τὸ ἐξοδιαστικόν, *The burial service*. EUKHOL. p. 419 Ἀκολουθία τοῦ ἐξοδιαστικοῦ τῶν μοναχῶν, *The order for*

*the burial of monks*. Ibid. 420 Ἐν τῷ ἐξοδιαστικῷ τῶν κοσμηκῶν.

ἐξόδιος, ον, *pertaining to burial, funeral*. EUKHOL. p. 420 Τὸν ἐξόδιον ὕμνον, *The funeral service*.

Substantively. (a) Τὸ ἐξόδιον, *solemn procession*. SEPT. 2 Par. 7, 9 Καὶ ἐποίησε ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον.

In Byzantine writers, *funeral*, or *funeral procession*, ἐξοδος 2, equivalent to the classical ἐκφορά. PORPH. Cer. 630, 21. EUKHOL. p. 394 Καὶ εἰ μὲν ἔτοιμα εἰσὶν ἅπαντα τὰ τοῦ ἐξοδίου, εὐλογεῖ αὐτοὺς ὁ ἱερεὺς, κ. τ. λ.

ἐξοδος, ον, ἡ, *a going out*. Metaphorically, *departure from this life, decease, death*. NT. Luc. 9, 31. CONST. APOST. 5, 6, 6 Τὴν ἐξοδὸν τοῦ βίου. ANC. 16. 21. BASIL. III, 272 A. GREG. NYSS. II, 117 A.

2. *Funeral procession*, simply *funeral*, ἐξόδιον. CONST. APOST. 6, 30, 1 Ἐν ταῖς ἐξόδοις τῶν κεκοιμημένων, *At the funerals of the departed*.

3. *An outlaying, expenditure, expense, cost*; opposed to εἰσόδος. POLYB. 6, 13, 1 and 2. 6, 14, 2. MAL. 60, 10. THEOPH. 359. PORPH. Cer. 462, 4. 471, 9 Εἰς ἐξοδὸν τοῦ φοσσάτου.

4. *Exodus*, a name given to the second book of the Pentateuch, because it contains an account of the *departure of the Hebrews from Egypt*. SEPT. Ex. titul.

ἐξοικος, ον, (οἶκος) *houseless*. SEPT. Job. 6, 18.

ἐξοιστρέω (οἰστρέω), *to drive mad, to madden*. IREN. 1, 13, 2.

ἐξολοθρεύω = ἐξολοθρεύω. CLEM. ROM. Epist. 1, 14. 15.

ἐξολοθρευσις, εως, ἡ, (ἐξολοθρεύω) *utter destruction*. SEPT. Ps. 108, 13.

ἐξολοθρεύω, εὔσω, (ὀλοθρεύω) *to destroy utterly*. SEPT. Ex. 22, 20. Ps. 142, 12.

ἐξομιάω, *to win over*. POLYB. 7, 4, 6. 32, 4, 2.

ἐξομολογέω (ὁμολογέω), *to confess, admit, agree, promise*. NT. Luc. 22, 6.

Mid. ἐξομολογέομαι, (a) *To confess, admit, agree, promise*; that is, the same as the active. NT. Phil. 2, 11 Πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστός. Apoc. 3, 5 Ἐξομολογήσονται τὸ ὄνομα αὐτοῦ. PLUT. I, 71 A, et alibi.

(b) In Hebraistic and ecclesiastical Greek, *to confess* one's sins; said of the penitent. NT. Matt. 3, 6 Ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Jacob. 5, 16 Ἐξομολογείσθε ἀλλήλοις τὰ παραπτώματα. BARN. 19 Ἐξομολόγησθ' ἐπὶ ἁμαρτίας σου. CLEM. ROM. Epist. 1, 51. LAOD. 9.

(c) *To be in a penitent state, to be penitent.* BASIL. III, 327 B seq.

(d) In Hebraistic Greek, *to praise, αἰνέω.* SEPT. Gen. 29, 35 Νῦν ἐτι τοῦτο ἐξομολογήσομαι κυρίῳ. Ps. 6, 6 Ἐν δὲ τῷ ᾧ τις ἐξομολογήσεται σοι; NT. Matt. 11, 25. Luc. 10, 21.

2. *To confess, shrive,* said of the priest. EUKHOL. p. 673 Γράμμα ἐνταλτήριον διδόμενον παρὰ τοῦ ἀρχιερέως εἰς τὸν πνευματικὸν τὸν ἐξομολογούντα.

ἐξομολόγησις, εως, ἡ, (ἐξομολογέω) *confession, profession.* PLUT. I, 169 A. 505 D, et alibi.

2. In ecclesiastical Greek, *confession* of sins. APOCR. Act. et Martyr. Matt. CONST. APOST. 8, 8, 2. LAOD. 2.

3. *Penance, μετάνοια.* BASIL. III, 271 A Μὴ μέχρι τῆς ἐξόδου παρατείνειν αὐτῶν τὴν ἐξομολόγησιν. 328 B Τὸ ὑπερβάλλον τῆς ἐξομολογήσεως.

4. In Hebraistic Greek, *praise, αἰνεσις.* SEPT. Judith. 15, 14.

ἐξόν (ἐξεῖμι), *permitted*; after ἐστί. CAN. APOST. 3 Μὴ ἐξόν δὲ ἔστω προσάγεσθαι τι ἕτερον εἰς τὸ θυσιαστήριον. IGNAT. SMYRN. 8 Οὐκ ἐξόν ἐστιν χωρὶς τοῦ ἐπισκόπου οὔτε βαπτίζειν, οὔτε ἀγάπην ποιεῖν. QUIN. Can.

43 Ἐξόν ὑπάρχει Χριστιανῶ τῶν ἀσκητῶν εἰσεῖναι βίον.

ἔξοπλος, ον, (ὅπλον) *unarmed.* POLYB. 3, 81, 2.

ἐξορία, as, ἡ, (ἐξόριος) *exile, banishment.* CONST. (536), 1153 A.

Ἡ ἐξορία τοῦ Ἀδάμ, *The expulsion of Adam from Paradise*; commemorated on *Quinquagesima* (τῇ κυριακῇ τῆς Τυροφάγου). TRIOD.

ἐξορισμαῖος, ον, (ἐξορίζω) *exiled, banished.* HES. Δημοπράτος, ἐξορισμαῖος.

ἐξορισμός, οὔ, ὁ, (ἐξορίζω) *exile, banishment.* ATHAN. I, 158 C.

ἐξορκίζω, *to adjure.* DIOD. 1, 21, p. 24, 100 Ἐξορκίσαι πάντας μηδεὶν δηλώσειν τὴν δοθησομένην αὐτοῖς πίστιν.

2. In ecclesiastical Greek, *to exorcise.* JUST. Tryph. 30 Ἐξορκιζόμενα κατὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ. CONST. I, 7 Ἐξορκίζομεν αὐτοὺς μετὰ τοῦ ἐμφυσᾶν τρίτον εἰς τὸ πρόσωπον καὶ εἰς τὰ ὦτα αὐτῶν.

ἐξορκισμός, οὔ, ὁ, (ἐξορκίζω) *a swearing, administering of an oath.*

2. *Exorcism, ἐπορκισμός, ἐφορκισμός.* CYRILL. Hier. Catech. 1, 5, as a various reading. EUKHOL. p. 149.

ἐξορκιστής, οὔ, ὁ, (ἐξορκίζω) *exorcist, ἐπορκιστής, ἐφορκιστής.* NT. Act. 19, 13. BASILIC. 3, 3, 5.

ἐξότε (ἐξ ὅτε), = ἐξ οὗ, *since.* MAL. 172.

ἐξότου, for ἐξ ὅτου, *since the time when, simply since.*

MARTYR. IGNAT. (inedit.) 3 τί δέ σοι προσέκρουσε τὸ Χριστιανισμοῦ κήρυγμα, ἐξότου ἤρξατο, εἰπέ.

ἐξουδενέω, ἡσα, = ἐξουδενόω. SEPT. 1 Reg. 10, 19.

ἐξουδενόω, ὡσα, (οὐδενόω) *to set at naught, despise, ἐξουδενέω, ἐξουθενέω, ἐξουθενόω.* SEPT. Jud. 9, 38 Ὁ λαὸς δὲ ἐξουδένωσας.

ἐξουδένωμα, atos, τὸ, (ἐξουδενόω) *contempt, ἐξουθένημα.* SEPT. Ps. 89, 5.

ἐξουδένωσις, εως, ἡ, (ἐξουδενόω) *contempt.* SEPT. Ps. 106, 40. 122, 3. 4.

ἐξουθενέω = ἐξουδενόω. SEPT. 1 Reg. 2, 30. 8, 7.

PROV. 1, 7 Σοφίαν δὲ καὶ παιδείαν ἀσεβεῖς ἐξουθεήσουσιν.

ἐξουθένημα, atos, τὸ, = ἐξουδένωμα. SEPT. Ps. 21, 7 Ὁνειδος ἀνθρώπων καὶ ἐξουθένημα λαοῦ.

ἐξουθενήτης, οὔ, ὁ, (ἐξουθενέω) *contemner.* HIPPOL. 57.

ἐξουθενόω = ἐξουδενόω. SEPT. 1 Reg. 8, 7.

Ἐξουκόντιοι, ων, οἱ, *the Ex-Nihilians*, an epithet applied to the Arians, because they maintained that *the Son was created out of nothing* (ἐξ οὐκ ὄντων). ATHAN. I, 748 A. SOCR. 2, 45, p. 162, 31. (Compare ALEX. ALEX. 553 A Περὶ μὲν οὖν ὅτι ὁ υἱὸς τοῦ θεοῦ οὔτε ἐξ οὐκ ὄντων γεγένηται, οὔτε ἦν ποτε ὅτε οὐκ ἦν, αὐτάρκης παιδεύσαι Ἰωάννης ὁ εὐαγγελιστής. ARIUS apud EPIPH. I, 732 A Ἐπιπομεν ἐξ οὐκ ὄντων ἐστίν. ATHAN. I, 738 E. SOCR. 1, 5.)

ἐξουσία, as, ἡ, *power, authority, mightiness*, as a title. LEG. HOMER. 93 Τῆς ἡμετέρας ἐξουσίας, *Of our Mightiness.* CEDR. II, 193, 23 Εἰ ἀρέσκει τῇ σῇ ἐξουσίᾳ.

Ἐπ' ἐξουσίας ἔχω, *To have the power to do anything.* PORPH. Cer. 481, 18 Ἐπ' ἐξουσίας ἔχει ἔξω τῶν σκουταρίων εἰσελθεῖν.

ἐξουσιάζω, άσω, (ἐξουσία) *to be in authority, to have power.* SEPT. Eccl. 8, 4 Βασιλεὺς ἐξουσιάζων. 8, 8 Οὐκ ἔστιν ἄνθρωπος ἐξουσιάζων ἐν πνεύματι, *over the spirit.* 8, 9 Τὰ ὅσα ἐξουσιάσατο ἄνθρωπος ἐν ἀνθρώπῳ. NT. Luc. 22, 25 Οἱ ἐξουσιάζοντες αὐτῶν. 1 Cor. 6, 12 Ἐξουσιασθήσονται ὑπὸ τινος. 7, 4 Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει.

2. *To give power to do anything.* SEPT. Eccl. 6, 2 Οὐκ ἐξουσιάζει αὐτῷ ὁ θεὸς τοῦ φαγεῖν ἀπ' αὐτοῦ.

ἐξουσιάρχης, ου, ὁ, (ἐξουσία, ἄρχω) *ruler*, the title of the ruler of Armenia. CEDR. II, 498, 11.

ἐξουσιαστής, ου, ὁ, (ἐξουσιάζω) *ruler.* SEPT. Esai. 9, 6. CHRYS. IV, 60 B.

ἐξουσιαστικῶς, adv. of ἐξουσιαστικός, *authoritatively.* POLYB. 5, 26, 3.

ἐξουσιοκράτωρ, ορος, ὁ, (ἐξουσία, κρατέω) *ruler*, the title of the lord of Alania. PORPH. Adm. 80.

ἐξόφθαλμος, ον, *manifest, clear, obvious.* POLYB. 1, 10, 3.

ἐξοχος, ον, *eminent.* Superlative ἐξοχώτατος, *eminentissimus, most excellent*, as a title. INSCR. 4483 Τοῦ ἐξοχωτάτου ἐπάρχου τοῦ ἱεροῦ πραιτωρίου. CHAL. 1292 B Τὰς μεγίστας ἀποφάσεις τῶν μεγάλων καὶ ἐξοχωτάτων ἐπάρχων (v. l. ἀρχόντων).

ἐξπeditoi, οἱ, expediti, εὖζωνοι, γυμνοί, ἔτοιμοι πρὸς μάχην. LYD. 158, 29.

ἐξπediton, ου, τὸ, (expeditus) *army.* NOVELL. 117, 11. MAL. 98, 22. 309. 336. CHRON. 618, 12. SUID. Ἐξπέδιτα, τὰ στρατιωτικὰ πλήθη.

2. *Expedition, expedition.* ANTEC. 2, 13, 6. CHRON. 584.

3. *Muster*, the assembling of an army. LEO. 4, 1, 11, 6.

ἐξπelleutēs, ου, ὁ, *compulsor, collector of debts, ἐξηλλευτής.* NOVELL. 128, 6. VIT. SAB. 327 B.

ἐξηλλευτής = ἐξπelleutēs. VIT. SAB. 340 B.

ἐξηπληκτος, ον, explicatus, *alert*, in military language. MAURIC. 1, 12. 9, 3. 11, 5. LEO. 17, 23, et alibi.

ἐξηπλοράτος, ὁ. GLOSS. JUR. Ἐξηπλοράτοι, πρέσβεις, ἀποκρισιάρχοι, καὶ ἐξηπλοράτορες.

ἐξηπλοράτωρ = ἐξηπλωράτωρ. LEO. 17, 97.

ἐξηπλωράτωρ, ωρος or ορός, ὁ, *explorator, pioneer, ἐξηπλωράτωρ, ἐξηπλοράτος, κατάσκοπος.* JUST. Apol. 1, 71. MAURIC. 7, 4. 6, 1. 9, 5.

ἐξητῖλλιος, ὁ, sextillis. MAL. 184, 21.

ἐξητράνεος, extraneus, ἔξωτικός. ANTEC. 2, 19, 3.

ἐξητραορνάριος, α, ον, extraordinarius. BASILIC. 60, 30, 2.

ἐξηυμνέω = ὑμνέω *strengthened by ἐξ.* POLYB. 6, 47, 7.

ἐξηυπνίζω, ίσω, (ἐξηυπνος) *to wake.* SEPT. Jud. 16, 14

Ἐξηυπνίσθη ἀπὸ τοῦ ὕπνου. HIPPOL. 103. THEOPH. 161 Ἐξηυπνίζουσι τὸν Μαρκιανόν.

ἐξηυπνισμός, ου, ὁ, (ἐξηυπνίζω) *a waking.* HIPPOL. 128 (quoted from a Gnostic book) Ἐγὼ φωνὴ ἐξηυπνισμού ἐν τῷ αἰῶνι τῆς νυκτός.

ἐξηυπνος, ον, (ὑπνος) *awakened.* SEPT. 1 Esdr. 3, 3.

ἐξηυφαίνω, *to unweave.* PORPH. Adm. 119, 20.

ἔξω, out, without. In ecclesiastical Greek, οἱ ἔξω ὄντες, or simply οἱ ἔξω, *Those who are without*, means *Those not converted to Christianity; the heathen, gentiles, idolaters.* NT. 1 Cor. 5, 12 τί γάρ μοι καὶ τοὺς ἔξω κρίνεις; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; τοὺς δὲ ἔξω ὁ θεὸς κρίνει. CONST. APOST. 8, 10 Ὑπὲρ τῶν ἔξω ὄντων καὶ πεπλανημένων. HERMEIAS, titul. Ἐρμείου φιλοσόφου διασυρμός τῶν ἔξω φιλοσόφων. (See also ἔξωθεν 1.)

ἔξωβίγλιον, ου, τὸ, = ἐξώβιγλον. PORPH. Cer. 490, 4.

ἐξώβιγλον, ου, τὸ (ἔξω, βίγλα) *picket*, in military language; opposed to ἐσώβιγλον. PHOC. 202.

ἔξωθεν, without. Adjectively, *profane, secular*, as opposed to Christian or sacred. CONST. APOST. 2, 1, 1 Τὰς ἔξωθεν διαβολάς, *The slanders of those that are without*, that is, *the unbelievers.* EUS. 6, 18 Πρὸς τοῖς θείοις καὶ τὰ τῆς ἔξωθεν φιλοσοφίας πρὸς αὐτοῦ παιδευόμενοι. 2, 4 Οὐ μόνον τῶν ἡμετέρων ἀλλὰ καὶ τῶν ἀπὸ τῆς ἔξωθεν ὁρμωμένων παιδείας ἐπισημότατος. Ibid. Τὰ φιλόσοφα καὶ ἐλευθέρια τῆς ἔξωθεν παιδείας. ANT. 5 Ἡ ἔξωθεν ἐξουσία, *Secular authority*, as opposed to ecclesiastical. BASIL. III, 4 E Ἐκ τῆς ἔξωθεν σοφίας. THEOD. IV, 227 D.

Substantively, οἱ ἔξωθεν = οἱ ἔξω. NT. 1 Tim.

3, 7 Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν. JUST. Cohort. 10 Οἱ ἔξωθεν τῆς ἡμετέρας θεοσεβείας. 11 Ὑπὸ τῶν ἔξωθεν τῆς ἡμετέρας θρησκείας. 14 Οὐ μόνον τῶν θεοσεβῶν, ἀλλὰ καὶ τῶν ἔξωθεν. BASIL. III, 4 E.

2. Besides, in addition. INSCR. 3509, 4. 4290. CAN. APOST. 85 Ἐξωθεν δὲ προσιστορεῖσθω ὑμῖν μανθάνειν ὑμῶν τοὺς νέους τὴν σοφίαν τοῦ πολυμαθοῦς Σειράχ. (See also ἐκτός.)

ἐξωκεανίζω, ἴσω, (ὠκεανός) to sail to the extremity of the ocean. POLYB. 34, 4, 5.

Ἐξωκίονιον = Ἐξακίονιον. CODIN. 22, 13, as a various reading.

Ἐξωκινῶνται = Ἐξακινῶνται. CHRON. 561. 605, 12. THEOPH. 271.

ἐξωπράτης, ου, ὅ, (ἔξω, πράτης) seller from without, one who brings commodities into a city and sells them there. LEG. HOMER. 111.

ἐξώστης, ου, ὅ, (ἔξω) maenianum, balcony. ANTEC. 4, 6, 2, p. 604. BASILIC. 58, 2, 1. 58, 11, 9.

ἐξώστρα, as, ἡ, (ἐξώστης) a stage machine so called. POLYB. 11, 6, 8.

ἐξωτικός, ἡ, ὄν, (ἔξω) outer. MAL. 449, 11 Ἐξωτικαὶ πόλεις, with reference to Constantinople.

2. Extraneous, not akin, not related by blood to any one; opposed to συγγενής, συγγενεύς. INSCR. 2686. 3371. 4248. ANTEC. 1, 11, 2, et alibi.

ἐορτάσιμος, ου, (ἐόρτασις) festive, festal. JOSEPH. Ant. 11, 6, 13 Τὴν δὲ ἐχομένην ἐορτάσιμον ἐποίησαν. IREN. 1, 6, 3 Πᾶσαν ἐορτάσιμον τῶν ἐθνῶν τέρψιν.

Ἐορτάσιμος ἅγιος, in the RITUAL, A saint whose feast is solemnly celebrated, as Saint Basil.

ἐορταστικός, ἡ, ὄν, festive, festal. Ἐορταστικὴ ἐπιστολή, Festal letter, Easter letter, a complimentary letter sent by one bishop to another, or by a bishop to a public functionary, during the paschal days. EUS. 7, 20. THEOD. III, 901 D. 925 C.

Ἐορταστικὸν γράμμα, the same as the preceding. THEOD. III, 901 D.

Ἐορταστικὸς κύκλος, *Cyclus paschalis*. CHRON. 685, 14.

Substantively, τὰ ἐορταστικά, Presents given on

feast days. LAOD. 37. CHAL. 1561 B Διδόναι αὐτὸν ἐκ χειρὸς τοῖς κληρικοῖς φανερά τινα ἐορταστικά.

ἐορτή, ἡς, ἡ, church feast. CAN. APOST. 52. CONST. APOST. 5, 13 seq. EUS. 2, 17, p. 69, 36 Ἡ μεγάλη ἐορτή, The great feast, namely, Easter.

Church feasts are, with regard to time, divided into immovable (ἀκίνητοι) and movable (κίνηται).

In respect of kind, the great feasts are separated into Δεσποτικά ἐορταί, and Θεομητορικαὶ ἐορταί (see δεσποτικός, θεομητορικός).

In point of importance, Easter (τὸ Πάσχα) stands at the head of all the church feasts. In the RITUAL this feast is styled ἡ ἀγία ἡμέρα, ἡ βασιλὶς καὶ κυρία, ἐορτῶν ἐορτή καὶ πανήγυρις πανηγύρεων.

ἐπαίρων = ἐπαίρω. THEOPH. 348 ἔπερνε, incorrectly for ἔπαρνε. PTOCH. 1, 126. 369.

ἐπαίρω, or ἐπήρα, to take, take off, take away. APOCR. Thom. Euangel. A, 15, 1 Ἐπαρον αὐτὸ μετὰ σεαυτοῦ. MAL. 180, 17 Ἐπήρθη τὸ βασίλειον παρ' αὐτοῦ. Id. 198, 11. 200. 203, 18. 479, 13. CHRON. 723 Ἐπήραν τὴν κεφαλὴν αὐτοῦ, They took his head off. PORPH. Cer. 477, 19. (See also ἐπαίρων.)

ἐπακρόασις, εως, ἡ, (ἐπακροάομαι) a listening to, hearken-ing. SEPT. 1 Reg. 15, 22.

ἐπάλληλος, ου, (ἀλλήλων) one upon another. POLYB. 2, 66, 9, et alibi.

ἐπαμύνω, with the accusative. THEOPH. 317.

ἐπαναίρομαι, to destroy, to put to death. POLYB. 1, 10, 8. 2, 19, 9, et alibi.

ἐπαναίρεσις, εως, ἡ, (ἐπαναίρομαι) destruction, slaughter. POLYB. 2, 37, 8. 5, 55, 4, et alibi.

ἐπαναπαλαίω = ἀναπαλαίω. ANC. Can. 1.

ἐπαναπαύω (ἀναπαύω), to rest. SEPT. 4 Reg. 2, 15 Ἐπαναπέπνυται τὸ πνεῦμα Ἡλίου ἐπὶ Ἐλισσαίε.

ἐπαναποδισμός, οὔ, ὅ, (ἐπαναποδίζω) a recurring. HIPPOL. 178 Τὸν γὰρ ἔνδεκα καὶ δώδεκα [φησὶ] προσθήκην καὶ ἐπαναποδισμὸν τῆς δεκάδος, οὐκ ἄλλου τινὸς ἀριθμοῦ γέννησιν.

ἐπαναστρέφομαι (ἐπαναστρέφω), to return. SEPT. Deut. 3, 20 Ἐπαναστραφήσεσθε ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ.

ἐπανατείνω. Mid. ἐπανατείνομαι, to hold out by way of

menace, simply to threaten. POLYB. 2, 44, 3 τοῖς δὲ μὴ προσέχουσιν ἔτι μείζους ἐπανατεινόμενον φόβους καὶ κινδύνους. 15, 29, 14 Ἐπανετίνετο πράξειν.

ἐπανατρέχω (ἀνατρέχω), to run back to anything. CLEM.

ROM. Epist. 1, 19 Ἐπαναδράμωμεν ἐπὶ τὸν ἐξ ἀρχῆς παραδεδομένον ἡμῖν τῆς εἰρήνης σκοπόν.

ἐπανατρυνάω (τρυνάω), to glean after the vintage. SEPT.

LEV. 19, 10 Τὸν ἀμπελῶνά σου οὐκ ἐπανατρυνήσεις.

ἐπαναχέω (ἀναχέω), to pour upon. CLEM. ROM. Homil. 6, 4.

ἐπάνω, upon, over. Followed by εἰς. LEIMON. 6 Ἐπάνω εἰς τὸ χεῖλος τῆς κολυμβήθρας.

Αἱ ἐπάνω, The upper hand, in the phrase τὰς ἐπάνω ἐνέγκαι, To get the upper hand. MAL. 167, 21. 210, 13. 304, 18.

2. For ἐπί, on, in the phrase ὁ ἐπάνω, the superintendent. CHRON. 697, 14 Ὁ ἐπάνω τῶν χειροτονιῶν, The superintendent of ordinations, a church officer.

3. Upwards. NIC. II, 1024 C Ἐπάνω τριάκοντα βιβλίαν πυρὶ κατέκαυσαν, upwards of thirty.

4. Adjectively, ascending, as applied to progenitors. JOSEPH. Apion. 1, 7 τῶν ἐπάνω προγόνων, where, strictly speaking, it is superfluous.

5. Against, κατά. ΑΡΟΡΗΤΗ. Theodor. Pherm. 29 Ἐλθὼν ποτε ἐπάνω αὐτοῦ τρεῖς λησταί. (Compare Ibid. Paphnut. 2 Εὐρέθη ἐπάνω κοληγίου ληστῶν, He found himself among a company of robbers.)

ἐπανωκλίβανον, ου, τὸ, the outer κλίβανον. PHOC. 198, 9.

ἐπαξονέω, ἦσω, (ἄξω) to register. SEPT. Num. 1, 18 Ἐπηξονούσαν κατὰ γενέσεις αὐτῶν.

ἐπαποστέλλω (ἀποστέλλω), to send to, against, or after. POLYB. 1, 53, 5. 11, 2, 3. 31, 12, 14.

ἐπάρκεια, as, ἡ, (ἐπαρκής) succor, aid, help. POLYB. 1, 48, 5, et alibi.

ἐπαρυστήρ, ἦρος, ὁ, (ἐπαρύτομαι) a vessel for pouring liquids into another vessel. SEPT. Ex. 25, 38.

ἐπαρυστρίς, ἰδος, ἡ, = ἐπαρυστήρ. SEPT. Ex. 38 (37), 23.

ἐπαρύτομαι (ἀρύτω), to pour upon or in. PLUT. II, 600 D Ἐκ τῶν ἀγαθῶν τοῖς κακοῖς ἐπαρυντόμενοι.

ἐπαρχέω, ἦσω, to be ἑπαρχος. CODIN. 28, 15 Ὁ τὸν φόρον ἐπαρχῶν, The prefect of the market. (INSCR. 2047

EKNKOYNTOS converted by Boeckh into ἐπαρχοῦντος.)

ἐπαρχία, as, ἡ, (ἑπαρχος) prefecture, domain, territory belonging to a government, province. POLYB. 1, 15, 10. 1, 17, 5, et alibi. PLUT. I, 257 A, et alibi. CLEM. ROM. Homil. 12, 2. 20, 13. NIC. I, Can. 4. ANT. 9.

2. Praefectura, the office of prefect. PLUT. I, 583 C.

ἐπαρχιακός, ἡ, ὄν, = ἐπαρχικός. EUS. V. C. 2, 46 Ἐπαρχιακὴ τάξις.

ἐπαρχικός, ἡ, ὄν, (ἑπαρχος) praefectianus, ἐπαρχιακός. DION CASS. 1267, 21. CHRYS. III, 714 D. SOCR. 1, 9, p. 35 Ἡ ἐπαρχικὴ τάξις, the praefectiani, regarded as one body.

2. Provincial. PLUT. I, 879 A, substantively, provincials.

ἐπάρχισσα, ης, ἡ, the wife of an ἑπαρχος. PORPH. Cer. 67, 17, incorrectly written ἐπάρχισα, with one Σ.

ἐπαρχιώτης, ου, ὁ, (ἐπαρχία) inhabitant of a province. JUST. Apol. 1, 69. EUS. 4, 9, p. 153, 17.

2. Member of a diocese. ANT. 20. CONST. I, 6. EPHESS. 2, provincial bishops.

ἑπαρχος, ου, ὁ, praefectus, prefect, governor of a country, ὑπαρχος. SEPT. 2 Esdr. 5, 6 Ὁ ἑπαρχος τοῦ πέραν τοῦ ποταμοῦ. POLYB. 5, 46, 7. CLEM. ROM. Epist. 1, 37. INSCR. 4683 Φλαυianoῦ ἐπάρχου Αἰγύπτου.

Ὁ ἑπαρχος τῆς πόλεως, Praefectus urbis. DION. HAL. II, 832, 7. MARTYR. IGNAT. 22. SOCR. 4, 8, p. 220, 25. (See also πόλις.)

Ὁ τῶν βασιλείων ἑπαρχος, the same as Ὁ ἑπαρχος τῶν πραιτωρίων (see πραιτώριος). SOCR. 5, 9.

ἐπαρχότης, ητος, ἡ, the office of ἑπαρχος, praefectura, prefecture, πραιφεκτωρία. NOVELL. 38, Prooem. § γ. 134, 1.

2. Metonymically, prefect. LYD. 173, 10. 174, 9. ἐπάσκησις, εως, ἡ, (ἐπασκέω) cultivation, study, as of a science. CLEM. ROM. Homil. 2, 24 Ἀποδημούντος γὰρ αὐτοῦ εἰς Αἴγυπτον ἐπὶ τὴν τῆς μαγίας ἐπάσκησιν.

ἐπαστής, οὔ, ὁ, (ἐπᾶδω) enchanter, ἐπαδός. JUST. Apol. 2, 6.

ἐπαύκλια, τραγήματα. PSELL. 325.

ἐπαύξω, *to increase*, intransitive, for ἐπαύξομαι. HIPPOCR. 279, 38.

ἐπαύριον, for ἐπ' αὐριον, *on the morrow*. SEPT. Gen. 19, 34 Ἐγένετο δὲ ἐν τῇ ἐπαύριον καὶ εἶπεν ἡ πρεσβυτέρα. NUM. 11, 32 Ὅλην τὴν ἡμέραν τὴν ἐπαύριον.

ἐπειγμός, οὗ, ὁ, (ἐπείγω) precise meaning uncertain. CLEM. ROM. HOMIL. 10, 20 Ὁ δεινὸς ὄφιος φαρμάσσει τοὺς ἐπειγμοῖς τοὺς ἐξαπατωμένους, v. l. ὑπειγμοῖς.

ἐπειδάν, *after*, with the *aorist indicative*, or *aorist optative*. SEPT. Deut. 2, 16 Ἐπειδάν ἔπесαν πάντες οἱ ἄνδρες οἱ πολεμισταὶ . . . καὶ ἐλάλησε κύριος πρὸς με. POLYB. 13, 7, 8 Ἐπειδάν ἐκ τῆς καθέδρας ἀνέστησε τὴν γυναῖκα. EUS. V. C. 3, 12, p. 584 Τότε δὲ μάλιστα κρίνω κατ' εὐχὰς ἐμαυτὸν πράξειν, ἐπειδάν . . . ἴδοιμι τοὺς πάντας, for ἴδω.

2. *Because*, διότι, with the *indicative*. APOCR. Act. Andr. 8 Ἐπειδάν δὲ τῇ ἀναιδείᾳ τῇ αὐτῇ μένει διατελῶν . . . , εἴ τι σοι δοκεῖ ἐν κολαστηρίοις μείζον ὑπάρχειν, προσάγαγέ μοι.

\*ἐπειδὴ, *since, because*, διότι. IL. 14, 65 Ἐπειδὴ νηυσὶν ἐπὶ πρύμνῃσι μάχονται. SEPT. Gen. 19, 19. APOCR. Act. Andr. et Matthiae 22. CYRILL. HIER. Catech. 7, 3.

ἐπείκτης, ου, ὁ, (ἐπείγω) *one who urges, superintendent, task-master, ἐργοδιώκτης*. THEOPH. 562. 589. PORPH. Cer. 459, 6.

ἐπεισάγω, *to introduce besides*. IGNAT. Antioch. 1 Πληθος θεῶν ἐπεισάγειν.

ἐπείσακτος, ου, *additional, added afterwards*. CONST. APOST. 1, 6, 3 Τὸν νόμον ἀναγινώσκων τῶν ἐν αὐτῷ ἐπεισάκτων ἀπόσχου.

2. Equivalent to συνείσακτος, which see. NOVELL. 123, 29 Ἐπείσακτος γυνή.

ἐπεξέλευσις, εως, ἡ, (ἐπεξέρχομαι) *punishment, penalty*. BASILIC. 60, 1, 10.

ἐπέρνω, incorrectly for ἐπαίρνω, which see.

ἐπέτος, for ἐπ' ἔτος, *this year*, ἐφέτος, classical τῆτες.

CONST. III, 1040 E.

ἐπευκτός, ἡ, ὁ, (ἐπεύχομαι) *blessed*. SEPT. Jer. 20, 14.

ἐπεύχιον, ου, τὸ, (ἐπὶ, εὐχή) originally, *hassock*, to kneel upon at church. In general, *carpet*, Turkey carpet. PORPH. Cer. 465, 11. 467, 15. EUST. 1056, 63

Οἱλοι τάπητες, ἡ οἱ δασεῖς καὶ τριχωτοὶ, ὅποια τὰ κοινῶς νῦν λεγόμενα ἐπεύχια. (Compare THEOPH. CONT. 319, 16 Νακοτάπητας μεγάλους, τοὺς παρ' ἡμῶν ἀπὸ τῆς εὐχῆς τὸ ὄνομα φέροντας, evidently referring to ἐπεύχια.)

ἐπεύχομαι, *to pray for*. Followed by the accusative or dative. APOCR. Act. Philipp. in Hellad. 23 Ἐπηύξατο τὸ παιδίον. PORPH. Cer. 8, 14. 19. Ibid. 12 Τὰ εἰωθότα ἐπευχόμενοι τοὺς δεσπότας. 483, 10 Πάντων τῷ βασιλεῖ ἐπευχομένων.

ἐπευνόμεμαι (ἐπὶ, εἰ, ὠνέομαι) *to buy cheap*. THEOPH. CONT. 305 ἐπευνωγήθηναι, passively.

ἐπέχω, *to hold*. Ἐπέχω τὸν τόπον τινός, *To be in the place of any one*; To be the representative of any one. EPHES. 1140 C. CHAL. 865 A.

2. *To see, behold*; τοὺς ὀφθαλμούς being understood. APOCR. Act. Paul. et Thecl. 29 Ἐπένθει ἡ Τρύφαινα ἐπέχουσα τοιοῦτον κάλλος εἰς θηρία βαλλόμενον: v. l. βλέπουσα.

ἐπήλυτος, ου, = ἔπηλυς. SEPT. Job. 20, 26.

ἐπιάγουρος, ου, (ἐπὶ, ὄγυρος?) *having curly hair, ἐπίσγουρος*, ὄγυρος τὴν κόμην, in earlier Greek οὐλόθριξ, οὐλοκάρηνος, οὐλοκέφαλος, οὐλοκόμης, οὐλόκομος, οὐλόκρανος. THEOPH. CONT. 656, 21. 820, 21. LEO GRAM. 234, 14.

ἐπιβαβύζω (βαβύζω), *to bark at, ἐφυλακτέω*. VIT. STEPH. 422.

ἐπιβάθρα, as, ἡ, (ἐπιβαίνω) *landing, landing-place*. POLYB. 3, 24, 14. 16, 29, 1 and 2.

ἐπιβατήριον, ου, τὸ, (ἐπιβατήριος) *sacrifice on entrance, a feast in honor of the arrival of (the statue of) a god*? INSCR. 4352 Ἐπιβατήριον θεῶν Ἀθηνῶν καὶ Ἀπόλλωνος. SYNES. Epist. 57, p. 196 B Οὕτω πικροῖς ἡμᾶς ἡ πόλις ἐπιβατηρίους ἐξένισεν.

2. In the plural, τὰ ἐπιβατήρια, *dedication, consecration*, as of a temple, ἐγκαίνια. SOCR. 1, 28 Τὰ ἐπιβατήρια τῆς ἐκκλησίας. SIMOC. 173, 5 Ἐπιβατήρια τοῦ κράτους ἐπανηγύρισε. SCYL. 733, 16 Τῶν τοῦ Εὐαγγελισμοῦ τῆς θεομήτορος ἐπιβατηρίων ἐφισταμένων.

\*ἐπίβλημα, ατος, τὸ, (ἐπιβάλλω) *surtout, wrapper, cloak*. INSCR. 155, 33.

ἐπιβόλαιον, ου, τὸ, = ἐπίβλημα. SEPT. Jud. 4, 18.

ἐπίβραχος, ου, (βράχος) *rocky*. CHRON. 720, 20.

ἐπιβρέχω, *to rain upon*. SEPT. Ps. 10, 6 Ἐπιβρέξει ἐπὶ ἁμαρτωλοὺς παγίδας.

ἐπιγαμβρεύω, εὐσω, (γαμβρός) *to marry*. NT. Matt. 22, 24 Ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ.

Mid. ἐπιγαμβρεύομαι, equivalent to the active. SEPT. Gen. 38, 8 Ἐπιγάμβρευσαι αὐτήν.

2. *To intermarry*. SEPT. 1 Reg. 18, 22 Ἐπιγάμβρευσον τῷ βασιλεῖ, *Be the king's son-in-law*.

Mid. ἐπιγαμβρεύομαι, equivalent to the active. Gen. 34, 8 Ἐπιγαμβρεύσασθε ἡμῖν. 2 Par. 18, 1 Ἐπεγαμβρεύσατο ἐν οἴκῳ Ἀχαάβ.

ἐπιγεμίζω (γεμίζω), *to put upon an animal as a burden, to load an animal with anything*. SEPT. Nehem. 13,

15 Φέροντας δράγματα καὶ ἐπιγεμίζοντας ἐπὶ τοὺς ὄνους.

ἐπιγέκνης = πηγέκνης. PORPH. Cer. 70, 22.

ἐπιγνωμοσύνη, ης, ἡ, (ἐπιγνώμων) *knowledge, ἐπίγνωσις*. SEPT. Prov. 16, 23.

ἐπίγνωσις, εως, ἡ, (ἐπιγινώσκω) *knowledge, ἐπιγνωμοσύνη*. SEPT. Hos. 4, 1. POLYB. 3, 7, 6. 3, 31, 4.

ἐπίγνωστος, ου, (γνωστός) *known*. SEPT. Job. 18, 19 Οὐκ ἔσται ἐπίγνωστος ἐν λαῷ αὐτοῦ.

ἐπιγονή, ης, ἡ, (ἐπιγίνομαι) *offspring*. SEPT. 2 Par. 31, 16. Amos. 7, 1 Ἐπιγονή ἀκριδων.

ἐπιγραφή, ης, ἡ, *title*, as of a book. POLYB. 3, 9, 3.

ἐπίγρυν, ου, τὸ, *stern-fast, stern-cable, πρυμνήσια*. POLYB. 3, 46, 3. HES. Ἐπιγύων, τῶν πρυμνησίων κάλων, ἃ τινες πείσματα καλοῦσιν.

ἐπιδεικτιάω (ἐπιδείκνυμι), *to desire to display one's self*. ALEX. ALEX. 569 C.

ἐπίδειξις, εως, ἡ, *proof, ἀπόδειξις*. JUST. Tryph. 36 Εἰς ἐπίδειξιν ὅτι . . . καλεῖται.

ἐπιδένω (δένω), *to tie on, ἐπιδέω*. CONST. APOST. 2, 20, v. l. ἐπιδένων, ἐπιδεσμῶν. PORPH. Cer. 328, 21.

ἐπιδημητικά, ὦν, τὰ, (ἐπιδημητικός) *praetia quibus se provinciales ab onere hospitum recipiendorum redimunt*. NOVELL. 134, 1.

ἐπιδιαίρῳ, *to divide and subdivide, to distribute*. POLYB. 1, 73, 3.

ἐπιδιασφάέω (διασφάέω), *to make more clear*. POLYB. 32, 26, 5.

ἐπιδιατείνω (διατείνω), *to reach, extend*, intransitive. POLYB. 32, 9, 3.

ἐπιδίδωμι, *to hand to any one*. With the accusative of the person. PORPH. Cer. 12, 12 Ἐπιδίδωσιν ὁ δημοκράτης, ἥγουν ὁ δομέστικος, τὸ λιβελλάριον τὸν δεσπότην, for τῷ δεσπότη. (See also δίδωμι.)

ἐπιδιπλόω, ὡσω, (διπλόω) *to redouble*. SEPT. Ex. 26, 9.

ἐπιδίφριος, ου, ὁ, *driver*, as of a carriage. Hence, a *low* or *vulgar person*. NOVELL. 90, 1.

ἐπιδιωγμός, οὔ, ὁ, (ἐπιδιώκω) *continued pursuit*, as of the enemy. POLYB. 11, 18, 7.

ἐπιδορατίς, ιδος, ἡ, (δόρυ) *spear-head*. POLYB. 6, 25, 5, et alibi.

ἐπιείκεια, as, ἡ, *clemency*, as a title. THEOD. III, 613 D Ἰκετεύομεν τὴν σὴν ἐπιείκειαν.

ἐπιεικέομαι, *to be ἐπιεικής*. SEPT. 2 Esdr. 9, 8 Νῦν ἐπιεικέυσατο ἡμῖν ὁ θεὸς ἡμῶν τοῦ καταλιπεῖν ἡμᾶς εἰς σωτηρίαν.

ἐπιετής, ἐς, (ἔτος) *this year's*. POLYB. 3, 55, 1.

ἐπίθεσις, εως, ἡ, *imposition, imposture, deception*. APOCR. Act. Pet. et Paul. 2 Δι' ἐπιθέσεως αἰτησάμενος καίσαρα τοῦ ἀπολέσαι ἡμᾶς. 38 Πᾶσι δι' ἐπιθέσεως ἡδυνήθης, *Thou hast been able to deceive every one*. Act. Thom. 21 Τὴν λύπην καὶ ἐπίθεσιν, ἣν ὁ βασιλεὺς ἔπαθεν. 23 Ἐπίθεσιν τινα παρ' αὐτοῦ παθῶν. BASILIC. 60, 30, 2.

ἐπιθέτης, ου, ὁ, (ἐπιτίθημι) *impostor, deceiver, ἀπατεών*. APOCR. Act. Philipp. 14. CHRYS. XII, 117, C. APOPHTH. Longin. 3. MAL. 395, 8.

ἐπίθετον, ου, τὸ, (ἐπίθετος) sc. ὄνομα, *an adjective*, in grammar. DION. THRAX in BEKKER. 636, 9.

ἐπιθολόω (θολόω), *to make dim*. CLEM. ROM. Homil. 1, 18 Ἐπεθόλωσαν τὰς ὁράσεις.

ἐπιθύω (θύω), *to sacrifice upon anything, simply to offer a sacrifice*. ANC. 1 Πρεσβυτέρους τοὺς ἐπιθύσαντας, εἶτα ἐπαναπαλαίσαντας.

ἐπιθῶ (θέω), = ἐπιτίθημι. HERM. Vis. 1, 1.

ἐπικαθίζω, *to besiege, παρακαθίζω*. POLYB. 4, 61, 6 Ἐπικαθίσαιεν τῇ πόλει.

ἐπίκαιρος, ου, *temporary, πρόσκαιρος*. APOCR. Act. Andr. 7.

ἐπικάμπιος, ου, (ἐπικαμπή) *curved, convex*, as a line of battle. POLYB. 6, 31, 2.

Substantively, τὸ ἐπικάμπιον, *convex line of battle*. Id. 1, 27, 4, et alibi.



ἐπικαταλλάσσομαι = καταλλάσσομαι. CLEM. ROM. Epist.

1, 48 Ἐπικατάλλαγῇ ἡμῖν.

ἐπικατάρατος, ον, (ἐπικαταράομαι) *accursed*. SEPT. Gen. 3, 14.

ἐπικέρνῃς = πυγκέρνῃς. LEIMON. 68.

ἐπικέφαλα (κεφαλῇ), adv. *head downward*, ἐπὶ κεφαλῇν.

APOCR. Act. Philipp. 26 Ἐπικεφάλά με ἐκρέμασαν.

ἐπικεφαλαιόομαι (κεφαλαιόω), *to sum up*. POLYB. 2, 40, 4.

ἐπικλήσις, εως, ἡ, *invocation, prayer*. CONST. APOST.

8, 11 titul. Ἐπικλήσις τῶν πιστῶν, *An invocation for the believers* (communicants). 8, 15 titul. Ἐπικλήσις

μετὰ τὴν μετάληψιν. 8, 18 titul. Ἐπικλήσις χειροτονίας διακόνου. 8, 20 titul. Ἐπικλήσις ἐπὶ χειροτονίας διακονίσσης.

ἐπικλήτος, ον, *noted, distinguished*. SEPT. Num. 1, 16

Οὔτοι ἐπικλήτοι τῆς συναγωγῆς.

Substantively, ἡ ἐπικλήτος, *convocation*. SEPT. Num. 28, 18.

2. *Blameworthy, reprehensible*. POLYB. 8, 13, 2.

ἐπικλυστος, ον, (ἐπικλύω) *flooded, inundated*. DIOD. 1, 10, p. 14, 7, v. l. ἐπικάυστον.

ἐπίκουρος, ον, *promiscuous*. In grammar, Γένος ἐπίκουρον, *The epicene gender*, applicable to both sexes; as ὁ ἀετός, ὁ κόραξ, ἡ ἀηδών, ἡ ἀλώπηξ. DION. THRAX in BEKKER. 634, 19.

ἐπικοιτέω (κοιτέω), *to watch at*. POLYB. 22, 10, 6 τοῖς ἐπικοιτοῦσιν ἐπὶ τῶν ἔργων.

ἐπικοιτωνίτης, ον, ὁ, = κοιτωνίτης. SOCR. 5, 25 τοὺς ἐπικοιτωνίτας εὐνούχους, *cubicularios*.

ἐπικούτζουλον, τό, = κουσούλιον, κάμασον. PORPH. Adm. 232, 11.

ἐπίκριμα, ατος, τό, (κρίμα) *decision*. INSCR. 4957, 28.

ἐπικριτής = κριτής modified by ἐπὶ. POLYB. 14, 3, 7.

ἐπικτίζω = κτίζω modified by ἐπὶ. POLYB. 10, 24, 3.

2. In the language of Arianism, *to create afterward* or *in time*, used with reference to the Son. ARIUS apud EPIPH. I, 733 A.

ἐπικυλίω = ἐπικυλινδέω. POLYB. 3, 53, 4.

ἐπικύρωσις, εως, ἡ, (ἐπικυρόω) *confirmation, consummation*. JUST. Apol. 1, 45.

ἐπιληπτεύομαι (ἐπιληπτος), *to be epileptic*, ἐπιληπτίζω. SEPT. 1 Reg. 21, 15. PETR. ALEX. 5, p. 473 D.

ἐπιλήψιμος, ον, (ἐπιλήψις) *reprehensible*. JUST. Tryph. 35, p. 133 B. EPIPH. II, 160 B Ἐπιληψίμον πράγματος.

Substantively, τὸ ἐπιλήψιμον, *reprehensibleness*. COD. AFR. 5.

ἐπιλήψις, εως, ἡ, *reprehensibleness*. CHAL. 772 D Ἄξιον ἐπιλήψεως, *reprehensible*.

ἐπιλογή, ἡς, ἡ, (ἐπιλέγω) *election, selection, choice, appointment*. JOSEPH. Apion. 1, 34, p. 466. JUL. AFR. 65, p. 309. NOVELL. 2, 1. BASILIC. 56, 8, 13.

ἐπιλύσις, εως, ἡ, *release from*. EUS. 5, 23 τὰς τῶν ἀσιτιῶν ἐπιλύσεις, *The finishing of a fast*.

ἐπιλύχνιος, ον, (λύχνος) *pertaining to the lamp-lighting time*. CONST. APOST. 8, 35 Ἐπιλύχνιος ψαλμός, *The psalm chanted at the lighting up of the lights*, that is, at sunset. 8, 37 titul. Εὐχαριστία ἐπιλύχνιος, *A thanksgiving for the evening*. BASIL. III, 62 B. (For the ἐπιλύχνιος εὐχαριστία in its present form, see INTRODUCTION, § 42.)

ἐπιλύω, *to leave off, to end*, as a fast. EUS. 5, 23 τὰς νηστείας ἐπιλύεσθαι, equivalent to ἀπονηστεύειν.

ἐπιλώρικος, ἡ, ὄν, (λωρίκιον) *put over the cuirass*. LEO. 5, 4.

Substantively, τὸ ἐπιλώρικον (proparoxytone), *a garment put over the cuirass*. LEO. 6, 4. 26. PORPH. Cer. 505, 11.

ἐπίμαλλος, ον, ὁ, (μαλλός) *the name of a woolly grub*. EUKHOI. p. 498, incorrectly written ἐπίμαλος.

ἐπιμάνικα, ων, τὰ, (manica) *movable tight-sleeves*. PETR. ANT. 149 C.

ἐπιμανίκια, τὰ, = ἐπιμάνικα. CHRYS. XII, 776 D (spurious).

\*ἐπιμελητής, οὔ, ὁ, *superintendent, overseer*. INSCR. 124 Ἐπιμελητοῦ ἐπὶ τὸν λιμένα. Ib. 340, of a city. 4684 Ἐπιμελητῆς τοῦ τόπου.

ἐπιμερίζω, ἴσω, (μερίζω) *to reckon up part by part, to distribute*.

Participle ἐπιμεριζόμενος, η, ον, *distributive*, in grammar, as ἕτερος, ἕκαστος. DION. THRAX in BEKKER. 636, 13.

ἐπίμικτος, ον, *mixed*. SEPT. Num. 11, 4 Ὁ ἐπίμικτος, sc. ὄχλος, *The mixed multitude*.

ἐπίμονος, *ον*, (ἐπιμένω) *permanent*. POLYB. 6, 15, 6. 38, 3, 10 Τοὺς ἐράνους ἐπιμόνους ποιεῖν, *to delay their payment*.

ἐπιμορφάζομαι (μορφάζω), *to counterfeit*. METHOD. 40 B Ἐπιμορφαζομένη σοφία.

ἐπιμορφόμαι, ὡθην, (μορφώω) *to assume the form of, to change one's self into*. CLEM. ROM. Homil. 5, 13 Λαμία [ὁ Ζεὺς] ἐπεμορφώθη ἔποψ.

ἐπιμύλιος, *ον*, (μύλος) *belonging to a mill*. SEPT. JUD. 9, 53 Κλάσμα ἐπιμύλιον, *A piece of a millstone*. ATHEN. 14, 10 Καὶ ᾧδης δὲ ὀνομασίας καταλέγει ὁ Τρύφων τάσδε· Ἰμαῖος, ἡ ἐπιμύλιος καλουμένη, ἣν παρὰ τοὺς ἀλέτους ἦδον, *millers's song*.

Substantively, τὸ ἐπιμύλιον, *the upper millstone*. SEPT. Deut. 24, 6.

ἐπιναύσιος, *ον*, (ναυσία) *sea-sick*. POLYB. 31, 22, 1.

ἐπινέμεσις, ἡ, = ἐπινέμησις. HES. Ἐπινέμεσις, ἐπιμερισμός, *changed by the editor into ἐπινέμησις*.

ἐπινέμησις, *εως*, ἡ, the Roman *indictio*, *indiction*, ἐπινέμεσις, *ινδικτιών*. BASIL. III, 149 A. PALLAD. Vit. Chrys. 50 B. CONST. (536), 1148 C. NOVELL. 148, 2. LYD. 39, 20. 40, 13. EUAGR. 2, 12. Id. 4, 29, p. 408, 37. SUID. Ἐπινέμησις, ὁ τοῦ χρόνου μερισμός.

ἐπινόμη, ἡς, ἡ, (ἐπινέμω, ἐπινέμομαι) *spread*, as of fire. PLUT. I, 685 F.

2. *Direction, order, commandment*. CLEM. ROM. Epist. 1, 44 Ἐπινομήν δεδώκασιν ὅπως, ἐὰν κοιμηθῶσιν, διαδέξονται ἑτεροὶ δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν.

ἐπιξέω (ξέω), *to polish*, as a literary performance. JUST. Cohort. 37.

ἐπιούσα, ἡς, ἡ, sc. ἡμέρα, (ἔπειμι) *the coming day, the morrow*. SEPT. PROV. 27, 1. POLYB. 2, 25, 11, et alibi.

ἐπιπαράγιννομαι (παράγιννομαι), *to succeed one in a command*. POLYB. 1, 31, 4 Τὸν ἐπιπαράγινόμενον στρατηγόν, *coming as his successor*.

ἐπιπαρεμβάλλω (παρεμβάλλω), *to throw in*, as a body of soldiers. POLYB. 12, 19, 6.

Intransitive, *to fall into line*. Id. 3, 115, 10. 11, 23, 5.

ἐπιπλέκω (πλέκω), *to plait in*. Metaphorically, *to con-*

*nect or join with*. POLYB. 4, 28, 2 Ταῖς Ἑλληνικαῖς πράξεσιν ἀπ' ἀρχῆς εὐθὺς ἐπιπεπλέχθαι συνέβαινε.

ἐπιπλοκή, ἡς, ἡ, (ἐπεπλέκω) *intercourse with*. POLYB. 2, 12, 7, et alibi. DIOD. 5, 32, p. 355, 93 Διὰ τὴν πρὸς τοὺς Ἑλλήνας ἐπιπλοκὴν.

2. *Sexual intercourse*. DIOD. 4, 9, p. 254, 81. PLUT. I, 89 E. II, 732 E Ἐπιπλοκὰς πρὸς ἀλλήλας. IREN. 1, 2, 2.

ἐπίπλοος ναὺς, ἡ, meaning uncertain. POLYB. 1, 27, 5. 1, 50, 6.

ἐπιπορεύομαι (πορεύω), *to go, travel, march to or over a place*. POLYB. 1, 30, 14 Πᾶσαν ἐπιπορευόμενοι τὴν χώραν καὶ τὰς πόλεις. 4, 9, 2 Ἐπιπορευθέντων ἐπὶ τὸ πλῆθος.

ἐπιπορπέομαι (πορπάω) *to buckle on*. POLYB. 39, 1, 2 Πορφυρίδα θαλασσίαν ἐπιπορπημένους (write ἐπιπεπορπημένους). DIOD. 5, 30 Ἐπιπορποῦνται δὲ σάγους ραβδωτοὺς.

ἐπιπρέπεια, *ας*, ἡ, (ἐπιπρεπής) *propriety, fitness, adaptation*. POLYB. 3, 78, 2.

ἐπιπροβάλλω (προβάλλω), *to emit or cause to emanate in addition*, said of the emanations of the Gnostic philosophy. HIPPOL. 188. 189.

ἐπίρρινος, *ον*, = ἐπίρρινος. APOCR. Act. Paul. et Thecl. 3, applied to the Apostle Paul.

ἐπιρριπτάριον = ἐπιρριπτάριον. LEIMON. 66 (92) Ἐπιρριπτάριον ἀπὸ ψαθίου.

ἐπιρραντίζω (ραντίζω), *to sprinkle upon*. SEPT. LEV. 6, 27 Ὡς ἐὰν ἐπιρραντισθῇ ἀπὸ τοῦ αἵματος αὐτῆς.

ἐπιρραπισμός, *οὐ*, ὁ, (ἐπιρραπίζω) *a smiting*. Metaphorically, *rebuke, reproach, abuse*. POLYB. 2, 64, 4.

ἐπιρρεπής, *ές*, (ρέπω) *proclivis, prone, inclined to*.

2. *Good*, as applied to hope. POLYB. 1, 55, 1.

ἐπίρρημα, *ατος*, τὸ, (ρῆμα) *adverb*, in grammar. DION. THRAX in BEKKER. 634, 6.

ἐπίρρινος, *ον*, (ρίς) *with a prominent nose, having a prominent nose*, ἐπίρρινος. LUCIAN. Philopatr. 12, applied to the Apostle Paul.

ἐπιρριπτάριον, *ον*, τὸ, (ἐπιρρίπτω) *a sort of hood or cowl*, ἐπιρριπτάριον. PORPH. Cer. 470, 9. 473, 14. THEOPH. CONT. 385, 21. LEO GRAM. 292, 10. CEDR. II, 282, 21.

ἐπίρροια, as, ἡ, (ἐπίρροος) *increase*. DIOD. 2, 2 Ὡς ἐπίπαν γὰρ τοῖς εὐτυχούσιν ἡ τῶν πραγμάτων ἐπίρροια τὴν τοῦ πλείονος ἐπιθυμίαν παρίστησι.

ἐπίρρυσις, εως, ἡ, (ἐπιρρέω) *flow, flood*. POLYB. 4, 39, 10. 10, 28, 4. SCYMN. 781. DIOD. 1, 40, 74.

ἐπίσαγμα, ατος, τὸ, *saddle*. SEPT. LEV. 15, 9.

ἐπίσαθρος, ον, (σαθρός) *rotten, unsound*. IREN. 1, 13, 4.

ἐπίσαλος, ον, (σάλος) *stormy, tempestuous*. ARRIAN. Peripl. Mar. Erythr. 8 Ὁ δὲ ὄρμος ἐπίσαλος, sc. ἐστί.

ἐπίσυγρος, ον, (ὄσυρός) = ἐπιάγουρος. THEOPH. CONT. 656, 21.

ἐπισέλλιον, ον, τὸ, (σέλλα) *a horse's caparison, housing, a cloth over a horse's saddle*. MAURIC. 1, 2, p. 22. LEO. 6, 9.

ἐπισκηρτεῦω, to perform the duties of a σκηρτάριος? LYD. 220, 20.

ἐπισημασία, as, ἡ, (ἐπισημαίνω) *sign*, as of approval or disapproval. POLYB. 26, 2, 6.

2. *Distinction, consideration, notice*. POLYB. 6, 8. 30, 1, 2. 40, 6, 1. DIOD. II, 586, 67.

3. *Sign, appearance*, with reference to the heavenly bodies, or to supernatural appearances. POLYB. 1, 37, 4. 31, 11, 4. DIOD. 1, 49.

ἐπίσημος, ον, *marked, bearing a mark*. Ὁ ἐπίσημος ἀριθμός, or simply ὁ ἐπίσημος, *the number six*, because it was represented by the character ς (ϵαῦ, βαῦ, or δίγαμμα). IREN. 1, 14, 6. 1, 16, 1.

Substantively, τὸ ἐπίσημον, *the mark*, applied to the numeral character ς. IREN. 1, 16, 2.

ἐπισκεπάζω (σκεπάζω), to spread over; to cover up, hide, conceal. SEPT. Thren. 3, 42. 43. JUST. Monarch. 6 fin.

ἐπισκεπτίτης, ον, ὁ, (ἐπισκέπτομαι) *inspector*. PORPH. Cer. 720, 8, incorrectly written ἐπισκεπτήτης. TYPIC. 31, p. 208.

ἐπισκέπτομαι, censeo, to enumerate the inhabitants of a country. SEPT. Num. 1, 3 Ἐπισκέψασθε αὐτούς.

ἐπισκεψις, εως, ἡ, *visitation*, ἐπισκοπή. SEPT. Num. 16, 29.

2. *Census, the enumeration of the members of a community*, ἐπισκοπή 5. SEPT. Num. 1, 21 Ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Ρουβὴν.

ἐπισκηνώω (σκηνώ), to quarter or be quartered at a place.

POLYB. 4, 18, 8 Ἐπισκηνώσαντες ἐπὶ τὰς οἰκίας. 4, 72, 1 Ταῖς οἰκίας ἐπισκηνώσαντες.

ἐπισκίασις, εως, ἡ, (ἐπισκιάζω) *an overshadowing, shading*.

APOCR. Anaphor. Pilat. A, 4.

ἐπισκοπεῖον, ον, τὸ, (ἐπίσκοπος) *bishop's house*. PALLAD.

Vit. Chrys. 27 B. EPHES. 976 D. 977 E. 1140 B

Τῷ ἐπισκοπεῖῳ τοῦ θεοφιλεστάτου ἐπισκόπου Μέμνονος.

CHAL. 921 B. APOPHTH. Basil.

ἐπισκοπεύω = ἐπισκοπέω. EUS. 3, 21. 5, 12. EPIPH. I, 636 B.

ἐπισκοπέω, ἦσω, to be a bishop. HERM. Vis. 3, 5. EUS.

7, 21. LYD. 253, 5 Ὁ τὴν πόλιν ἐπισκοπῶν, equiv-

alent to Ὁ ἐπίσκοπος τῆς πόλεως. THEOPH. 62, 19

Ἐπισκοποῦντος Ἱεροσολύμων.

ἐπισκοπή, ἡς, ἡ, *visitation*, ἐπίσκεψις 1. SEPT. Gen. 50, 24. 25. Num. 16, 29. NT. Luc. 19, 44. 1 Pet. 2, 12.

2. *Oversight, superintendence; office*. SEPT. Num.

4, 16. Ps. 108, 8 Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.

CONST. APOST. 6, 14, 1.

3. *Episcopate, the office of a bishop*. NT. 1 Tim.

3, 1. CAN. APOST. 76. 77. CONST. APOST. 2, 25.

CLEM. ROM. Epist. 1, 44 Ἐπισ ἔσται ἐπὶ τοῦ ὀνό-

ματος τῆς ἐπισκοπῆς. IREN. 3, 3, 3 Τὴν τῆς ἐπισκοπῆς

λειτουργίαν. NIC. I, 2. SARD. Can. 20. PALLAD.

Vit. Chrys. 15 A Πῶς ἤχθη εἰς Κωνσταντινουπόλεως

ἐπισκοπήν.

4. *The bishops collectively*, οἱ ἐπίσκοποι. CONST.

APOST. 8, 10. 8, 13.

5. *Census*, ἐπίσκεψις 2. SEPT. Num. 7, 2. 14, 29.

ἐπισκοπικός, ἡ, ὄν, (ἐπίσκοπος) *episcopal*. IREN. 1, 27, 1

Ἐπισκοπικὴ διαδοχή.

ἐπίσκοπος, ον, ὁ, *bishop, an ecclesiastical overseer or*

*superintendent*. NT. 1 Tim. 3, 2. Phil. 1. CAN.

APOST. passim. CONST. APOST. passim. CLEM.

ROM. Epist. 1, 42. IGNAT. Ephes. 1.

In the fourth century, Aërius maintained that there was no difference between a bishop and a presbyter. EPIPH. I, 906 D Καί φησι, τί ἐστὶν ἐπίσκοπος πρὸς πρεσβύτερον; Οὐδὲν διαλλάττει οὗτος τούτου· μία γάρ ἐστι τάξις καὶ μία, φησὶ, τιμὴ καὶ ἐν ἀξίῳ.

Ἐπίσκοπος ἐπισκόπων, Episcopus episcoporum, a title assumed by the bishop of Jerusalem. CLEM. ROM. Homil. p. 10 Κλήμης Ἰακώβω τῷ κυρίῳ καὶ ἐπισκόπων ἐπισκόφω, διέποντι δὲ τὴν ἐν Ἱερουσαλὴμ ἀγίαν Ἑβραίων ἐκκλησίαν.

ἐπισκοτίζω, = ἐπισκοτέω. POLYB. 13, 5, 6.

ἐπισκος, ον, = ἴσος. POLYB. 3, 115, 1, et alibi.

ἐπισπαστικός, ἡ, ὄν, (ἐπισπάω) *attracting*, or *attractive*. POLYB. 4, 84, 6.

ἐπισπαστρον, ου, τὸ, (ἐπισπάω) *a hanging, curtain*, βῆλον. SEPT. EX. 26, 36 Ποιήσεις ἐπισπαστρον τῇ θύρᾳ τῆς σκηνῆς.

ἐπισπουδάξω (σπουδάξω), *to urge on*, *to further*. SEPT. PROV. 13, 11 Ὑπαρξίς ἐπισπουδαζομένη μετὰ ἀνομίας ἐλάσσων γίνεται, ὁ δὲ συνάγων ἑαυτῷ μετ' εὐσεβείας πληθυνθήσεται.

ἐπισπουδαστής, οὔ, ὁ, (ἐπισπουδάξω) *urges*, *exactor*. SEPT. ESAI. 14, 4.

ἐπισταθεύω (σταθεύω), *to quarter*, *to assign quarters*. POLYB. 21, 4, 1.

ἐπισταθμία, ας, ἡ, *the office of ἐπίσταθος*. BASILIC. 38, 1, 6.

ἐπίσταθος, ου, ὁ, *stationarius*, a sort of *postmaster*. GLOSS. Ἐπίσταθος, ὁ ἡγούμενος τῆς μονῆς, *stationarius*, *manceps*. (See also μονή 1.)

ἐπισταλτικός, ἡ, ὄν, (ἐπιστέλλω) *relating to commands*. In grammar, ἡ ἐπισταλτικὴ πῶσις, or simply ἡ ἐπισταλτική, equivalent to ἡ δοτική, *the dative case*. DION. THRAX in BEKKER. 636, 6.

ἐπίσταμαι, *to recognize*, *consider*. MAL. 472 Οὐτε γὰρ ἐπιστάμεθά σε βασιλέα, *recognize thee as the king of the Persians*.

ἐπιστασία, ας, ἡ, (ἐπίστασις) *rule*, *government*. DIOD. 1, 44 Φέρειν οὐ δυνάμενοι τὴν τραχύτητα τῆς ἐπιστασίας.

ἐπιστάτης, ου, ὁ, *the second man in a line of soldiers*, ὁ δεύτερος τῆς ἀκίας. LEO. 4, 18, 71.

ἐπιστήθιος, ον, (στήθος) *upon the breast*. Hence, *intimate*. Substantively, ὁ ἐπιστήθιος, sc. φίλος, *bosom-friend*.

THEOPH. 723, 9. 733, 19. 762, 15. HOROL. Mai. 8 Τοῦ ἀγίου ἐνδόξου ἀποστόλου καὶ εὐαγγελιστοῦ ἐπιστηθίου ἡγαπημένου καὶ παρθένου Ἰωάννου τοῦ θεολόγου (compare NT. Joan. 13, 25).

ἐπιστήμη, ἡς, ἡ, *discipline*, *order*. EUS. 3, 33. 6, 43, p. 311, 25 Ὁ τῆς ἐκκλησιαστικῆς ἐπιστήμης ὑπερασπιστής, *church-discipline*. PACHOM. 949 Α τὰς ἐπιστήμας τῶν ἀδελφῶν (monks). CYRILL. HIER. Procat. 4. XYST. 43 B.

ἐπιστοιβάξω (στοιβάξω), *to heap up*, *pile up*. SEPT. LEV. 1, 7 Ἐπιστοιβάσουσι ξύλα ἐπὶ τὸ πῦρ.

ἐπιστολάριοι, ων, οἱ, (ἐπιστολή) *epistolares*. BASILIC. 9, 1, 122 et 127.

ἐπιστολιμαῖος, α, ον, *epistolar*. EUS. 7, 21, p. 345 Ἐπιστολιμαῖα γράμματα, *Epistolar writings*, the same as ἐπιστολαί, *epistles*, *letters*.

ἐπιστόλιον, ου, τὸ, *dimin. of ἐπιστολή*, = τὸ εἰρηνικόν. CHAL. Can. 11.

ἐπιστολογραφικός, ἡ, ὄν, (ἐπιστολογράφος) *used in writing letters*. CLEM. ALEX. 657, 15 Τὴν Αἰγυπτίων γραμμάτων μέθοδον ἐκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλουμένην· δευτέραν δὲ τὴν ἱερατικὴν, ἣ χρῶνται οἱ ἱερογραμματεῖς· ὑστάτην δὲ καὶ τελευταίαν τὴν ἱερογλυφικὴν.

ἐπιστολογράφος, ου, ὁ, (ἐπιστολή, γράφω) *letter-writer*, *secretary*. POLYB. 31, 3, 16. INSCR. 4896, A.

ἐπιστράτηγος, ου, ὁ, (στρατηγός) *commander-in-chief*. INSCR. 2285. 4715.

ἐπιστρατοπεδεία, ας, ἡ, (ἐπιστρατοπεδεύω) *an encamping over against*. Also, *marching against the enemy*. POLYB. 1, 77, 7. 5, 76, 9.

ἐπιστρέφεια, ας, ἡ, (ἐπιστρεφής) *diligence*, *attention*. EUS. 9, 1, p. 440, 29.

ἐπιστρέφω, *to convert*, as a sinner. NT. JAC. 5, 20.

Intransitively, *to be converted*. BASIL. II, 415 B Τὸν ἀμαρτάνοντα πῶς ἐπιστρέφωμεν, ἢ μὴ ἐπιστρέφοντα πῶς ἔχειν χρή;

ἐπιστροφή, ἡς, ἡ, *repentance*, *μετάνοια*. GREG. NYSS. II, 119 A. B. 120 B. C.

ἐπιστρώννυμι (στρώννυμι), *to spread over or upon*. LUCIAN. Philopatr. 24 Νιφετὸν πολὺν ἐπιστρωννύσουσι.

2. *To saddle*; *to caparison*. APOCR. Proteuangel. 17, 2 Ἐπέστρωσεν τὴν ὄνον. JOSEPH. Ant. 8, 9, 1 Ἐπιστρώσασι τὸν ὄνον. LUCIAN. Prometh. 4 Ἀλουργίδι ἐπέστρωτο.

ἐπισυνάγω (συνάγω), *to gather together*, *to collect*. POLYB. 1, 75, 2, et alibi.

ἐπισυναγωγή, ἥς, ἡ, *an assembling, congregation, σύναξις*.

NT. Hebr. 10, 25. BASIL. II, 675 D (spurious)

Εὐχή τῆς ἐπισυναγωγῆς.

ἐπισυνάπτω (συνάπτω), *to join, subjoin, annex*. POLYB.

3, 2, 8 Οἷς ἐπισυνάψομεν τὰς περὶ τὴν Αἴγυπτον ταραχάς.

ἐπισυνθήκη, ἥς, ἡ, (συνθήκη) *additional article to a treaty*.

POLYB. 3, 27, 7.

ἐπισυνίστημι (συνίστημι), *to set together against*. Mid.

ἐπισυνίσταμαι, *to come together against, to conspire or rise against*. PLUT. II, 227 A ἐπισυνέστησαν, 2 aor.

act. 894 E Ἐπισυνισταμένους αὐτῷ. JUST. Tryph. 98

Οἱ ἐπισυνιστάμενοι κατ' αὐτοῦ.

ἐπισυρμός, οὗ, ὅ, (ἐπισύρω) *dilatoriness, procrastination; indolence, laziness*. POLYB. 4, 49, 1. 40, 2, 10.

ἐπισύστασις, εὗς, ἡ, (ἐπισυνίστημι) *sedition, riotous gathering, στάσις: gang, company*. SEPT. Num. 16, 40. 26, 9 Ἐν τῇ ἐπισυστάσει κυρίου, *When they stood against the Lord*.

ἐπισφαῖρον, ου, τὸ, (σφαῖρα) *spherical button*. POLYB. 10, 20, 3 Ξυλίναις ἐσκυωμέναις μετ' ἐπισφαιρῶν (sic) *μαχαίραις, tipped with buttons*.

Also, a sort of *boxing-glove*. PLUT. II, 825 E Τῶν μὲν γὰρ ἐν ταῖς παλαισταῖς διαμαχομένων ἐπισφαίροις περιδέουσι τὰς χεῖρας.

ἐπισφραγίζω (σφραγίζω), *to put a seal on, to seal*. SEPT. Nehem. 9, 38 Ἡμεῖς διατιθέμεθα πίστιν καὶ γράφομεν καὶ ἐπισφραγίζουσιν ἄρχοντες ἡμῶν. POLYB. 32, 22, 3 Ἐπισφραγίσασθαι διὰ τῆς συγκλήτου τὴν αὐτοῦ παρανομίαν.

ἐπιταγή, ἥς, ἡ, (ἐπιτάσσω) *injunction, command*. SEPT. 1 Esdr. 1, 16 Κατὰ τὴν ἐπιταγὴν τοῦ βασιλέως Ἰωσίου. POLYB. 13, 4, 3, et alibi. DIOD. 1, 70 Νόμων ἐπιταγαῖς.

ἐπιταγμα, ατος, τὸ, *reserve, in military language*. POLYB. 5, 53, 5.

ἐπιτάδε for ἐπὶ τάδε, *up to this time*. CERUL. 140 C Ἀπὸ τῆς ἁγίας καὶ οἰκουμένης ἔκτης συνόδου καὶ ἐπιτάδε ἡ ἐν τοῖς ἱεροῖς διπτύχοις ἀναφορὰ ταῖς καθ' ἡμᾶς δηλαδὴ ἁγίαις ἐκκλησίαις ἐξεκότη τοῦ πάπα.

ἐπιτάκτης, ου, ὅ, (ἐπιτάσσω) *imperious person?* HIPPOL. 61.

ἐπιτάφιος, ον, (τάφος) *relating to burial, funeral*. DIOD.

17, 117 Μέγαν ἀγῶνα αὐτῷ ἐπιτάφιον συστήσονται πάντες οἱ πρωτεύοντες τῶν φίλων. AMPHIL. Orat. 7 init. Ἐπιτάφιον ἑορτὴν τοῦ σωτῆρος ἡμῶν ἑορτάζομεν σήμερον. HOROL. p. 382 Ὁ ἐπιτάφιος θρῆνος, *The funeral lamentation, the title of a picture representing the burial of Christ*.

Substantively. (a) Ὁ ἐπιτάφιος, sc. λόγος, *Funeral sermon*. GREG. NAZ. I, 160 A.

(b) Ὁ ἐπιτάφιος, sc. θρῆνος? *Burial obsequies*. PORPH. Cer. 275, 14 Ἐπιτάφιος βασιλέων, *The order for the burial of kings*.

(c) Τὸ ἐπιτάφιον, *Funeral dirge*. METHOD. 240 B Οὐδὲ ἀκούειν ἐπιθυμῶ Σειρήνων ἐπιτάφιον ἀνθρώπων ἄδουσῶν.

ἐπιταφρῶ, ωσα, (τάφρος) *intrench*. THEOPH. CONT. 24, 18.

ἐπιτελέω, *to perform: to observe, celebrate, as a church fast or feast*. CAN. APOST. 7 Τὴν ἁγίαν τοῦ πάσχα ἡμέραν . . . ἐπιτελέσει. CONST. APOST. 2, 59, 2 Εὐχὰς ἐσώτες ἐπιτελοῦμεν μνήμης χάριν τοῦ διὰ τριῶν ἀναστάντος ἡμερῶν. 5, 13 Ἐπιτελείσθω δὲ ἡ νηστεία αὐτῇ. 8, 42 Ἐπιτελείσθω δὲ τρίτα τῶν κεκοιμημένων. MARTYR. POLYC. 18 Ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον. PETR. ALEX. 513 A Ἐπιτελεῖν τὸ πάσχα.

ἐπιτέμνω (τέμνω), *to cut short, to silence*. POLYB. 5, 58, 3, et alibi.

ἐπιτεταμένως, adv. of ἐπιτεταμένος, (ἐπιτείνω) *intensely, decidedly?* CLEM. ROM. Homil. 1, 11 Ἐπιτεταμένως τὴν ἐμὴν φιλίαν παραιτησαμένων.

ἐπίτευγμα, ατος, τὸ, (ἐπιτυγχάνω) *successful event, simply success*. DIOD. 1, 27.

ἐπιτευκτικός, ἡ, ὄν, (ἐπιτυγχάνω) *successful: favorable, convenient*. POLYB. 2, 29, 3. 10, 25, 7.

ἐπιτηδευτός, ἡ, ὄν, (ἐπιτηδεύω) *artificial*. Substantively, τὰ ἐπιτηδευτά, *confectionery*. CAN. APOST. 3.

ἐπιτηδεύω, *to ply, in the sense of urge*. APOCR. Thom. Euangel. A, 14, 1 Ἐπετήδευεν αὐτὸ [τὸ παιδίον] ἐπὶ πολλὴν ὥραν.

ἐπιτήρησις, εὗς, ἡ, (ἐπιτηρέω) *observation: also observance*. EUS. 1, 10, p. 33. 1, 4, p. 15, 39 Σαββάτων ἐπιτηρήσεως.

ἐπιτίθω = ἐπιτίθημι. THEOPH. 653, 3. 5, ἐπιτίθειν.

ἐπιτιμῶ, *to rebuke, to bid reprovngly*. SEPT. Zech. 3, 2  
Ἐπιτιμήσαι κύριος ἐν σοὶ, διάβολε. POLYB. 5, 54, 8  
ταῖς δυνάμεσιν ἐπιτιμήσας. NT. Matt. 20, 31 ὁ δὲ  
ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν.

ἐπιτιμία, *as, ἡ, penalty*. HIPPOCR. 302, 53. VIT. SAB.  
284 C. BASILIC. 6, 1, 85.

ἐπιτίμιον, *ου, τὸ, penance*. EUKHOLO.

ἐπιτραχήλιον, *ου, τὸ, (τράχηλος) the priest's neck-bands*.  
It reaches nearly to the feet. CHRYS. XII, 777 A  
(spurious). PETR. ANT. 149 C.

ἐπίτροπος, *ου, ὁ, the Roman procurator*. PLUT. II, 813  
E. JUST. Apol. 1, 13. 34. EUS. 1, 9.

ἐπιτυχία, *as, ἡ, (ἐπιτυχής) success*. POLYB. 1, 6, 4, et  
alibi.

ἐπιτωθασμός, *ου, ὁ, (ἐπιτωθάω) mockery, jeering, raillery*.  
POLYB. 3, 80, 4.

ἐπιφαίνω, *to appear, intransitive*. POLYB. 5, 6, 6 Ἄρτι  
τῆς ἡμέρας ἐπιφαινούσης.

ἐπιφάνεια, *as, ἡ, (ἐπιφανής) appearance, sight, view*. SEPT.  
2 Reg. 7, 23. POLYB. 1, 54, 2. 2, 29, 1. 3, 6, 6.  
3, 94, 3 τὴν ἐπιφάνειαν τῆς ἡμέρας. JUST. Apol. 1, 5  
Ἐπιφάνειαι ποιησάμενοι, *Manifesting themselves in vari-*  
*ous forms*.

*The appearance or manifestation of Christ*. NT.  
2 Tim. 1, 10. CLEM. ROM. Epist. 2, 12. JUST.  
Apol. 1, 14. EUS. 1, 5. ATHAN. I, 47 A. B.  
871.

2. *The Epiphany*, τὰ Ἐπιφάνια, ἡ ἐπιφάνιος. CHRYS.  
II, 369 D τίνας ἔνεκεν οὐχὶ ἡ ἡμέρα καθ' ἣν ἐτέχθη, ἀλλ'  
ἡ ἡμέρα καθ' ἣν ἐβαπτίσθη ἐπιφάνεια λέγεται; MENAND.  
364, 23.

ἐπιφανής, *ἐς, nobilis*. Superlative, ἐπιφανέστατος, ἡ, *the*  
*Roman nobilissimus, νωβελίσσιμος, as a title*. PHI-  
LOSTORG. 12, 12 Ὡς καὶ τὴν τοῦ ἐπιφανεστάτου περιῆψεν  
ὁ Ὀνώριος ἀξιαν. CHRON. 567.

Ἐπιφάνια, *ων, τὰ, (ἐπιφάνιος) the Nativity, Christmas*,  
Θεοφάνια 1. EPIPH. I, 449 C. 1105 A τῇ ἡμέρᾳ  
τῶν Ἐπιφανίων ὅτε ἐγενήθη ἐν σαρκὶ ὁ κύριος. CHRYS.  
II, 458 D Τοίνυν παρ' ἡμῶν ἑορτὴ πρώτη τὰ Ἐπιφάνια.  
XI, 22 B.

2. *The Epiphany*, ἡ ἐπιφάνεια, ἡ ἐπιφάνιος, τὰ Θεο-  
φάνια 2, or τὰ Θεοφάνεια, *a church-feast celebrated in*

commemoration of the *baptism* of Christ. CONST.  
APOST. 8, 33, 2 τὴν τῶν Ἐπιφανίων ἑορτὴν ἀργεῖωσαν διὰ  
τὸ ἐν αὐτῇ ἀνάδειξιν γεγενῆσθαι τῆς τοῦ Χριστοῦ θεότητος,  
μαρτυρήσαντος αὐτῷ τοῦ πατρὸς ἐν τῷ βαπτίσματι καὶ τοῦ  
παρακλήτου ἐν εἵδει περιστερᾶς ὑποδείξαντος τοῖς παρε-  
στῶσι τὸν μαρτυρηθέντα. GREG. NAZ. I, 624 εἰς τὰ  
ἅγια φῶτα τῶν Ἐπιφανίων λόγος.

[According to Clement of Alexandria, some over-  
curious persons regarded the *twenty-fifth* day of the  
Egyptian month *Pachon* (corresponding to the *twen-*  
*tieth* of the Roman *Maius*) as the day of the birth of  
Christ. This author adds that the Basilidians com-  
memorated *also* the day of his baptism; which im-  
plies that Christmas was observed, by that sect at  
least, as early as the latter half of the second century.  
CLEM. ALEX. 407, 18 εἰςὶ δὲ οἱ περιεργότερον τῇ  
γενέσει τοῦ σωτῆρος ἡμῶν οὐ μόνον τὸ ἔτος, ἀλλὰ καὶ τὴν  
ἡμέραν προστιθέντες, ἣν φασιν ἔτους ΚΗ' Ἀγούστου, ἐν  
πέμπτῃ πάχων καὶ εἰκάδι. Οἱ δὲ ἀπὸ τοῦ Βασιλείδου καὶ  
τοῦ βαπτίσματος αὐτοῦ τὴν ἡμέραν ἑορτάζουσι διανυκτε-  
ρεύοντες ἀναγνώσεσι.

Epiphanius refers the birth of Christ to the *sixth*  
*of January*, and the baptism to the *eighth of Novem-*  
*ber*. EPIPH. 446 C Γεννηθέντος γὰρ αὐτοῦ περὶ τὸν  
ἰαννουάριον μῆνα, τουτέστι πρὸ ὀκτῶ εἰδῶν ἰαννουαρίου,  
ἥτις ἐστι κατὰ Ῥωμαίους πέμπτῃ [read ἕκτῃ] τοῦ ἰαννουα-  
ρίου μηνός. 449 C τῆς τῶν γενεθλίων αὐτοῦ ἡμέρας,  
τουτέστιν Ἐπιφανίων, ἥτις τυγχάνει ἕκτῃ ἰαννουαρίου. 447  
A Ἐβαπτίσθη . . . πρὸ ἐξ εἰδῶν νοεμβρίων, = *a. d. VI.*  
*id. nov.*

Cassian informs us that in Egypt the Nativity and  
the Baptism were celebrated on the same day under  
the name of *Epiphania*. CASSIAN. Collat. 10, 2  
Intra Aegypti regiones mos iste antiqua traditione  
servatur ut peracto Epiphaniarum die, quem provin-  
ciae illius sacerdotes vel domini *baptismi*, vel secun-  
dum carnem nativitatis esse definiunt, et idcirco  
utriusque sacramenti solemnitate non bifarie, ut in  
occiduis provinciis, sed sub una diei hujus festivitate  
concelebrant, et c.

In Syria, the *Baptism* was referred to the *thirteenth*  
*day of the fourth month*, that is, of *January*; October

being the first month of the Syro-Macedonian calendar. CHRYS. VIII (Spuria), 275 B.

In the West, Christmas and the Epiphany had always been two distinct festivals. The Eastern churches began to adopt the practice of the Western in the latter part of the fourth century. So that from that time forth they kept Christmas on the twenty-fifth of December, and the Epiphany on the sixth of January. CHRYS. II, 355 A Καί τοι γε οὐπω δέκατον ἔστιν ἔτος ἐξ οὗ δῆλη καὶ γνώριμος ἡμῖν ἡ ἡμέρα αὕτη (the Nativity) γεγένηται . . . οὕτω καὶ αὕτη παρὰ μὲν τοῖς τὴν ἐσπέραν οἰκοῦσιν ἄνωθεν γνωρίζομένη, πρὸς ἡμᾶς δὲ κομισθεῖσα νῦν καὶ οὐ πρὸ πολλῶν ἐτῶν.

But long after the separation of these festivals, the names Ἐπιφάνια and Θεοφάνια, with their modifications, were indiscriminately applied to both. The Greek church finally adopted Ἡ γέννησις τοῦ Χριστοῦ for the *Nativity*, and τὰ Θεοφάνια for the *Baptism*, or the *Epiphany*. In the popular language of the present day, the words for *Christmas* and *Epiphany* are Χριστούγεννα and Φῶτα, respectively.

In the Armenian church *Annunciation*, *Christmas*, and the *Baptism*, are all celebrated on the fifth of January. CALLIST. 18, 53. But compare COTELER. III, 506 C.]

ἐπιφάνιος, ον, (ἐπιφανής) *manifest, in full view*. Substantively, ἡ ἐπιφάνιος, sc. ἡμέρα or ἑορτή, the *Epiphany*, the same as τὰ Ἐπιφάνια 2. CONST. APOST. 5, 13 Μεθ' ἣν ἡ ἐπιφάνιος ὑμῖν ἔστω τιμωτάτη. . . . Γινέσθω δὲ καὶ αὕτη ἕκτῃ τοῦ δεκάτου μηνός (Januar. 6).

ἐπιφορά, ἄς, ἡ, (ἐπιφέρω, ἐπιφέρομαι) *rush upon, attack: violence*. POLYB. 3, 65, 7, et alibi.

ἐπιφορτώω, ῶσα, (φορτῶω) *to load*. PORPH. Adm. 99, 13 Ἐπιφορτώσας αὐτὸν ἀπὸ θαλάσσης καμήλους ἑννακοσίας, *having loaded nine hundred camels with it*.

ἐπιφόρτωμα, ατος, τὸ, (ἐπιφορτῶω) *additional weight or burden*. PORPH. Cer. 480, 17.

ἐπιχιονέω, ῶσα, (χιών) *to snow upon*. THEOPH. 670, 6 Τοῦ δὲ τοιοῦτου πάγου ἐπιχιονηθέντος, ἡξήθη ἐπ' ἄλλας ἑκοσι πῆχεις.

ἐπιχυτάριον, ον, τὸ, (ἐπιχυτήρ) *ewer*. PORPH. Cer. 468, 5.

ἐπιχώρησις, εως, ἡ, (ἐπιχωρέω) *grant, permission*. SEPT. 2 Esdr. 3, 7 Κατ' ἐπιχώρησιν Κύρου.

ἐπιχώριος, ον, *of the country*, not of the city. NEOCAES. Can. 13 Ἐπιχώριοι πρεσβύτεροι, *Country presbyters*, as opposed to *city presbyters*.

ἐπίχωσις, εως, ἡ, (ἐπιχώννυμι) *a heaping up*, as of earth. POLYB. 4, 41, 9.

ἐποδηγέω = ἐφοδηγέω. IGNAT. Ephes. (intropol.) 20, as a various reading.

ἐποικοδομέω = ἐπιτευχίζω. POLYB. 2, 46, 5. 2, 54, 3. ἐπομβρέω, ἦσω, (ὄμβρος) *to rain upon*, ἐφύω, ἐπιβρέχω. IREN. 1, 13, 2 Ἵνα καὶ εἰς αὐτοὺς ἐπομβρήσῃ ἡ διὰ τοῦ μάγον τούτου κληϊζομένη χάρις.

ἐπόμιον, see ἐπάμιον.

ἐπόπτευσις, εως, ἡ, (ἐποπτεύω) *inspection*. JUST. Apol. 1, 18 Ἀδιαφθόρων παιδων ἐποπτεύσεις, *Examinations of the entrails of incorrupt children*, for magical purposes. (Compare SOCR. 3, 13, p. 189, 6 Παιδας καταθύειν ἀφθόρους ἄρρενας καὶ θηλείας.)

ἐπόπτης, ου, ὁ, *inspector*, examiner of things to be sold? BASILIC. 56, 8, 13. THEOPH. CONT. 346, 12 Τοὺς λεγομένους ἐπόπτας τοίτους καὶ ἐξισωτάς. GLOSS. Ἐπόπτης, *inspector, speculator*.

ἐπορκίζω, ἴσω, (ὀρκίζω) *to adjure; exorcise*. JUST. 2, 6 Ἐπορκίζοντες κατὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ τοῦ σταυρωθέντος. LAOD. 26. ATHAN. I, 193 B. CYRILL. HIER. Procat. 9 Κὰν ἔμφυσηθῆς, κὰν ἐπορκισθῆς, σωτηρία σοι τὸ πρᾶγμα.

ἐπορκισμός, οῦ, ὁ, (ἐπορκίζω) *exorcism, ἐφορκισμός*. CYRILL. HIER. Procat. 9.

ἐπορκιστής, οῦ, ὁ, (ἐπορκίζω) *exorcist, ἐφορκιστής*. CONST. APOST. 8, 26. IGNAT. Antioch. (interpol.) 12. JUST. Apol. 2, 6. LAOD. 24. EUS. 6, 43, p. 313, 16.

ἐπουλαί, αἱ, epulae, *ewachia*. LYD. 11.

ἐπουλαρία, see ἀπαλαρία. LYD. 11.

ἐπουρώω, ὠσω, (ἐπουρος) *to have a fair wind*. POLYB. 2, 10, 6.

ἐποφθαλμέω, ἦσω, (ὀφθαλμός) *to cast longing glances at, to look wistfully at*. PLUT. I, 271 C τοῖς βασιλικοῖς χρήμασιν ἐποφθαλμήσαντες. ALEX. ALEX. 572 B Ἐποφθαλμήσας τῇ ἐκκλησίᾳ Νικομηδέων.

ἐποχή, ῆς, ἡ, (ἐπέχω) *check; cessation*, as of hostilities.

POLYB. 38, 3, 2 Τὴν κατὰ τὸν πόλεμον ἐποχὴν. JUST. Tryph. 102.

2. *Suspension of judgment.* PLUT. II, 1122 A, et alibi. GALEN. II, 16 A seq. SEXT. Pyrrhon. Hypot. 1, 22, p. 49.

ἐποψία, as, ἡ, *the being an ἐπόπτης, inspection.* THEOPH. 758, 12. BASILIC. 56, 8, 13.

ἐπτά, seven. Ἐπτὰ ἐπτά, *Seven and seven, By seven, By seven and seven, Seven by seven*; a Hebraism. SEPT. Gen. 7, 3.

Τὰ ἐπτὰ ἐπιφανέστατα ἔργα, *The seven wonders of the world.* DIOD. 1, 63.

ἐπτάαστρος, ον, (ἐπτά, ἄστρον) *seven-starred.* MARTYR.

ARETH. 36 Τὴν ἐπτάαστρον ἄρκτον, *The Great Bear.*

ἐπτάϊ, seven times, ἐπτάκις. CEDR. I, 305, 20.

ἐπτακαίδεκάτης, es, (ἐπτακαίδεκα, ἔτος) *of seventeen years.*

DIOD. 2, 2 Χρόνον ἐπτακαίδεκάτη, *Seventeen years.*

ἐπτάλιος, ον, (ἐπτά) *worth seven coins?* PORPH. Cer.

473. (See also ἐνάλιος, ἐξάλιος, ὀκτάλιος.)

ἐπτάλοφος, ον, (ἐπτά, λόφος) *seven-hilled.* CICER. Epist. ad Att. 6, 5, 2.

ἐπταπλασίως, adv. of ἐπταπλάσιος, *seven times.* SEPT.

Ps. 11, 7 Κεκαθαρισμένον ἐπταπλασίως.

ἐπταστάδιος, ον, (στάδιον) *seven stadia long.* SCYMN. 649.

ἐπτάστολος, ον, (ἐπτά, στολή) *having seven garments.*

HIPPOL. 101 Ἡ δὲ φύσις ἐπτάστολος περὶ αὐτὴν ἔχουσα καὶ ἐστολισμένη ἐπτὰ στολὰς αἰθρίους.

ἐπτήρης, eos, ἡ, (ἐπτά) *a vessel with seven banks of oars.*

POLYB. 1, 23, 4, et alibi.

ἐπώμιον, ου, τὸ, = ἐπωμίς. PORPH. Cer. 721, 23 incorrectly written ἐπόμιον.

ἐπωμίς, ἰδος, ἡ, = ὠμοφόριον of a presbyter. APOPHTH. Moses 4.

ἐπώνυμος, ον, *named after.* In grammar, ὄνομα ἐπώνυμον, or simply τὸ ἐπώνυμον, *epithet*, as Φοῖβος. DION. THRAX in BEKKER. 636, 11.

ἐρανάριος, ου, ὁ, (ἐρανος) *one who lives on charity.* CHAL. 1605 B.

ἐρανος, ου, ὁ, *alms, charity, ἐλεημοσύνη.* GLOSS. \*Ερανος, *haec stipes sodalium, haec stips, conlatio, collatio, collecta.* Ibid. \*Ερανος, *ἐλεημοσύνη, stips.*

ἐργάζομαι, *to belabor, to beat.* THEOPH. 341, 16 Ἐπίδα ἔχω τοὺς πολεμίους ἐργάσασθαι.

ἐργαλεῖον, ου, τὸ, *workhouse.* PORPH. Adm. 270 Ἵνα δεσμεύονται καὶ ἐναποκλείωνται εἰς τὰ ἐργαλεῖα.

ἐργαστηριακός, ἡ, ὄν, *pertaining to a workshop.* POLYB. 38, 4, 5 Πλήθος ἐργαστηριακῶν καὶ βαναύσων ἀνθρώπων *handicraftsmen.*

Substantively, οἱ ἐργαστηριακοί, *handicraftsmen, shopkeepers.* DIOD. II, p. 585, 90 Τοὺς ἐργαστηριακοὺς καὶ τὸν ἄλλον ὄχλον συντρέχειν.

ἐργατεία, as, ἡ, (ἐργάτης) *work, ἐργασία.* SEPT. Sap. 7, 16. LEIMON. 27 (37) Ἐργατείας ἔκαμνεν ὑπουργῶν οἰκοδόμοις.

ἐργάτης, ου, ὁ, *workman, laborer, day-laborer.* NT. Matt. 20, 1 Μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. JOSEPH. Ant. 12, 4, 6.

ἐργοδιωκτέω, *to be ἐργοδιώκτης.* SEPT. 2 Par. 8, 10 Πεντήκοντα καὶ διακόσιοι ἐργοδιωκτοῦντες ἐν τῷ λαῷ.

ἐργοδιώκτης, ου, ὁ, (ἔργον, διώκω) *task-master, ἐπείκτης.* SEPT. Ex. 3, 7.

ἐργοδόσιον, ου, τὸ, (ἐργοδότης) *workshop, workhouse.* LEG. HOMER. 93. 97. THEOPH. 726, 15. TYPIC. p. 297. CODIN. 21, 20, 74, 16.

ἐργοδότης, ου, ὁ, *superintendent of work, an officer.* CEDR. II, 507, 8 Εἰς τῶν εὐνούχων ὁ λεγόμενος ἐργοδότης.

ἐργοδότρια, as, ἡ, *femin. of ἐργοδότης.* TYPIC. 27 titul.

ἐργοπαρέκτης, ου, ὁ, (ἔργον, παρέχω) *one who furnishes work, employer.* CLEM. ROM. Epist. 1, 34 Ὁ νοθεὶς καὶ παρειμένος [ἐργάτης] οὐκ ἀντοφθαλμεῖ τῷ ἐργοπαρέκτῃ αὐτοῦ.

ἐργοσκοπός, ου, ὁ, (ἔργον, σκοπέω) *watcher of acts.* PAL-LAD. Vit. Chrys. 21 B.

ἐργόχειρον, ου, τὸ, (ἔργον, χεῖρ) *handicraft, usually with reference to articles manufactured by monks, such as baskets and wooden spoons.* APOPHTH. Anton. 18. ARSEN. 41. AGATH. 10. NOVELL. 133, 6.

ἐργωνία, as, ἡ, (ἐργῶνης) *contract for the doing of a work, ἐργολαβία.* POLYB. 6, 17, 5.

ἐρέα, as, ἡ, *wool, fleece, sheep-skin with the wool on.* PRISC. 197, 20. MAL. 32, 6. 33. CHRON. 78, 18. 79, 14.



ἐρεβίνθιον, ου, τὸ, *chick-pea*, *Cicer Arietinum*, ἐρέβινθος.

ΑΡΟΡΗΤΗ. Theodor. Pharm. 7.

ἐρεθισμός, οὔ, ὁ, *rebellious disposition*. SEPT. Deut. 31, 27.

ἐρεθιστής, οὔ, ὁ, (ἐρεθίζω) *provoker*; *quarrelsome person*. SEPT. Deut. 21, 18. HIPPOL. 58.

ἐρεσχελία, ας, ἡ, (ἐρεσχελέω) *idle talk, sophistry*. SOCR. 3, 7, p. 179.

ἐρημικός, ὅ, ὄν, (ἐρημος) *of the desert*. SEPT. Ps. 101, 7. 119, 4.

ἐρημίτης, ου, ὁ, (ἐρημος) *hermit*. AMPHIL. 218 C. VIT. SAB. 261 C. EUAGR. 3, 14, p. 346, 28. QUIN. Can. 42.

Adjectively, *of the desert*. SEPT. Job. 11, 12 Ὁνφ ἐρημίτη, *wild ass*.

ἐρημόκαστρον, ου, τὸ, (ἐρημος, κάστρον) *deserted fort*. PORPH. Adm. 140, 9, et alibi.

ἐρήμωσις, εως, ἡ, (ἐρημώω) *abandonment, desolation*. SEPT. Lev. 26, 34 τῆς ἡμέρας τῆς ἐρημώσεως αὐτῆς.

ἐρικτός, ὅ, ὄν, *pounded, bruised*. SEPT. Lev. 2, 14 *beaten out of full ears*.

ἐρισύβη = ἐρυσίβη. SEPT. Deut. 28, 42.

Ἑρμη for Ἑρμεία, ων, τὰ, (Ἑρμῆς) *festival in honor of Hermes*. INSCR. 265.

ἐρμηνεία, ας, ἡ, *translation*. PHILON. II, 141. JOSEPH. Ant. 12, 2, 4. JUST. Cohort. ad Graec. 13. IREN. 3, 21, 2.

ἐρμηνεύω, to *translate*. SEPT. Job. 42, 18 Ἑρμηνεύεται ἐκ τῆς Συριακῆς βίβλου. 2 Esdr. 4, 7. JOSEPH. Ant. 12, 2, 1. JUST. Cohort. ad Graec. 13. IREN. 3, 21, 2. CLEM. ALEX. 409, 28. EUS. 5, 8, p. 222.

ἐρυθροδανώ, ὡσω, (ἐρυθρόδανον) *to dye with madder, to dye red*. SEPT. Ex. 25, 5 Δέρματα κριῶν ἡρυθροδανωμένα.

ἐρχομαι, to *come*. POLYB. 1, 45, 14 Παρ' οὐδὲν ἐλθόντες τοῦ πάσας ἀποβαλεῖν τὰς παρασκευάς, *all but*. 2, 55, 4 Παρ' ὀλίγον ἦλθε τοῦ μὴ μόνον ἐκπεσεῖν, ἀλλὰ καὶ τοῖς ὁλοῖς κινδυνεύσαι, *he came within a little of*. MALCH. 254 Παρὰ μικρὸν ἦλθον . . . ἀπολέσθαι.

Καλῶς ἦλθε, ἦλθετε, ἦλθεν, or ἦλθον. *Welcome*, an expression of salutation, the correlative of Καλῶς εἶρον. AMPHIL. 204 D Καλῶς ἦλθε, πατήρ τῶν τέκνων

τῆς ἐρήμου, *Welcome, father of the children of the desert*. EPHES. 1616 A. Καλῶς ἦλθε, ὁρθόδοξε ἐπίσκοπε. THEOD. III, 689 D. LEIMON. 67 Καλῶς ἦλθεν ὁ ἀββᾶς μου, *Welcome, my (spiritual) father*. THEOPH. 245, 19 Καλῶς ἦλθον οἱ ὁρθόδοξοι. PORPH. Cer. 21, 11. 39, 8. (See also καλῶς εἶρον under εὐρίσκω.)

ἐρωτάω, to *beg, pray*. Followed by ἵνα. HERM. Vis. 1, 2 Ποίους ρήμασιν ἐρωτήσω τὸν κύριον ἵνα διατεύσῃ μοι; (See also INTRODUCTION, § 88, 1.)

ἐρωτηματικός, ὅ, ὄν, (ἐρώτημα) *interrogative*. DION. THRAX in BEKKER. 636, 11.

ἐρωτοποιέομαι (ἔρω, ποιέω), perf. part. ἐρωτοπεποιημένος, *adapted to excite love*. JUST. Apol. 2, 11.

ἐς for ἐν, in, at. MENAND. 301, 5. 310, 7. 330, 3. 331, 19. AGATH. 30, 17. 53, 3. 59, 18, et alibi.

ἐς or ἔς = ἐς. PORPH. Cer. 48, 21. 199, 4, et alibi.

ἐσκούβιτος = ἐξκούβιτος. PORPH. Cer. 11, 16.

ἐσότη for ἐς ὅτε, *until*. SOZ. 1, p. 6, 39.

ἐσπέρα, ας, ἡ, *the West*, in the sense of *Western Europe*, with reference to Greece and Constantinople. POLYB. 5, 104, 10. THEOD. III, 711 C.

ἐσπερινός, ὅ, ὄν, *pertaining to the evening*, simply *evening*, BASIL. III, 62 B τὴν χάριν τοῦ ἐσπερινοῦ φωτός, *The boon of the evening twilight*.

Ἡ ἐσπερινὴ λειτουργία, *The evening mass*, the same as Ἡ λειτουργία τῶν προηγουμένων. THEOD. III, 673 D.

In the RITUAL, ὁ ἐσπερινός, sc. ὕμνος, *the evening service, vespers*. CONST. APOST. 7, 48 titul. 8, 35 titul. LEG. HOMER. 112. (Compare CONST. APOST. 8, 34, 1 Εὐχὰς ἐπιτελεῖτε ὄρθρου καὶ τρίτῃ ὥρᾳ καὶ ἔκτῃ καὶ ἐννάτῃ καὶ ἐσπέρα καὶ ἀλεκτοροφωνίᾳ. LAOD. 18.)

Ὁ μέγας ἐσπερινός, *Great Vespers* (see εἴσοδος 2).

Ὁ μικρὸς ἐσπερινός, *Lesser Vespers*; applied to ordinary vespers.

Ἑστιαίς for Ἑστιαῖος, *Hestiaeus*, a man's name. INSCR. 573.

Ἑστιάς, ἄδος, ἡ, (Ἑστία) *Vestalis, Vestal*. PLUT. I, 66 B τῶν ἱερῶν παρθένων ἐπίσκοπος, ὡς Ἑστιάδας προσαγορεύουσιν, *Virgines Vestales*.

ἐστιατορία, *as, ἡ, (ἐστιάτωρ) allowance of food.* SEPT. 4 Reg. 25, 30.

ἐστιάω = ἐστιάομαι. PACHOM. 948 C.

ἐσχάριον, *ου, τὸ, the basis of a movable tower for storming towns.* POLYB. 9, 41, 4.

ἐσχαρίτης, *ου, ὁ, (ἐσχάρα) sc. ἄρτος, bread baked over the fire.* SEPT. 2 Reg. 6, 19.

ἐσχάτως, *adv. of ἔσχατος, finally.* THEOPH. 120, 10.

ἔσω, *in, within; followed by ἐν, εἰς.* MAL. 245, 22  
Ἐσφάγη ὁ αὐτὸς Γάιος βασιλεὺς ἔσω ἐν τῷ παλατίῳ.  
CHRON. 469 Εἰς τὸ ἱερὸν ἔσω ἐσφάγη.

ἐσώβιγλον, *ου, τὸ, (ἔσω, βίγλα) sentinel, sentry; opposed to ἐξώβιγλον, ἐξωβίγλιον.* PHOC. 225, 10.

ἐσωφόριον, *ου, τὸ, (φορέω) under garment.* PORPH. Cer. 469, 6 Ἐσωφόρια μεσόζηλα.

ἐταιρειάρχης, *ου, ὁ, the head of a εταιρεία.* PORPH. Cer. 481, 9.

ἐταιριαστής, *ου, ὁ, (ἐταῖρος) a name given to the Christians by the Mohammedans, because the former believe that God has a compeer (ἐταῖρος).* DAMASC. I, 112 D Καλοῦσι δὲ ἡμᾶς ἐταιριαστὰς, ὅτι, φησὶ, ἐταῖρον τῷ θεῷ παρεισάγομεν λέγοντες εἶναι τὸν Χριστὸν νῖδον θεοῦ καὶ θεόν.

ἐταιρικός, *ἡ, ὄν, pertaining to the ἐταῖροι in the Macedonian army.* POLYB. 16, 18, 7 Ἐταιρικὴ ἵππος.

ἐταῖρος, *ου, ὁ, plural οἱ ἐταῖροι, the horse-guards of the Macedonian kings.* POLYB. 5, 53, 4.

ἔτασις, *εως, ἡ, (ἐτάζω) a searching out, examination, ἐξέτασις.* SEPT. Job. 12, 6.

ἐτασμός, *ου, ὁ, (ἐτάζω) = ἔτασις.* SEPT. Gen. 12, 17 Καὶ ἤτασεν ὁ θεὸς τὸν Φαραῶ ἔτασμοῖς μεγάλοις καὶ πονηροῖς.

ἐτεροβαφής, *ἐς, (ἕτερος, βάπτω) of various colors?* PHOT. Nom. p. 244.

ἐτερόγλωσσος *or ἐτερόγλωττος, ου, (γλώσσα) speaking a different language.* POLYB. 24, 9, 5. SCYMN. 265.

ἐτερογνώμων, *ου, (ἕτερος, γνώμη) of another opinion; dissenting.* CLEM. ROM. Epist. 1, 11.

ἐτεροδιδασκαλῆ (διδάσκαλος), *to teach otherwise than is right, to teach errors.* NT. 1 Tim. 1, 3. 6, 3.

ἐτεροδοξέω, *ησα, (ἐτερόδοξος) to be heterodox or heretical.* IGNAT. Smyrn. 6. EUS. 5, 24, p. 245.

ἐτεροδοξία, *as, ἡ, (ἐτερόδοξος) heterodoxy.* IGNAT. Magnes 8. EUS. 7, 29. EPIPH. I, 1 A.

ἐτερόδοξος, *ον, (ἕτερος, δόξα) of another opinion, thinking otherwise (than I).* EPICT. 2, 9, 19.

2. In ecclesiastical Greek, *heretical.* CONST. APOST. 8, 12, 1. ORIG. IV, 99 A. ALEX. ALEX. 568 C. EUS. 6, 12. V. C. 3, 66.

ἐτερόζυγος, *ον, (ζυγός) diverse, different.* SEPT. Lev. 19, 19 Τὰ κτήνη σου οὐ κατοχεύσεις ἐτεροζύγῳ, *Thou shalt not let thy cattle gender with a diverse kind.*

ἐτεροκλίνα, *as, ἡ, the being ἐτεροκλινής.* CLEM. ROM. Homil. p. 20, 16 Ἴνα μὴ τῇ ἀταξίᾳ σεισμὸν ἢ ἐτεροκλίναν παρέχωσιν.

ἐτεροούσιος, *ον, (οὐσία) of a different substance; opposed to ὁμοούσιος.* DID. ALEX. 332 C. 785 B.

ἐτεροουσίως, *adv. of ἐτεροούσιος, from a different substance.* DID. ALEX. 789 D.

ἐτερόπλευρος, *ον, (πλευρά) having several sides.* SCYMN. 267 Διὰ τὴν ἐτερόπλευρον δὲ τῆς χώρας φύσιν Ὑπὸ τῶν Ἰβήρων Τρινακρίαν καλουμένην.

ἕτερος, *followed by παρά.* JUST. Apol. 1, 43 Οὐδὲν δυνάμενος εἶναι ἕτερον παρ' ὃ ἐγεγόνει.

ἐτερούσιος = ἐτεροούσιος. THEOPH. 87, 5.

ἐτερόφυλος, *ον, (φύλον) of another race.* SCYMN. 101 Ἐτερόφυλον ἀνθρώπων βίον, *equivalent to Ἐτεροφύλων ἀνθρώπων βίον.*

ἐτοιμοθάνατος, *ον, (ἔτοιμος, θάνατος) ready for death, regardless of life: desperado.* CONST. APOST. 2, 14, 8. THEOPH. 281.

Substantively, τὸ ἐτοιμοθάνατον, *readiness to die.* STRAB. 15, 1, 59, p. 713.

ἔτος, *εος, τὸ, year.* The expression Πολλὰ τὰ ἔτη, *sc. εἴησαν, is used in cheering.* CHAL. 876 B Πολλὰ τὰ ἔτη τοῦ βασιλέως, *May the years of the emperor be many! Long live the emperor!* 1077 D Πολλὰ τὰ ἔτη τῶν βασιλέων, *πολλὰ τὰ ἔτη.* CONST. (536), 1057 A. 1148 C. 1209 D. PORPH. Cer. 295, 10 Πολλὰ τῶν τὰ ἔτη! . . . Πολλὰ καὶ καλὰ τῶν τὰ ἔτη! 602, 12 Πολλὰ τὰ ἔτη, *without a genitive.*

In imprecations, κακά takes the place of καλὰ. CONST. III, 788 A Τοῦ νέου Ἀπολλωναρίου κακὰ τὰ ἔτη! Εἰς πολλὰ ἔτη! *To many years! equivalent to the*

preceding. CONST. IV, 832 B Ὁ θεὸς φυλάξει εἰς πολλὰ ἔτη τὸν βασιλεῖα ἡμῶν τὸν ἅγιον! PORPH. CER. 36, 12 Πολυχρόνιον ποιήσει ὁ θεὸς τὴν ἁγίαν βασιλείαν σας εἰς πολλὰ ἔτη.

[This word was pronounced also ἔτος, with the rough breathing. Hence the forms ἐφέτος (which see), and INSCR. 2347, c, 48. 3641, b, 38 (Addend.) ΚΑΘΕΤΟΣ, that is, καθ' ἔτος.]

ἐτυμολογία, as, ἡ, (ἐτυμολόγος) *etymology*. DION. THRAX in BEKKER. 629, 7. HIPPOL. 161.

εὐαγγελία, as, ἡ, (εὐάγγελος) *good news, euaggelion*. SEPT. 2 Reg. 18, 20 Οὐκ ἀνὴρ εὐαγγελίας σὺ ἐν τῇ ἡμέρᾳ ταύτῃ. 18, 27 Εἰς εὐαγγελίαν ἀγαθὴν ἐλεύσεται.

εὐαγγελίζω, for the classical εὐαγγελίζομαι, *to bring good news*. SEPT. 1 Reg. 31, 9 Εὐαγγελίζοντες τοῖς εἰδώλοις. 2 Reg. 18, 19 Εὐαγγελιῶ τῷ βασιλεῖ, *I will bear the king good tidings*. 18, 31 Εὐαγγελισθήτω ὁ κύριός μου ὁ βασιλεὺς, *Let my lord the king receive good tidings*; I have good news for my lord the king. NT. Apoc. 14, 6 Εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. POLYAEN. 5, 7. DION CASS. 993, 29 Ὅτι σώζοιτο εὐηγγελίκε δῆθεν αὐτῷ.

Mid. εὐαγγελίζομαι. (a) *To write a Gospel*. EUS. 1, 7 εὐαγγελιζόμενοι, *in the Gospels written by them*.

(b) *To read the Gospel of the day*. EUKHOL. p. 54 Εἰρήνῃ σοι τῷ εὐαγγελιζομένῳ.

εὐαγγελικός, ἡ, ὄν, (εὐαγγέλιον) *pertaining to the gospels, contained in the gospels*. IREN. 1, 3, 6 Οὐ μόνον ἐκ τῶν εὐαγγελικῶν καὶ τῶν ἀποστολικῶν πειρῶνται τὰς ἀποδείξεις ποιέσθαι. HIPPOL. 229. ORIG. IV, 99 A. 101 A. BASIL. III, 360 D Τὸ εὐαγγελικὸν ρητόν. THEOD. III, 1006 B Εὐαγγελικὰ δόγματα, *gospel-doctrines*.

εὐαγγελικῶς, adv. of εὐαγγελικός, *evangelically*. ISID. PEL. Epist. 1, 16.

εὐαγγέλιον, ου, τὸ, *glad tidings, good news, the gospel*. NT. Matt. 9, 35, et alibi.

2. *Gospel*, a history of Christ. CONST. APOST. 1, 1, 2. 1, 2, 1. 1, 5. 8, 4, 3, the Gospels regarded as one whole. IGNAT. Philad. (interpol.) 8. JUST. Apol. 1, 66 Οἱ γὰρ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονεύσασιν, ἃ καλεῖται εὐαγγέλια. Tryph. 10

Ἐν τῷ λεγομένῳ εὐαγγελίῳ. IREN. 3, 11, 8 Ἐδωκεν ἡμῖν τετράμορφον τὸ εὐαγγέλιον. Frag. 29 τὸ κατὰ Ματθαῖον εὐαγγέλιον πρὸς Ἰουδαίους ἐγράφη. HIPPOL. 232, 63 Καὶ τοῦτό, φησὶν, ἔστι τὸ λεγόμενον ἐν τοῖς εὐαγγελίοις, Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ORIG. I, 169 Ἐν τῷ κατὰ Ἰωάννην εὐαγγελίῳ. 356 A Ἐν τῷ κατὰ Ματθαῖον εὐαγγελίῳ. IV, 95 C. 98 E. METHOD. 377 B Ἐν τοῖς σεβασμίσις εὐαγγελίοις. EUS. 1, 7. 2, 15. 3, 24. 37. 7, 15 Ἡ τῶν θείων εὐαγγελίων γραφή. EPIPH. I, 80 D. 117 D. 124 C. SOCR. 7, 13, p. 359, 28 Ἡ βίβλος τῶν εὐαγγελίων, *The four Gospels*.

3. *The book containing the four Gospels*; the four gospels bound together so as to form but one volume. In this sense it is commonly used in the plural, τὰ εὐαγγέλια. LAOD. 16. EUAGR. SCITENS. 1249 D. PALLAD. Vit. Chrys. 56 B. EPHES. 1049 A οὗς παρακαλοῦμεν καὶ ὀρκίζομεν κατὰ τῶν προκειμένων εὐαγγελίων. CHAL. 864 C Προκειμένου ἐν τῷ μέσῳ τοῦ ἀγιωτάτου καὶ ἀχράντου εὐαγγελίου. VIT. AMPHIL. 16 B. PROC. I, 504, 19.

4. In the RITUAL, the Gospel of the day. CONST. (536), 1156 E. LEIMON. 20. PORPH. CER. 85, 16.

5. *Evangelistary*, the book containing the Gospel of each day. APOCR. Marc. Liturg. p. 264. PORPH. CER. 14, 21.

6. *A book of faith*, without any reference to the life or doctrine of Christ.

Τὸ κατ' Αἰγυπτίους εὐαγγέλιον, *The gospel according to the Egyptians*. It was used by the Naassenes (Ophians). HIPPOL. 98.

Τὸ κατὰ Θωμᾶν εὐαγγέλιον, *The gospel according to Thomas* (different from the following). HIPPOL. 101.

Τὸ κατὰ Θωμᾶν εὐαγγέλιον, *The gospel according to Thomas* (different from the preceding), called also *The gospel of the Infancy of Jesus*. It is the work of a Manichæan. APOCR. Thom. Euangel. CYRILL. HIER. Catech. 6, 31.

The εὐαγγέλιον of Scythianus. CYRILL. HIER. Catech. 6, 22.

Εὐαγγέλιον τῆς τελειώσεως, *The gospel of perfection*. EPIPH. I, 83 D.

Εὐαγγέλιον Εὔας, *The gospel of Eve*, a book containing the wisdom which Eve learned of the Serpent. EPIPH. I, 84 A.

Εὐαγγέλιον τοῦ Ἰούδα, *The gospel of Judas*, that is, Judas the traitor. It was the sacred book of the Kainites (see Καϊναί). EPIPH. I, 276 D. THEOD. IV, 206 B.

εὐαγγελισμός, οὐ, ὁ, (εὐαγγελίζομαι) *an announcing of good news*. APOCR. Jacob. Liturg. p. 49 Σὺ γὰρ εἶ ὁ εὐαγγελισμός καὶ ὁ φωτισμός ἡμῶν.

2. *Annunciation*, the name of a church feast, celebrated on the twenty-fifth of March. CHRON. 22. QUIN. 52. NIC. CONST. Can. 5. PORPH. Cer. 33. HOROL. Mart. 25 'Ο εὐαγγελισμός τῆς ὑπεραγίας δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας. (Compare NT. Luc. 1, 26 seq. DAMASC. I, 615 C τὸν εὐαγγελισμὸν τοῦ Γαβριήλ.)

εὐαγγελιστή, οὐ, ὁ, (εὐαγγελίζομαι) *evangelizer*. NT. Act. 21, 8. Ephes. 4, 11. 2 Tim. 4, 5. IGNAT. Antioch. (interpol.) 4. EUS. 1, 13 'Επὶ τὴν Ἑδεσσαν κήρυκα καὶ εὐαγγελιστὴν τῆς περὶ τοῦ Χριστοῦ διδασκαλίας ἐκπέμπει.

2. *Evangelist*, a writer of an authentic history of Christ. It is applied only to the following authors: Matthew, Mark, Luke, and John. CONST. APOST. 7, 46, 1 bis. EUS. 1, 7, p. 23, 24. Id. 2, 24. EPHES. 1100 E.

3. Metonymically, *the Gospel of the day*, εὐαγγέλιον

4. EUKHOL. p. 54 Εὐλόγησον, δέσποτα, τὸν εὐαγγελιστὴν τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ (τοῦ δε).

εὐαγρία, as, ἡ, (εὐαγρος) *good luck in hunting*. POLYB. 8, 31, 6.

εὐαρεστέω, ἦσω, (εὐάρεστος) *to please well*. SEPT. Gen. 5, 22 Εὐηρέστησε δὲ Ἐνὼχ τῷ θεῷ. 17, 1 Εὐαρέσκει ἐνώπιόν μου.

εὐαρέστησις, εως, ἡ, (εὐαρεστέω) *the being well pleased, satisfaction*. DIOD. II, 512, 44. DION. HAL. IV, 2145. IGNAT. Smyr. (interpol.) 8 'Ο ἄν ἐκείνῳ δοκῇ κατ' εὐαρέστησιν θεοῦ. HIPPOL. 151.

εὐαρμολογέω, ἦσω, (ἁρμολόγος) *to join well together*. IGNAT. Ephes. (interpol.) 9 Δίθους ἐκλεκτοὺς εὐαρμολογούμενους εἰς οἰκοδομὴν θείαν πατρὸς.

εὐγένεια, as, ἡ, *noblesse, nobility*, as a title. BASIL. III, 92 D Πρὸς τὴν σὴν εὐγένειαν. THEOD. III, 906 B 'Απέστειλά σου τῇ εὐγενεῖᾳ σταμνίον μέλιτος.

εὐγενής, ἐς, *noble*. Superlative, εὐγενέστατος, *most noble*, as a title. INSCR. 1445. 1446. CINN. 231, 9. [LEO GRAM. 359, 21 τοὺς εὐγενοὺς for εὐγενεῖς.]

Εὐγένης for Εὐγένιος, ου, ὁ, *Eugenius*, a man's name. INSCR. 6457.

εὐγεφύρωτος, ου, (γεφυρώ) *easily bridged over*. POLYB. 3, 66, 5 Τόπον εὐγεφύρωτον.

εὐδίαος, ου, ὁ, *scupper, scupper-hole*. POLL. 1, 92.

εὐδιάκοπος, ου, (διακόπτω) *easy to cut*. POLYB. 3, 46, 4.

εὐδιάκοπτος, ου, (διακόπτω) *easy to cut through*, as snow. POLYB. 3, 55, 1.

εὐδιακόσμητος, ου, (διακοσμέω) *easy to arrange*. POLYB. 8, 36, 9.

εὐδιάλεκτος, ου, (διαλέγω) *chosen, picked, distinguished*. VIT. EPIPH. 327 C 'Ανθρώπων εὐδιαλέκτων.

εὐδιάσπαστος, ου, (διασπάω) *easily pulled to pieces*. POLYB. 18, 1, 9.

εὐδίδακτος, οὐ, (διδάσκω) *easily taught, docile*. DIOD. 2, 29, p. 142, 54.

εὐδοκέω, ἦσω, (δοκέω) *to be well pleased with, to be favorable to*. SEPT. Gen. 33, 10 Εὐδοκήσεις με. Lev. 26, 34 Τότε εὐδοκήσει ἡ γῆ τὰ σάββατα αὐτῆς. 2 Reg. 22, 20 Ἠδόκησεν ἐν ἐμοί. 1 Par. 29, 23 εὐδοκήθη, prospered. Ps. 50, 18 'Ολοκαυτώματα οὐκ εὐδοκήσεις. Jer. 2, 19 Οὐκ εὐδόκησα ἐπὶ σοί. POLYB. 2, 12, 3 'Εν αἷς εὐδόκησε. 2, 38, 7 Εὐδοκεῖν ἐποίησεν αὐτῇ τοὺς ἀναγκασθέντας. 4, 22, 7 Τοῖς γιγνομένοις εὐδοκεῖν. DIOD. 17, 47. NT. Matt. 12, 18 Εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου.

With the infinitive. POLYB. 1, 8, 4 Πάντας ὁμοθυμαδὸν εὐδοκῆσαι στρατηγὸν αὐτῶν ὑπάρχειν Ἱέρωνα. 5, 93, 7 Οὕτε τὸ τρίτον τῶν κτήσεων εὐδόκουν εἰσφέρειν μέρος. NT. Luc. 12, 32 Εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 1 Cor. 1, 21. 1 Thess. 2, 8, 3, 1.

With the participle. POLYB. 2, 38, 4 Εὐδοκοῦσιν . . . μετεilhφότες. 2, 49, 3 Τὴν τε γὰρ Αἰτωλῶν πλεονεξίαν οὐχ οἷον τοῖς Πελοποννησίων ὄροις εὐδοκῆσαι ποτ' ἂν περιληφθεῖσαν.

εὐδόκησις, εως, ἡ, (εὐδοκέω) = εὐδοκία. DIOD. 15, 6.  
 εὐδοκία, as, ἡ, (δοκέω) *good-will, favor*. SEPT. Ps. 5, 13,  
 et alibi. NT. Luc. 2, 14.  
 εὐείκτως (εἴκω), adv. *obediently?* A doubtful word.  
 CLEM. ROM. Epist. 1, 37.  
 εὐέκτης, ου, ὁ, (ἔχω) *able-bodied person*; opposed to κα-  
 χέκτης. POLYB. 3, 88, 2.  
 εὐελπιστία, as, ἡ, (ἐλπίζω) *hopefulness*. POLYB. 11, 3, 6.  
 18, 5, 10.  
 εὐέκτον, ου, τὸ, eventum, eventus, ἀπόβασις. ANTEC.  
 1, 6, 3.  
 εὐεπάγωγος, ου, (ἐπάγω) *easy to lead to*. POLYB. 31, 13,  
 5 Εὐεπάγωγος εἶναι πρὸς τὸ κριθέν.  
 εὐεπίγνωστος, ου, (ἐπιγινώσκω) *easily known*. HIPPO-  
 177.  
 εὐέργαστος, ου, (ἐργάζομαι) *easily worked or moulded*.  
 CLEM. ALEX. 109, 13. METHOD. 56 B.  
 εὐεργετικός, ἡ, ὄν, *kind*. DIOD. 1, 25 Πρὸς τοὺς δεομένους  
 τῶν ἀνθρώπων εὐεργετικόν.  
 \*εὐέφοδος, ου, (ἔφοδος) *accessible, approachable*, as a  
 place. THUC. 6, 6, as a various reading. POLYB.  
 1, 26, 2, et alibi. DIOD. 2, 6, p. 119, 61.  
 εὐήμερμα, ατος, τὸ, (εὐημερέω) *success*. POLYB. 3, 72, 2.  
 εὐθανατέω, ἡσω, (εὐθάνατος) *to die happily*. POLYB. 5,  
 38, 9.  
 εὐθεΐα, see εὐθύς.  
 \*εὐθηνεία, as, ἡ, = εὐθηνία. ARISTOTEL. H. A. 8, 19, 8,  
 as a various reading. INSCR. 5973 \*Ἐπαρχος εὐθηνείας  
 = Εὐθηνίας ἐπιμελητής.  
 εὐθενία = εὐθηνία. INSCR. 5895 \*Ἐπαρχον εὐθενίας.  
 εὐθετέω, *to be convenient or useful*. DIOD. 2, 48, p.  
 161, 11 Εἰς φάρμακα τοῖς ἰατροῖς καθ' ὑπερβολὴν εὐθετού-  
 σης.  
 \*εὐθηνία, as, ἡ, (εὐθηνής) *prosperity, plenty, abundance*,  
 εὐθηνεία, εὐθενία. ARISTOTEL. H. A. 8, 19, 8. SEPT.  
 Gen. 41, 29. 31. Ps. 29, 7. INSCR. 1186 Εὐθηνίας  
 ἐπιμελητής, Praefectus rei frumentariae (compare  
 DION CASS. 1215, 20 'Ο ἐπὶ τοῦ σίτου ταχθεὶς).  
 εὐθύς, νία, ὅ, straight, erect. Substantively, ἡ εὐθεΐα, sc.  
 πῶσις, the erect case, the same as ἡ ὀνομαστική, the  
 nominative case. DION. THRAX in BEKKER. 636, 5.  
 εὐθύχालκος, ου, (εὐθύς, χάλκος) *for ready money, for cash*.

BASILIC. 9, 3, 15, § 7 Τὰ λαμβανόμενα δι' ἐκβιβασμὸν  
 εὐθύχालκα πιπράσκεσθαι.  
 εὐΐλατεύω, εὔσω, (εὐΐλατος) *to be propitious*. SEPT. Deut.  
 29, 20 Εὐΐλατεύσαι αὐτῷ. Judith. 16, 15. Ps. 102, 3  
 Τὸν εὐΐλατεύοντα πάσαις ταῖς ἀνομίαις σου.  
 εὐΐλατος, ου, (ἰλάσκομαι) *propitious*. SEPT. 1 Esdr. 8, 53.  
 Ps. 98, 8 Εὐΐλατος ἐγίνου αὐτοῖς.  
 εὐκαιρέω, ἡσω, (εὔκαιρος) *to be in good circumstances, to  
 be well off*. POLYB. 4, 60, 10. 15, 21, 2 Τοὺς εὐκαι-  
 ρούντας τοῖς βίοις, as to property.  
 2. *To be at leisure*, εὖ σχολῆς ἔχω. POLYB. 20,  
 9, 4. NT. Marc. 6, 31. 1 Cor. 16, 12. Act. 17,  
 21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν  
 ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον. PLUT.  
 II, 223 D Ἵνα ἀπολογούμενοι μὴ εὐκαιρῶμεν περὶ τῆς  
 κακίας λέγειν. PHRYN. MOER.  
 εὐκαιρία, as, *prosperity*. SEPT. Ps. 9, 10. POLYB. 1,  
 59, 7, et alibi.  
 εὐκαιρίμος, ου, (εὔκαιρος) *opportune*. PETR. ALEX. 516 D.  
 εὔκαιρος, ου, *convenient, well situated*, as a place. PO-  
 LYB. 1, 18, 4, et alibi.  
 εὐκαταγώνιστος, ου, (καταγωνίζομαι) *easy to conquer*. PO-  
 LYB. 9, 4, 8. 29, 2, 8.  
 εὐκατακράτητος, ου, (κατακρατέω) *easy to hold or defend*, as  
 a place. POLYB. 4, 56, 9.  
 εὐκίνησία, as, ἡ, (εὐκίνητος) *agility*. POLYB. 8, 28, 3.  
 εὐκλεια, as, ἡ, *renown*, as a title. NIC. II, 809 A Τῇν  
 ὑμετέραν εὐκλειαν.  
 εὐκληματέω (κλήμα), *having luxuriant branches*, as a vine.  
 SEPT. Hos. 10, 1 Ἀμπελος εὐκληματοῦσα.  
 εὐκοιλίος, ου, (κοιλία) *good for the bowels, laxative*. DI-  
 OSC. 1, 164.  
 εὐκοπία, as, ἡ, (εὔκοπος) *easiness of work*. DIOD. 1, 36,  
 p. 43, 60.  
 εὔκοπος, ου, (κόπος) *easy to do*. POLYB. 18, 1, 2.  
 εὐκτέος, α, ου, verbal adjective of εὔχομαι. METHOD.  
 241 A Τοιούτους ἄδοντας ἔχειν εὐκτέον εἶναι μοι δοκεῖ.  
 εὐκτήριος, ου, (εὔχομαι) *belonging or devoted to prayer*.  
 EUS. V. C. 3, 1, p. 576, 12. BASIL. III, 182 A.  
 326 B Εὐκτήριος οἶκος, *A house of prayer*, simply  
*oratory, chapel*. NIL. Epist. 3, 252. SOCR. 1, 17,  
 p. 46, 48. Id. 1, 18, p. 48, 24. SOZ. 1, 8, p. 18, 40.

Substantively, τὸ εὐκτήριον, *oratory, chapel*. GREG. THAUM. Can. 11. BASIL. II, 528 D. DID. ALEX. 589 C.

εὐκτικός, ἡ, ὄν, (εὐχομαι) *optative*. Substantively, ἡ εὐκτική, sc. ἔγκλισις, *the optative mood*, in grammar. DION. THRAX in BEKKER. 638, 7.

εὐκτικῶς, adv. of εὐκτικός, *in a supplicatory manner*. METHOD. 49 B 'Ο Ἰὼβ πρὸς αὐτὸν εὐκτικῶς φέρεται λέγων τὸ Δι χεῖρές σου ἐποίησάν με καὶ ἐπλάσάν με.

Εὐκτῖται, ὦν, οἱ, (εὐχομαι) = Μεσσαλιανοί. ΑΠΟΡΗΤΗ. Lucius.

εὐλάβεια, as, ἡ, *piety: reverence*. NT. Hebr. 12, 28. CAN. APOST. 5 Προφάσει εὐλαβείας, *Under pretence of piety*; on devotional grounds. PLUT. I, 132 C, et alibi. CYRILL. HIER. Catech. 11, 12.

*Piety*, as a title. ALEX. ALEX. 548 A Δηλώσαι τῇ ὑμετέρᾳ εὐλαβείᾳ. SARD. 693 B Τὰ γράμματα τῆς ὑμετέρας εὐλαβείας. ALEX. 1051 B Πρὸς τὴν σὴν εὐλάβειαν. ATHAN. I, 194 A Ἡ ἔνθεος ὑμῶν εὐλάβεια, κύριοι τιμώτατοι. 340 B Τῆς σῆς εὐλαβείας. BASIL. III, 259 A. 283 A. GREG. NAZ. I, 837 D.

εὐλαβής, ἐς, *pious, devout*. NT. Act. 2, 5. BASIL. III, 259 A.

Superlative εὐλαβέστατος, *most pious*, as a title. SARD. Can. 7 'Ο εὐλαβέστατος βασιλεὺς ἡμῶν. CONST. I, 1143 D. CYRILL. ALEX. Epist. 19 E. 20 C Τοῦ εὐλαβεστάτου καὶ θεοφιλεστάτου τῆς Ρώμης ἐπισκόπου Κελεστίνου. 38 D Εὐλαβέστατοι ἐπίσκοποι.

εὐλαος, ον, (λαλέω) *talking well; talkative*. SEPT. Job. 11, 2.

εὐλαμπρος, ον, (λαμπρός) *bright-shining*. METHOD. 32 B Στολὴν πάνυ εὐλαμπρον.

εὐλογέω, ἦσω, *to bless*. SEPT. 1 Esdr. 4, 58 Εὐλόγησε τῷ βασιλεῖ τοῦ οὐρανοῦ. 4, 62 Εὐλόγησαν τὸν θεόν.

2. In the RITUAL, *to commence religious service by saying the introductory sentence*, Εὐλογητὸς ὁ θεὸς ἡμῶν πάντοτε, νῦν, καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Or this: Εὐλογημένη ἡ βασιλεία τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

3. *To bless with the hand*, by putting the thumb on the third finger (the one next to the little finger).

Only a priest (presbyter or bishop) can bless in this manner. CHRYS. XII, 776 C (spurious) 'Ο δὲ ἱερεὺς εὐλογῶν μετὰ τῆς χειρὸς, κ. τ. λ.

4. *To marry*, said of the priest who performs the ceremony: also, of the parents, or of the σύντεκνος. LEG. HOMER. 80 εὐλογούμενος, *being married*. NIC. CONST. Can. 34 εὐλογηθῆναι. THEOPH. CONT. 703 Εὐλογεῖται μετ' αὐτῆς παρὰ τινος κληρικοῦ, *He is married to her by a certain clergyman*.

εὐλόγησις, εως, ἡ, (εὐλογέω) *the act of blessing*, simply *blessing*.

Ἡ εὐλόγησις τῶν ἄρτων, *The blessing of the loaves* (see ἄρτος 2). TRIOD.

Ἡ εὐλόγησις τῶν κολύβων, *The blessing of κολυβα*. TRIOD.

εὐλογητάριον, ου, τὸ, (εὐλογητός) in the RITUAL, the εὐλογητάρια are certain τροπάρια, which, when read or sung, are always preceded by the verse Εὐλογητὸς εἰ, κύριε, διδάξόν με τὰ δικαιώματά σου.

Εὐλογητάρια ἀναστάσιμα, the εὐλογητάρια for Sunday. HOROL.

Εὐλογητάρια νεκρώσιμα, the εὐλογητάρια for Saturday, because on that day prayers are offered for departed believers. They form also part of the funeral service. HOROL. EUKHOL.

εὐλογητός, ἡ, ὄν, (εὐλογέω) *blessed*. SEPT. Ex. 18, 10, et alibi.

Substantively, ὁ εὐλογητός, in the RITUAL, a name given to the introductory sentence, Εὐλογητὸς ὁ θεὸς ἡμῶν πάντοτε, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

εὐλογία, as, ἡ, *bounty*. NT. 2 Cor. 9, 5.

2. *Presents, gifts*. SEPT. Gen. 33, 11. 1 Reg. 25, 27. LAOD. 14. 32. BASIL. II, 530 D. CHAL. 1565 B.

3. *Oblation*. CONST. APOST. 8, 31.

4. *Loaf of bread presented to the church as an oblation*; called also προσφορά. THEOPH. 150, 21. PORPH. Cer. 18, 23.

5. *A piece of blessed bread*, different from the sacramental bread. BASIL. II, 528 A. LEIMON. 36. NIC. CONST. Can. 19 Εὐλογίας, ἧτοι κατακλαστοῦ.

BALSAM. ad Concil. Ant. 2 Ἵνα λάβωσιν ἐκ τῶν χειρῶν τοῦ ἱερατεύσαντος τὴν εὐλογίαν τοῦ ἡγιασμένου κλάσματος. (See also ἀπευλογίας, κατακλαστόν.)

6. In monasteries, *permission* to do a thing, accompanied by the *blessing* of the superior. BASIL. II, 527 E.

εὐλυτώ, ωσα, (εὐλυτος) *to deliver, save*. MAL. 384, 14.

CHRON. 604, 18 Εὐλύτωσόν με, *Avenge me of mine adversary*. 605, 4 Εὐλυτώθῃ ἡ δίκη αὐτῶν.

εὐμένεια, as, ἡ, *benignity, graciousness*, as a title. THEOD. III, 615 A.

εὐμνημόνευτος, ον, *easily remembered*. SCYMN. 35.

εὐνοστία, as, ἡ, (εὐνοστος) *relish, zest*. VIT. EPIPH. 331 B.

εὐνουχίζω, ἴσω, (εὐνοῦχος) *castro, to castrate, emasculate*.

NT. Matt. 19, 12. HIPPOC. 115 εὐνουχισμένος.

εὐνουχισμός, οὐ, ὁ, (εὐνουχίζω) *castration*. METHOD. 37 A.

εὐόνειρος, ον, (εὐ, ὄνειρον) *having pleasant or favorable dreams*. STRAB. 16, 2, 35.

εὐπαράδεκτος, ον, (παραδέχομαι) *easily received or admitted, acceptable*. POLYB. 10, 2, 11.

εὐπαράλογιστος, ον, (παράλογίζομαι) *easily cheated*. POLYB. 5, 75, 2. 11, 29, 9.

εὐπερίκοπτος, ον, (περικόπτω) *simple, plain*, as to dress. POLYB. 11, 10, 3.

εὐπερίληπτος, ον, (περιλαμβάνω) *easily comprehended*. Hence, *trifling, of little moment*. POLYB. 7, 7, 6.

εὐπερίοπτος, ον, (περιοράω) *contemptible*. POLYB. Frag. Histor. 30. SUID. Εὐπερίοπτον, εὐκαταφρόνητον.

Εὐπλος for Εὐπλους, ον, ὁ, (εὐπλοος) *Euplus*, a man's name. MARTYR. EUPL. passim.

εὐπρόθυμος, ον, = πρόθυμος strengthened by εὐ. MARTYR. IGNAT. 10 Ποσὶν εὐπροθύμοις.

εὐρεσιλογέω, ἴσω, (εὐρεσιλογος) *to invent words, to multiply words, to talk much and say little*. POLYB. 26, 10, 3. Fragm. Gram. 68.

εὐρεσιλογία, as, ἡ, (εὐρεσιλογος) *wordiness*. POLYB. 18, 29, 3. DIOD. 1, 37, p. 45, 67.

εὐρετρον, ου, τὸ, (εὐρετής) *reward for finding anything lost*. GREG. THAUM. Can. 10, p. 41 B.

εὐρίσκω, *to find*. Mid. εὐρίσκομαι, *To be present, simply*

*to be*. MARTYR. ARETH. 48 Εὐρέθη μετὰ τριακοσίων χιλιάδων. THEOPH. 36 Ἐν τῇ συνόδῳ εὐρεθείς, *Being present at the council*. PORPH. Cer. 413. 428. 429, 14. 16.

Καλῶς εὖρον, *Well met*, an expression of salutation, the correlative of Καλῶς ἦλθες. AMPHIL. 199 C Λέγει αὐτῷ ὁ πατὴρ ἡμῶν, Καλῶς σε εὖρον. PORPH. Cer. 483, 4 Ἐκνεύει ὁ βασιλεὺς ὀλίγον τῆς ὁδοῦ λέγων πρὸς αὐτοὺς, Καλῶς εὖρομεν. 483, 22 Καλῶς ὑμᾶς εὖρομεν. Πῶς ἔχετε ;

Εὐρώπη, ης, ἡ, in Byzantine Greek, *Western Europe*. LYD. 262. (Compare Id. 349 τῆς πρὸς δύνοντα ἡλιον Εὐρώπης, Σικελίαν λέγων καὶ Ἰταλίαν.)

εὐσφαλός, ον, (σάλος) *secure*, as a harbor. ARRIAN. Periplus Mar. Erythr. 24.

εὐσέβεια, as, ἡ, *piety*. CONST. APOST. 8, 10, 1 τῆς κατ' εὐσέβειαν ἀρετῆς, *Virtue according to godliness ; Christian virtue*.

Used also as a title. APOCR. Anaphor. Pilat. B, 7. Act. Pet. et Paul. 3. CONST. I, 1123 B. THEOD. III, 614 D.

2. *Alms, charity*. EPIPH. I, 645 B. PORPH. Cer. 471, 14. 712, 4.

εὐσεβής, ἐς, *pious*. Superlative εὐσεβέστατος, as a title. SARD. Can. 9. ATHAN. I, 131 F. CONST. I, 1123 A. EPHES. 997 A.

εὐστάθεια, as, ἡ, *welfare*. CLEM. ROM. Epist. 1, 59 Χαρήναι περὶ τῆς εὐσταθείας ὑμῶν.

εὐστηθος, ον, (στήθος) *broad-chested*. CEDR. I, 688.

εὐστόμαχος, ον, (στόμαχος) *good for the stomach, wholesome*, as food. DIOSC. 1, 164. GALEN. VI, 347 E. ATHEN. 3, 83.

εὐστομάχος, adv. of εὐστόμαχος. CICER. Epist. ad Attic. 9, 5, 2.

εὐστοχέω, ἴσω, (εὐστοχος) *to hit the mark*. Hence, *to be successful, to succeed well*. POLYB. 1, 14, 7. 2, 45, 5. 32, 7, 10 Εὐστόχησε τῆς ἐλπίδος.

εὐστροφία, as, ἡ, (εὐστροφος) *expertness*. SEPT. PROV. 14, 35.

εὐσυλλόγιστος, ον, (συλλογίζομαι) *easy to infer*. POLYB. 12, 18, 8 Ἐκ δὲ τούτων εὐσυλλόγιστον [ἐστὶ] πόσον ὑπῆρχε τὸ βάθος τῶν ἱππέων.

εὐσυνπάθης, *ον*, (συμπαθῶ) *compassionate*. THEOPH.

475, 4 Τῇ εὐσυνπαθήτῳ αὐτοῦ καρδίᾳ.

εὐσυνειδησία, *ας*, ἡ, (εὐσυνειδής) *good conscience*; opposed to *δυσσυνειδησία*. CLEM. ROM. Homil. 17, 11.

εὐσυνειδής, *ον*, (σύννοια, συνειδέναι) *having a good conscience*. CONST. APOST. 2, 1, 4. 2, 9, 1. IGNAT. Magn. 4.

εὐσυνειδήτως, *adv.* of εὐσυνειδής, *with a good conscience*.

CLEM. ROM. Homil. 2, 36.

εὐσυνθετός, ἦσω, (εὐσύνθετος) *to be of good faith*. POLYB. 22, 25, 5.

εὐσύντριπτος, *ον*, (συντρίβω) *easily broken*. POLYB. 9, 19, 7.

εὐσυχολος, *ον*, (σχολή) *at leisure*. POLYB. 4, 32, 6.

εὐταξίας, *ου*, ὁ, (εὐταξία) a sort of *church silentarius*, who keeps the congregation in order during divine service. EUKHOL.

εὐτονέω, *to have the power, to be able*. INSCR. 5853, 10

Οὐκ εὐτονούμεν τὸν μισθὸν τῆς στατιῶνος παρέχειν.

εὐτραπελεύομαι (εὐτράπελος), *to say witty things*. POLYB. 12, 16, 14.

Εὐτυχανιστής, *ου*, ὁ, (Εὐτυχής) *follower of Eutyches* the heresiarch. CONST. (536), 1153.

εὐτύχιον, *ου*, τὸ, (εὐτυχία) a kind of *banner*. PORPH. Cer. 11, 19.

εὐνόλημπος, *ον*, = εὐνόληπτος. PORPH. Cer. 400, 13.

εὐνόληπτος, *ον*, (ὑπόληψις) *of good report, enjoying a good reputation, held in estimation, εὐνόλημπος*. CHRON. 734, 8.

εὐφημέω, ἦσω, *to cheer, shout*. NIC. CONST. 52 Βαρδά-  
νην δὲ τὸν ἐκείσε ὄντα ἐξόριστον εἰς βασιλέα εὐφήμεον,  
*as king*. PORPH. Cer. 20, 8 Εὐφημοῦσι τὰς εὐφημίας.

εὐφημία, *ας*, ἡ, *cheers, shouts of applause*. SOCR. 2, 32, p. 130, 38. SIMOC. 172, 13, in the plural. PORPH. Cer. 20, 8, in the plural.

εὐφράδεια, *ας*, ἡ, (εὐφραδής) *correctness of language, correct use of language*. SEXT. Adv. Gram. 5, p. 237.

εὐφρασία, *ας*, ἡ, (εὐφραίνω) *good cheer, delight, joy*. APOCR. Act. Paul. et Thecl. 8. CLEM. ROM. Homil. p. 15, 16. IREN. 1, 2, 6.

εὐχά, for εὐχή, that is, εὐχή. Doubtful. INSCR. 5874.

εὐχαράκτηρος, *ον*, (χαράκτηρ) *fine-faced*. MAL. 91, 9.

\*εὐχαριστέω, ἦσω, (εὐχάριστος) *to thank, to give thanks, χάριν οἶδα*. INSCR. 34 Εὐχαριστεῖ Δαί. DEM. 257, 1 (Ψήφισμα). POLYB. 16, 25, 1, et alibi. POSEIDONIUS apud ATHEN. 5, 51. NT. Luc. 18, 11, et alibi. PLUT. I, 689 A. 768 B. PHRYN.

2. *To bless*, with reference to the sacred elements.

JUST. Apol. 1, 65 Ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἶνου καὶ ὕδατος. 1, 66 Τὴν δὲ εὐχῆς λόγον τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν.

εὐχαριστήριον, *ου*, τὸ, (εὐχαριστήριος) *thank-offering*. POLYB. 5, 14, 8 Τοῖς θεοῖς ἔθενεν εὐχαριστήρια τῆς γεγενημένης αὐτῷ περὶ τὴν ἐπιβουλὴν εὐνοίας. INSCR. 4684.

\*εὐχαριστία, *ας*, ἡ, (εὐχάριστος) *thanks, gratitude, gratefulness*. HIPPOCR. 28, 11 εὐχαριστή, Ionic. DEM. 256, 19 (Ψήφισμα). POLYB. 8, 14, 8.

2. *Eucharist*, the sacrament of the Lord's supper.

CONST. APOST. 6, 30, 1. 7, 25, 1. 8, 46, 2, et alibi. IGNAT. Ephes. 13. Smyrn. 8. JUST. Apol. 1, 65. Tryph. 117. IREN. 1, 3, 1. 4, 18, 5.

3. *The sacramental elements*. CLEM. ROM. Homil. 11, 36 Εὐχαριστίαν κλάσας, κ. τ. λ. IGNAT. Philad. 4. Smyrn. 7. EUS. 6, 44. NIC. I, 13, 18. ANT. 2. COD. AFR. Can. 18. (See also ἀντίτυπος, κοινώνια.)

εὐχειρία, *ας*, ἡ, (εὐχειρ) *expertness, dexterity*. POLYB. 11, 13, 3, et alibi.

εὐχέλαιον, *ου*, τὸ, (εὐχή, ἔλαιον) *Extreme Unction*, one of the seven sacraments of the Greek church; not to be confounded with *χρίσμα*. The oil with which the sick person is anointed is called τὸ ἅγιον ἔλαιον, *The holy oil*. Its celebration requires seven priests. EUKHOL. (Compare NT. Jacob. 5, 14 Ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου.)

εὐχή, ἦς, ἡ, *prayer*. CONST. APOST. 2, 25, 11. JUST. Apol. 1, 65. EUS. 1, 13, p. 40, 22. Id. 2, 1.

Εὐχή ἐστι, *We could wish*. CONST. (536), 1216 B

Εὐχὴ μὲν ἦν ἡμῖν τὸ ἐντεθῆναι ἐν τοῖς ἱεροῖς διπτύχοις.

2. *Vow*. SEPT. Num. 6, 2, 7.

3. *Consecration; office*. NIC. CONST. Can. 6

Ὁ ἔχων εὐχὴν ἡγουμένον.



Εὐχῖται, ὦν, οἱ, (εὐχή) = Μεσσαλιανοί. THEOD. IV, 242.

THEOPH. 99, 10 Εὐχῖται, with an H.

εὐχολόγιον, ου, τὸ, (εὐχή, λέγω) *Eukhologion, prayer-book.*

Εὐχολόγιον τὸ μέγα, *The great Eukhologion*, that is, the complete prayer-book; the name of the Greek prayer-book. ΕΥΚΗΟΛ.

εὐχομαι, to pray. With the accusative and the infinitive.

IGNAT. Ephes. 1 Ὁν εὐχομαι κατὰ Ἰησοῦν Χριστὸν ὑμᾶς ἀγαπᾶν, *that you should love.* BASIL. III, 76 Εὐχομαί σε θνασθαὶ αὐτῆς, v. l. σοι. 79 Εὐχομαι οὖν αὐτὸν τὸν κύριον . . . ἐμποῖῃσαι φῶς τῇ ψυχῇ σου. THEOD. III, 1006 Αὐχόμην τὴν σὴν θεοσέβειαν τῆς ἀκριβείας φροντίσαι.

εὐχρηστέω, ἦσω, (εὐχρηστος) *to be useful.* POLYB. 12, 18, 3. DIOSC. 2, 190 (189) Εὐχρηστοῦν εἰς βρώσιν.

εὐχρηστία, as, ἡ, (εὐχρηστος) *usefulness, utility.* POLYB. 6, 33, 9. 9, 7, 5 Τὴν πρὸς πάντα τόπον εὐχρηστίαν τῶν Νομάδων. SCYMN. 9. DIOD. 1, 13, 50.

εὐωδιάζω, ἄσω, (εὐωδία) *to be perfumed, fragrant, or spicy.* SEPT. Zech. 9, 17.

εὐωνία, as, ἡ, (εὐωνος) *cheapness.* POLYB. 2, 15, 4.

ἔφαμμα, ατος, τὸ, (ἐφάπτω) *upper garment.* POLYB. 2, 28, 8.

ἐφαπτίς, ἰδος, ἡ, (ἐφάπτω) *soldier's upper garment.* POLYB. 31, 3, 10.

ἐφετικός, ἡ, ὄν, (ἐφίημι) *requesting, desiring, but not ordering peremptorily.* HIPPOL. 143.

ἐφέτος, that is, ἐφ' ἔτος, = ἐπέτος. APOPTH. Johann. Colob. 10.

ἐφηβεύω, εὔσω, *to be an ἔφηβος.* INSCR. 265. 274. 276.

ἔφηλος, ον, (ἐπί, ἥλιος) *sun-burnt, freckled.* SEPT. Lev. 21, 20.

ἐφημερευτής, οὐ ὁ, (ἐφημερεύω) *the officer or minister of the day.* PHILON. II, 481, 32. ATHAN. II, 408 A.

ἐφημερεύω, εὔσω, (ἡμερεύω) *to devote the whole day to a thing, to work by day.* POLYB. 22, 10, 6.

ἐφημερία, as, ἡ, (ἐφημέριος) *daily service.* HES. Ἐφημερία, ἡ τῆς ἡμέρας λειτουργία.

2. *The daily service of the priests in the temple.* SEPT. 1 Par. 9, 33. 2 Par. 5, 11. 13, 10. 31, 2. 1 Esdr. 1, 2.

In ecclesiastical Greek, *the daily service* of a priest in a church. BASIL. II, 524 D Ἐξ ἐφημερίας, *In turns.*

3. *One of the courses or classes* into which the Jewish priests were divided, ἐφημερίς. SEPT. 2 Par. 5, 11. NT. Luc. 1, 5, 8. (Compare SEPT. 2 Par. 8, 14 Τὰς διαίσεις τῶν ἱερέων.)

ἐφημέριος, ου, ὁ, *parochial priest, officiating priest.* ΕΥΚΗΟΛ. p. 420.

ἐφημερίς, ἰδος, ἡ, = ἐφημερία 3. JOSEPH. Vit. 1.

ἐφισυγάζω = ἡσυχάζω strengthened by ἐπί. POLYB. 2, 64, 5, v. l. ἀφισυγάζω.

\*ἐφιорκέω = ἐπιорκέω. INSCR. 1688. 3137, 69. 78.

ἐφιόρκος = ἐπιόρκος. PHRYN.

ἔφισος = ἔπισος. SEPT. Sir. 9, 10.

ἐφοδεία, as, ἡ, (ἐφοδεύω) *the going the rounds.* POLYB. 6, 35, 8. 6, 36, 9. 10, 15, 1, v. l. ἐφοδία.

2. *Watch, guard, patrol.* DIOD. 20, 16, p. 417, 91.

ἐφοδεύω, *to spy out.* SEPT. Deut. 1, 22.

ἐφοδηγέω = ὀδηγέω strengthened by ἐπί. IGNAT. Ephes. (interpol.) 20. (See also ἐποδηγέω.)

ἐφ' οἷς, = ἀνθ' ὧν, *because.* THEOPH. 44 Ὁ βασιλεὺς ἡγανάκτησεν κατὰ Ἀθανασίου ἐφ' οἷς Ἀρειον καὶ Εὐζώϊον οὐκ ἐδέξατο.

ἐφορκισμός = ἐπορκισμός. CYRILL. HIER. Procat. 9, as a various reading.

ἐφορκιστής = ἐπορκιστής. ANT. Can. 10.

ἐφοῦδ, Hebrew עֹפֹד, ephod, ἐφώδης. SEPT. 1 Reg. 2, 18 Ἐφοῦδ βᾶδ, כֶּתֶם עֹפֹד, *Linen ephod.* HES. Ἐφοῦδ βάρ (read βᾶδ), ἱερατικὸν ἔνδυμα. Id. Ἐφοῦδ, Ἑλληνικῇ ἐπωμίδι προσέοικε.

ἐφώδης, ου, ὁ, = ἐφοῦδ. JOSEPH. Ant. 3, 7, 5 Τὸν λεγόμενον ἐφώδην, Ἑλληνικῇ δ' ἐπωμίδι προσεοικότα.

ἔχθρα, as, ἡ, *enmity.* Metonymically, *the enemy*, in the sense of *Devil*, ὁ ἐχθρός, ὁ ἀντικείμενος. APOPTH. Isidor. 6.

ἐχθρεύω, εὔσω, (ἐχθρός) *to be an enemy to.* SEPT. Ex. 23, 22 Ἐχθρεύσω τοῖς ἐχθροῖς σου.

ἐχθρία, as, ἡ, *enmity*, ἐχθρα. SEPT. Gen. 26, 21.

ἐχθρός, οὐ, ὁ, *the enemy*, applied to Satan. APOCR. Act. Philipp. 38. (See also ἀντικείμενος, ἀντίπαλος.)

ἔχω, *to regard, consider, reckon.* JUST. Tryph. 47 fin.

τὸν μετανοοῦντα ἀπὸ τῶν ἁμαρτημάτων, ὡς δι' Ἰεζεκιὴλ μὴνύει, ὡς δίκαιον καὶ ἀναμάρτητον ἔχει.

2. *To have*, as an auxiliary. See INTRODUCTION, § 109, 5.

To § 109, 5, b, add the following. APOCR. THOM. Euangel. 7, 3 Ἐχω ἐκκαῆσαι καὶ ἀποθανεῖν διὰ τούτου τοῦ παιδός.

ἔψημα = ἔψημα. SEPT. 4 Reg. 4, 38.

ἔω, a vulgarism for ἐγώ. SCYL. 643, 12.

ἑωθινός, ἡ, ὅν, of the morning, simply morning. Προσευχὴ ἑωθινή, Morning prayer. CONST. APOST. 7, 47 titul.

In the RITUAL, Ἐωθινὸν εὐαγγέλιον, The morning Gospel, the gospel read at matins (ἄρθρος).

Substantively. (a) Ἡ ἑωθινή, sc. ὥρα, the morning, πρωῒα. POLYB. 3, 43, 1, et alibi. EUS. 5, 1, p. 201, 38.

(b) τὸ ἑωθινόν, = Ἡ ἑωθινή. PHILON. II, 475, 33.

(c) τὰ ἑωθινά, Morning prayer, ἄρθρος. MAL. 334, 7. CHRON. 552, 13.

(d) τὸ ἑωθινόν, sc. τροπάριον, a modulos said or sung at the end of the Lauds (αἶνοι). There are but eleven ἑωθινά. PARAKLET.

ἑῶς, a, on, of the morning. Substantively, ἡ ἑῶα = ἑῶς. MARTYR. IGNAT. (inedit.) 4.

ἑωροκομία, as, ἡ, meaning uncertain. EUST. ANT. 616 A Οὔτε τραχύτατα παγκρατιάζων, ἢ πυγμαχῶν, ἢ τὸν αἶρα δέρων ἑωροκοπίας ὑποκειμένοις.

ἕως, as far as, followed by an adverb of place, by the accusative, or by πρὸς τὸν, εἰς τόν. SEPT. Gen. 22, 5 Ἔως ὧδε, As far as here. 38, 1 Ἔως πρὸς ἄνθρωπὸν τινα. Num. 17, 13 Ἔως εἰς τέλος ἀποθάνωμεν. POLYB. 1, 11, 14 Ἔως εἰς τὸν χάρακα. DIOD. 1, 27 Ἔως εἰς τοὺς ἀοικήτους τόπους. NT. Joan. 2, 7 Ἔως ἄνω, Up to the brim. Act. 21, 5 Ἔως ἔξω τῆς πόλεως, As far as out of the city. APOCR. THOM. Euangel. 18 Ἀπῆλθεν ἕως ἐκεῖ. MAL. 309 Ἔως τὸ γόνυ τοῦ ἵππου, Up to the horse's knee. PORPH. Adm. 99 Ἔως Κωνσταντινούπολιν. THEOPH. CONT. 615, 12 Ἔως Ἀβυδον. 613, 13 Ἔως Ἀρκαδιούπολιν.

2. Until, followed by an adverb of time, by the accusative, or by εἰς τόν. SEPT. Gen. 32, 24 Ἐπάλειεν ἄνθρωπος μετ' αὐτοῦ ἕως πρωῒ. Lev. 6, 9 Ἔως τὸ πρωῒ. Ps. 12, 1 Ἔως πότε; How long? SOCR. 5, 21 Ἔως εἰς τὸ ἔκτον ἔτος τῆς βασιλείας Θεοδοσίου. CHRON. 205, 16 Ἔως νῦν. 211, 18 Ἔως ἄρτι. THEOPH. 362 Ἔως τὸ ἄγιον πάσχα.

ἑωσφόρος, ου, ὁ, the dawn of the day. SEPT. 1 Reg. 30, 17 Ἐπάταξεν αὐτοὺς ἀπὸ ἑωσφόρου ἕως δειλῆς.

## F.

Faῦ, see βαῦ.

## Z.

ζάβα, as, ἡ, lorica, cuirass, λωρίκιον. NOVELL. 85, 4. MAURIC. 1, 2. MAL. 332, 19. CHRON. 625, 13. LEO. 6, 2. 25. SUID. Ζαβαρείον . . . Ζάβα γὰρ τὸ λωρίον.

ζαβαρείον, ου, τὸ, (ζάβα) cuirass-repository. SUID. Ζαβαρείον, ἐν ᾧ αἱ ζάβαι, αἱ εἰσιν ὅπλα πολεμικά, ἀπόκεινται.

ζαβάτος, η, ον, (ζάβα) loricatus, cuirassier. MAURIC. 10, 1. CHRON. 719, 14.

Ζαζζούς, οὔ, ὁ, Zazzus, a man's name. INSCR. 2130, 38.

ζάκανον, ου, τὸ, Slavic ζακόν (masculine), law, custom ἔθος, νόμος. PORPH. Adm. 73, 20. 170, 15. SUID. Δατόν . . . ζάκανον.

ζάμβαξ, ακος, τὸ, a species of pearl. CEDR. I, 623, 20.

ζαμβίκη, incorrectly for ζαμβύκη, = σαμβύκη. HES.

ζάξ, ακος, ἡ, meaning uncertain. THEOPH. 380 Ἐφυγεν ἀπὸ ζακὸς εἰς ζάκαν φάβφ τοῦ βασιλέως.

ζάχαρ, τὸ, = σάκχαρ. THEOPH. 494, 15.

ζάω, *to live*. SEPT. 1 Reg. 10, 24 Ζήτω ὁ βασιλεὺς!

*May the king live!* used in cheering.

Ἰδὼρ ζῶν, *Running water*. SEPT. Lev. 14, 5. 6.

NT. Joan. 4, 10.

ζέβννυμι = σβέννυμι. INSCR. 4709 καταζβεσθεῖς.

ζεσάρ, see καυλακαῦ.

ζέμα, ατος, τὸ, (ζέω) *decoction, broth*. DIOSC. Alexi-pharm. 7 Ἀψιυθίου ζέματι. GEOPON. 8, 37, 3 Ζέμα ἐρεβίνθων.

Metaphorically, *rash act, heinous sin*. SEPT. Jud. 20, 6. (Compare the classical θερμὸν ἔργον and θερμουργός.)

ζέων, οντος, τὸ, (ζέω, ζέων) sc. ὕδωρ, *the hot water* poured into the chalice at the celebration of the Eucharist. It is absurdly supposed to be symbolical of *lively faith*. CHRYS. XII, 795 D (spurious). BALSAM. ad Concil. VI, 32. EUKHOL. (Compare CONST. APOST. 8, 12, 16 Ὡσαύτως καὶ τὸ ποτήριον κεράσας ἐξ οἴνου καὶ ὕδατος. APOCR. Pet. Liturg. p. 160 Eis τὸ ἐνώσαι τὸν οἶνον καὶ τὸ ὕδωρ. JUST. Apol. 1, 67 Πανσαμένων ἡμῶν τῆς εὐχῆς αἶρος προσφέρεται καὶ οἶνος καὶ ὕδωρ. See also Ὑδροπαραστάται.)

ζέρνα, ἡ, = κύπειρος. GEOPON. 2, 6, 23.

ζέσις, εως, ἡ, metaphorically, *ardor*. DEXIPP. 16, 20.

ζεστός, ἡ, ὄν, *boiled: boiling hot, hot*; opposed to ψυχρός.

STRAB. 12, 8, 17 Ζεστῶν ὑδάτων, *Hot springs*. NT. Apoc. 3, 15. 16. APP. Hispan. 85 Κρέα ζεστὰ καὶ ὀπτά, *boiled meat*. DIOG. LAERT. 6, 23 Ἐπὶ ψάμμου ζεστῆς.

ζευγάριον, ου, τὸ, *yoke of oxen*. NIC. II, 917 E.

ζεύγω, ευξα, = ζεύγνυμι. NOM. COTELER. 412.

ζῆλος, ους, τὸ, = ὁ ζῆλος, *jealousy*. NT. Phil. 3, 6, as a various reading. CLEM. ROM. Epist. 1, 4. 9. IGNAT. Trall. 4. JUST. Orat. 3, as a various reading.

ζηλοτυπέω. POLYB. 16, 22, 6 Ἐζηλοτύπει καὶ παρετρίβετο πρὸς τὸν Τληπόλεμον.

ζήλωσις, εως, ἡ, *jealousy, ζηλοτυπία*. SEPT. Num. 5, 14 Πνεῦμα ζηλώσεως.

ζηλωτής, οὐ ὁ, *zealot*. NT. Luc. 6, 16. JOSEPH. Bell. Jud. 4, 3, 9. HIPPOL. 303, 88. (See also σικάριος.)

ζηλωτικός, ἡ, ὄν, (ζηλωτής) *jealous?* HIPPOL. 62.

ζητονοῦμιος, ου, ὁ, (ζητέω, νοῦμιον) *coin-seeker, lover of money*. SIMOC. 72, as a surname.

ζιβύνη, ης, ἡ, a kind of *spear*, ζιβυνος, σιβύνη. SEPT. Judith. 1, 15. Esai. 2, 4.

ζιβυνος, ου, ὁ, = ζιβύνη. NOVELL. 85, 4.

ζιγγίβερ, τὸ, = ζιγγίβερις. THEOPH. 494, 15. CEDR. I, 732, 13.

ζιγγίβερις, εως, ἡ, *ginger*, ζιγγίβερ. DIOSC. 2, 190 (189). GALEN. XIII, 175 E.

ζιζάνιον, ου, τὸ, *zizanium, darnel, Lolium remulentum, αἶρα*. NT. Matt. 13, 25. 26. GEOPON. 2, 43, et alibi. SUID. Ζιζάνιον, ἡ ἐν τῷ σίτῳ αἶρα.

ζιζανιώδης, ες, τὸ, (ζιζάνιον, ΕΙΔΩ) *darnel-like*. EUST. ANT. 676 D τὰ ζιζανιώδη φυτοργήματα.

ζίζυφον, ου, τὸ, *the fruit of the Zizyphus*. GEOPON. 10, 3, 4. [MODERN GREEK τὸ τσίντσυφον, in the same sense.]

ζίκιον, ου, τὸ, *casket for jewels*. LEIMON. 160 (203).

ζικκάς, ὁ, = τούκκας. LYD. 139, 3.

ζινίχιον, τὸ, *latchet*, τὸ λωρίον τοῦ ὑποδήματος. SUID.

ζμάραγδος, for σμάραγδος, ὁ, *emerald*. INSCR. 6740, as a proper name. LUCIAN. Jud. Vocal. 9.

ζμλίον for σμλίον. SEXT. Adv. Gram. 9.

ζμύρνα for σμύρνα. LUCIAN. Jud. Vocal. 9. SEXT. Adv. Gram. 9.

Ζμύρνα, for Σμύρνα, *Smyrna*. INSCR. 3032. AEL. HERODIAN. Φιλέτ. κ. τ. λ. p. 415 Ζητείται πῶς γραπτέον τὸ Σμύρνα, ἐπειδὴ τινὲς μετὰ τοῦ Ζ γράφουσιν αὐτό. Cramer. Vol. 3, p. 250.

Ζμυρναῖος for Σμυρναῖος, *Smyranean*. INSCR. 3371.

ζόμπος, ου, ὁ, (gibbus?) *hunchback, cripple*. SCYL. 690, 11, as a surname. (See also ζόμφος.)

ζόμφος, ου, gibbus? *crooked?* VIT. STEPH. 476 Τοὺς ζομφότερους καὶ σαθρώδεις τῶν ῥάβδων.

ζουπανία, as, ἡ, (ζούπανος) *chieftainship*. PORPH. Adm. 145, 6. 146.

ζούπανος, ου, ὁ, (Slavic) *zupanus, supanus, or jupanus, chieftain*. PORPH. Adm. 128, 22. CINN. 103, 11 ζουπάνος.

ζουτωμπᾶς, ᾱ, ὁ, *the name of an aromatic substance*. EUKHOL. p. 161. (In Ducange's Glossary it is written ζουντομπᾶς.)

ζουφηφορία, *as, ἡ*, a doubtful word. GREG. NAZ. I, 771

A Τὴν Ποντικὴν ζουφηφορίαν.

ζταγγίον = τζαγγίον. MAL. 413, 17.

ζτικκάς = ζικκάς. MAL. 416, 12.

ζυγέω (ζυγός), *to stand in a line parallel with another line of soldiers?* POLYB. 3, 113, 8 Καὶ τὰλλα τούτοις ἐκ τοῦ κατὰ λόγον παρίστανε ζυγοῦντα.

ζυγή, *ἡς, ἡ*, (ζυγός) *pair*. JUST. 460 B Πλὴν τῆς μιᾶς ζυγῆς ἀρρενοθήλεος οὐκ ἐποίησεν ὁ θεός. EPIPH. II, 161 B Κατὰ ζυγὴν, *In pairs*. APOPHTH. Ammon. 8 Ἐξ ζυγὰς συνδονίων. PORPH. Adm. 232, 19 Σχολαρίκια ζυγὴν μίαν, *A pair of ear-rings*. 233 Τὴν ζυγὴν τὰ σχολαρίκια, *The pair of ear-rings*.

Ζυγὴ ζυγῆ, the same as Δύο δύο, or Κατὰ ζυγὴν. EPIPH. II, 161 A Ζυγὴ ζυγὴ κατὰ οἰκίσκον, *Two in each room*.

ζύγιμος, *ον*, (ζυγός) *of the yoke, fit for the yoke*. POLYB. 34, 8, 9 Βούς ζύγιμος.

ζυγοκέφαλον, *ου*, τὸ, (ζυγός, κεφαλὴ) *capitation-tax*. NOVELL. 17, 8.

ζυγοκρούστης, *ου*, ὁ, (ζυγός, κρούω) = ζυγοπλάστης. CONST. APOST. 4, 6, 2.

ζυγοπλάστης, *ου*, ὁ, (πλαστός) *one who uses a false balance*, ὁ πλαστοῖς ζυγοῖς τὴν πρᾶσιν ποιούμενος, the same as ζυγοκρούστης. SUID. Βασιλική . . . ζυγοπλάστης.

ζυγός, *οὔ, ὁ*, *yoke*. POLYB. 4, 82, 2 Ἄγειν ὑπὸ τὸν ζυγόν, *to subjugate*.

2. *Row of soldiers*. Id. 18, 12, 5, et alibi.

ζυγοστατέομαι (ζυγοστάτης), *to be equally balanced, ισορροπῶ*. POLYB. 1, 20, 5 Ἐζυγοστατεῖτο αὐτοῖς ὁ πόλεμος. Id. 6, 10, 7.

ζυγοστάτης, *ου*, ὁ, (ζυγός, ἴστημι) *public officer who looks to the weights*. EDICT. 11 titul. BASILIC. 38, 1, 15. PORPH. Cer. 461, 3.

ζυγοφλάσκιον, *ου*, τὸ, (φλάσκα) *a pair of flasks*. PORPH. Cer. 463, 16.

ζυγώω, ὥσω, *to approach, draw near, come in contact with*. PORPH. Cer. 339, 5 Ἐὰν ζυγώσῃ μετὰ τοῦ ἐναντίου αὐτοῦ, *If he approach his opponent*.

ζύγωμα, *ατος*, τὸ, (ζυγώω) *cross-bar, bolt*, as of a door. POLYB. 7, 16, 5.

ζύθος, *ου*, ὁ, = τὸ ζύθος. SEPT. Esai. 19, 10. STRAB.

17, 1, 14, p. 799. DIOSC. 2, 109. GALEN. XIII, 176 C.

\*ζύθος, *εος*, τὸ, a kind of *beer*, ζύτος, κριθινὸς οἶνος. THEOPHRAST. C.P. 6, 11, 2. DIOD. 1, 34, p. 41, 84. STRAB. 3, 3, 7. PLUT. II, 499 E. ATHEN. 4, 36 Ζύθος πύρινον. HES. Ζύθος, οἶνος ἀπὸ κριθῆς γινόμενος. (See also the preceding.)

ζυμωτός, *ἡ, ὄν*, (ζυμώω) *leavened, fermented*, as bread. SEPT. Ex. 12, 19, 20.

ζύτος, ὁ, = ζύθος. INSCR. 5128.

ζωαρχικός, *ἡ, ὄν*, (ζωή, ἄρχω) *life-ruling*, having power over life. NIC. II, 1052 B. THEOPH. 642, 10 Τὴν ὁμοούσιον καὶ ζωαρχικὴν ἐν μονάδι τριάδα.

ζωργεία = ζωργία. SEPT. Num. 21, 35 Ἔως τοῦ μὴ καταλιπεῖν αὐτοῦ ζωργείαν, *Until there was none left him alive*. POLYB. 1, 7, 11, et alibi.

ζωδιακός, *ἡ, ὄν*, (ζῳδιον) *pertaining to animals*. Ὁ ζῳδιακὸς κύκλος, *the Zodiac*. DIOD. 2, 31, p. 145, 34.

ζῳδον for ζῳδιον, τὸ, image of an *animal*. LEO GRAM. 231, 11. 254, 13.

ζωή, *ἡς, ἡ*, *life*, in the sense of *bios, lifetime*. SEPT. Gen. 8, 13.

ζωηδόν (ζῳον), *adv. after the manner of beasts, like beasts*. POLYB. 6, 5, 9.

ζῳθαπτος, *ον*, ζῳός, θάπτω) *buried alive*. THEOPH. CONT. 643, 7. CEDR. II, 117, 6.

ζωνάριον, *ου*, τὸ, = ζώνη. PORPH. Cer. 582, 10.

ζώνη, *ἡς, ἡ*, *cingulus* or *cingulum*, the military *belt*. PALLAD. Vit. Chrys. 38 D. NOVELL. 134, 1 τῆς ζώνης ἔξω γενήσεται, *He shall be divested of his office*.

Ἡ ζώνη τῆς θεοτόκου, *The girdle of the Deipara*. HOROL. Aug. 31. CODIN. 113, 5.

2. A sort of *belt*, to which the tow-rope was attached. APOPHTH. Poemen. 145.

ζώννυμι, *to gird* anything upon any one. SEPT. 1 Reg. 17, 39 Ἐζῳσε τὸν Δαυὶδ τὴν ῥομφαίαν αὐτοῦ ἐπάνω τοῦ μαρδίου αὐτοῦ. PORPH. Cer. 233, 7 Ζώννυσιν αὐτὸν τὸ βαλτίδιον.

Mid. ζώννυμαι, *to gird* on one's self. SEPT. 1 Reg. 25, 3. 25, 13 Ζῳσασθε ἕκαστος τὴν ῥομφαίαν αὐτοῦ. PORPH. Cer. 505, 11 Ζῳσάμενος τὸ σπαθίον.

2. *To invest*, as with an office, *to appoint*. MAR-

TYR. EUPL. 2 Ζώνουσιν αὐτὸν ἔπαρχον τῆς πόλεως.  
MAL. 480 Ζωσθεὶς στρατηλάτης.  
ζώνω = ζώννυμι, ζωννύω. APOPHTH. MACAR. 33.  
ζωογονέω, to preserve alive. SEPT. EX. 1, 17 Ἐζωογόνουν τὰ ἄρσενα.  
2. To bring to life again, vivify, ἀναβιώσκειν.  
SEPT. 1 Reg. 2, 6.  
ζωόμορφος, ον, (ζῶον, μορφή) in the form of an animal.  
PLUT. I, 65 B Ζωόμορφος εἰκὼν θεοῦ.  
ζῶον, ον, τὸ, beast, applied to mules or asses, but not to horses. PORPH. Cer. 401.  
ζωοποιέω, ἥσω, to vivify, quicken. SEPT. Ps. 70, 20.  
DIOD. 2, 52, p. 164, 41. NT. Joan. 5, 21, et alibi.  
BARN. 6 Πρῶτον τὸ παιδίον μέλιτι, εἶτα γάλακτι ζωοποιεῖται.  
ζωοποιήσας, εως, ἡ, (ζωοποιέω) a reviving. SEPT. 2 Esdr. 9, 9 Δοῦναι ἡμῖν ζωοποιήσιν.  
ζωοποιός, ἄ, ὄν, (ζωή, ποιέω) life-giving, vivifying. METHOD. 361 B Τὸν ζωοποιὸν τῶν νεκρωμένων. CONST. I, in the creed. THEOPH. 21 Ὁ ζωοποιὸς σταυρός, The life-giving cross, the cross on which Christ suffered, that is, the true cross.  
ζωοφθορία, as, ἡ, (ζωοφθόρος) bestiality, κτηνοβατία. GREG. NYSS. II, 118 B.

ζωοφθόρος, ον, ὁ, (ζῶον, φθείρω) = κτηνοβάτης. BASIL. III, 272 B.  
ζωοφόρος, ον, bearing animals. DIOD. 18, 26, p. 278, 72 Πίνακας παραλλήλους ζωοφόρους τέτταρας ἴσους τοῖς τοίχοις, the frieze.  
ζωώω, ὥσω, (ζωός) to vivify, quicken, ζωοποιέω. SEPT. Ps. 79, 19.  
ζωπυρέω, to restore to life. SEPT. 4 Reg. 8, 1 Ἦς ἐζωπύρησε τὸν νιόν.  
ζῶσις, εως, ἡ, (ζώννυμι) a girding. SEPT. Esai. 22, 12 Ζῶσιν σάκκων, Girding with sackcloth.  
ζωστάριον, ον, τὸ, = ζωστήρ? MAURIC. 2, 2. Id. 12, p. 303 Ζωστάρια Γοτθικά.  
ζωστός, ἡ, ὄν, (ζώννυμι) girded: cingulo ornatus. Ἡ ζωστή πατρικία, or simply ἡ ζωστή, The empress's first lady. BASILIC. 6, 1, 56. PORPH. Cer. 257, 10. 612, 12. THEOPH. CONT. 90. CEDR. II, 103, 15, et alibi.  
ζωστρίον, ον, τὸ, dimin. of ζῶστρον, girdle, belt. PORPH. Cer. 460, 10. 473, 12.  
ζωωτός, ἡ, ὄν, (ζῶον) belluatus, worked with figures of animals. POLYB. 31, 3, 10 Εἶχον πορφυρᾶς ἐφαπτίδας, πολλοὶ δὲ καὶ διαχρύσους καὶ ζωωτάς. INSCR. 2852, 54. (See also καρυῖσκος, καρυωτός.)

## H.

ἡ, than, after ἀλλά, see ἀλλά. The expression ἡ μόνον, Quam primum, As soon as, occurs in Malalas and in the Chronicon Paschale. It is apparently a Latinism. MAL. 70, 20 ἡ μόνον δὲ αὐτὸς ἐβασίλευσε Κέκροψ Ἀθηναίων, ἐκέλευσε νομοθετῆσαι. 116 ἡ μόνον δὲ ἀπελύθη Ὀδυσσεύς, δειλιῶν τὴν τοῦ ἀνδρὸς ὁμότητα εὐθέως ἀπέπλευσεν ἐκ τῶν μερῶν αὐτοῦ. CHRON. 590, 10 ἡ μόνον δὲ ἐβασίλευσεν, ἔγημε τὴν ἀδελφὴν Θεοδοσίου. 613 ἡ μόνον ἐτελεύτα ὁ πατὴρ αὐτοῦ Ζαμνάξης, εὐθέως ἀνήλθεν ἐν Κωνσταντινουπόλει.  
ἡγουμένη, ης, ἡ, (ἡγούμενος) abbess, καθηγουμένη. APOCR. Act. Pet. et Paul. 16. NOVELL. 7, 1. LEIMON. 98. NIC. II, Can. 20.

ἡγουμενία, as, ἡ, the office of ἡγούμενος, καθηγουμενία, priorship. QUIN. 46.  
ἡγούμενος, ον, ὁ, (ἡγέομαι) abbot, superior, prior, καθηγούμενος. PACHOM. 952 C. NIL. Epist. 2, 33. 64. COD. AFR. Can. 80. CONST. (536), 968 D. NOVELL. 5, 2. CONST. III, 933 E. NIC. II, Can. 14. PORPH. Cer. 87, 21 Ὁ ἡγούμενος τοῦ αὐτοῦ ναοῦ. (See also ἀρχιμανδρίτης, κοινοβιάρχης.)  
ἡδικτον, ον, τὸ, edictum, edict, ἔδικτον, ἰδικτον, πρόγραμμα, πρόσταγμα, διάγραμμα. MAL. 216, 14. CHRON. 636, 12. 693, 6. CONST. III, 1120 D. HES. Ἠδικτόν, συνδοκτικόν.  
ἡδύοσμος, ον, ὁ, = ἡδύοσμον. DIOSC. 3, 41. SCHOL.

ARIST. Plut. 313 Μίνθον, οἱ μὲν τὸν ἡδύοσμον, οἱ δὲ τὴν ἴνγγα.

ἡθικότης, ἡτος, ἡ, (ἡθικός) *politeness, good-breeding, courteousness*. THEOPH. 667, 2.

ἡλακάτιον = ἀλακάτιον. LEO. 5, 7.

ἡλάριον, ου, τὸ, *naïl*. SUID. ἥλος, τὸ ἡλάριον.

ἡλιάζω, ἄσω, (ἥλιος) *to warm in the sun, to expose to the sun*. SEPT. 2 Reg. 21, 14.

ἡλιακός, ἡ, ὄν, *solarius, pertaining to the sun, solar*.

Substantively, ὁ ἡλιακός, or τὸ ἡλιακόν, *solarium, σωλάριον, balcony*. CONST. III, 1032 B τό. PORPH. Cer. 120, 10. 492, 20. THEOPH. CONT. 88 τό. 144, 11 τό. CEDR. I, 698, 22. TYPIC. 74, p. 272.

ἡλικιότης, ἡτος, ἡ, (ἡλικία) *maturity of age*. APOCR. Thom. Euangel. A, 14, 1.

ἡλιος, ου, ὁ, *the sun*. Ἡ τοῦ ἡλίου ἡμέρα, *The day of the sun, simply Sunday, κυριακή*. JUST. Apol. 1, 67 τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ. (Compare Soz. 1, 8, p. 19, 42 Τὴν δὲ κυριακὴν καλουμένην ἡμέραν, ἣν Ἑβραῖοι πρώτην τῆς ἐβδομάδος ὀνομάζουσιν, Ἑλληνες δὲ ἡλίφ ἀνατιθέασιν.) ἡμέρα, as, ἡ, *day*. Ἐξ ἡμερῶν εἰς ἡμέρας, *From day to day; Day by day*. SEPT. 2 Par. 21, 15.

Ἡμέραν παρ' ἡμέραν, *On alternate days; Every other day*. HOROL.

Καθ' ἡμέραν, or καθημέραν as one word, *daily, every day*. SEPT. 1 Esdr. 4, 52. POLYB. 6, 33, 10, et alibi. NT. Matt. 26, 55. CONST. APOST. 1, 9. ATHAN. I, 720 A. HOROL. Ἀκολουθία τοῦ καθημέραν μεσουκτιοῦ, adjectively. It may be preceded by τό, as POLYB. 4, 18, 2.

Ἡμεροβαπτισταί, ὦν, οἱ, (ἡμέρα, βαπτιστής) *Daily-Baptists*, a Jewish sect who maintained that, unless they bathed daily, they could not be saved. CONST. APOST. 6, 6, 1. CLEM. ROM. Homil. 2, 23 Ἰωάννης τις ἐγένετο Ἡμεροβαπτιστής, John the Baptist. EUS. 4, 22, p. 184. EPIPH. I, 36 D. (Compare CONST. APOST. 6, 23, 2 Ἀντὶ μὲν καθημερινοῦ ἐν μόνον δούς βάπτισμα.) ἡμεροδρομία, as, ἡ, (ἡμεροδρόμος) *a day's journey*. THEOPH. CONT. 126.

ἡμερονύκτιος, ον, (ἡμέρα, νύξ) *pertaining to day and night*.

HOROL.

ἡμερος, ον, *clement*. Superlative ἡμερώτατος, as a title.

ANTEC. Prooem. 7 Ὁ ἡμερώτατος ἡμῶν βασιλεὺς, of Justinian. CHRON. 733, 19, of the *shah* of Persia. 735, 7, of Heraclius.

ἡμερότης, ἡτος, ἡ, *clemency*, as a title. EUS. V. C. 3, 53, p. 608, 16. ATHAN. I, 202 C. PALLAD. Vit. Chrys. 32 B Τὴν σὴν ἡμερότητα.

ἡμισσάριον, ου, τὸ, (ἡμισυς, ἀσσάριον) *a half ἀσσάριον, equivalent to τέταρτον μέρος ὀβολοῦ*. POLYB. 2, 15, 6. ἡμιδακτύλιον, ου, τὸ, (δάκτυλος) *half-finger*, as of length. PLUT. II, 935 D.

ἡμιθανής, ἐς, = ἡμιθνής. NT. Luc. 10, 30.

ἡμιθηκάριον, τὸ, *the half of a θηκάριον (lengthwise)*. MAURIC. 1, 1.

ἡμικρανον, ου, τὸ, (ἡμισυς, κρανίον) *occiput, the back part of the head*. VIT. STEPH. 520 Τὸ ὀπίσθιον μέρος τῆς κάρας, ὃ λέγεται ἡμικρανον.

ἡμικύκλιον, ου, τὸ, (ἡμισυς, κύκλος) *semicircle*. DIOD. 1, 92.

ἡμιόλιος, α, ον, *one and a half*. Substantively, αἱ ἡμιόλια, *half as much again as the capital; that is, one hundred and fifty per cent*. LAOD. 4. NIC. I, 17.

ἡμίσειμα, ατος, τὸ, (ἡμισεύω) *half*, τὸ ἡμισυ. SEPT. Num. 31, 36. 42.

ἡμισεύω, εὔσω, (ἡμισυς) *to halve*. SEPT. Ps. 54, 24 οὐ μὴ ἡμισεύσουσι τὰς ἡμέρας αὐτῶν, *Shall not live out half their days*.

ἡμίσιον for ἡμίσιον, ου, τὸ, = σημίσιον? VIT. SAB. 263 A.

\*ἡμισιον, τὸ, = ἡμισυ. CURT. 38. 39, C. Id. p. 23.

ἡμιστάδιον, ου, τὸ, (στάδιον) *half-stadium*. POLYB. 3, 54, 7, et alibi.

ἡμισυμερίτης, ου, ὁ, (ἡμισυς, μέρος) *he who receives one half of anything, ὁ ἡμισυ μέρος λαμβάνων*. ANTEC. 2, 23, 5 Τάξιν ἐπέχειν λεγαταρίου παρτιαρίου, on which the Scholiast remarks, *Τουτέστιν, ἡμισυμερίτου, ἡγουν ἡμισυ μέρος λαμβάνοντος*.

ἡμισυς, εια, υ, *semis, half*. In later and Byzantine Greek, a mixed number, of which the fractional part is *one half*, is expressed by subjoining the neuter ἡμισυ to the whole. SEPT. Ex. 25, 10 Δύο πήχεων καὶ ἡμίους. DION. HAL. II, 680. 681, 13 Δώδεκα καὶ ἡμίους μνῶν, *Of twelve and a half minæ*. NT.

Apoc. 11, 9 Ἡμέρας τρεῖς καὶ ἡμισυ. NIL. Epist. 1, 52 Αἱ δύο ἡμισυ. LEIMON. 55 Διὰ τριῶν ἡμίσεως ἡμερῶν. 63 Δύο ἡμισυ χρόνους, *Two years and a half*. MAL. 169, 5 Τῶν δύο ἡμίσεος σκίπτρων. 315, 8 Ἀπὸ ἐνὸς ἡμίσεος μιλίου. In constructions like these, ἡμισυ may remain indeclinable. NIL. Epist. 1, 52 ταῖς ἐννέα ἡμισυ φυλαῖς. LEIMON. 57 Μυριάδων τριῶν ἡμισυ. EUAGR. 5, 23 Μησὶν ἐννέα ἡμισυ. MAL. 158. THEOPH. 624, 9.

ἡμιτίμιον, ου, τὸ, (ἡμισυς, τιμή) *half price*. LEG. HOMER. 93.

ἡμιτριβακός, ἡ, ὄν, (τρίβω) *semitritus, half worn out*, ἡμιτριβής. PACHOM. 952 A.

ἡμιφαντιαῖος, α, ου, (ὕφαντός) *half-woven?* JUL. AFR. 50. ἡμιφάριον, ου, τὸ, (ἡμισυς, φᾶρος) *light outer garment*, ἡμιφόριον. HES. Ἡμιφάριον, ἡμισυ ἱματίου. SUID. Ἡμιφάριον, τουτέστιν, ἡμισυ ἱματίου. (See also μαφόριον.)

ἡμιφόριον = ἡμιφάριον. EPIPH. I, 729 A. PHOT. Lex.

\*ἡμιφῶνον, ου, τὸ, (ἡμιφῶνος) *semivocalis, semivowel*, applied to the consonants Λ Μ Ν Ρ, Σ, Ζ Ξ Ψ. ARISTOTEL. Poet. 20. DION. THRAX in BEKKER. 631, 16. DION. HAL. V, 78.

ἦν contracted from ἐάν, ἰφ. With the future indicative. PROC. II, 43, 12 \*Ἦν γὰρ τῷ πολέμῳ οἱ Γότθοι τῶν δυσμενῶν περιέσονται, κ. τ. λ. 115, 8 \*Ἦν νῦν ἡμῶν οἱ βάρβαροι περιέσονται.

ἡνίτζιν for ἡνίτζιον, τὸ, a kind of *antidote*. PORPH. Cer. 467, 18. [As ἡνίτζιν is the diminutive of ἡνον, it has been supposed that the original word is σαγάπηνον, *sagapenon*.]

ἡνούκατος, ου, ὁ, *evocatus*, a provincial magistrate, *ιουόκατος*. CALLIST. 3, 10.

ἡρεμάζω = ἡρεμέω. SEPT. 2 Esdr. 9, 4.

ἡσυχάζω, ἄσω, *to live in solitude*, as a monk. SOCR. 4, 24. APOPTH. Macar. 22. LEIMON. 9.

ἡσυχαστήριον, ου, τὸ, (ἡσυχαστής) *hermitage*. THEOPH. CONT. 100, 13.

ἡσυχαστής, οὔ, ὁ (ἡσυχάζω) *a solitary, monk*. NIL. Epist. 4, 17. PALLAD. Vit. Chrys. 29 E. NOVELL. 5, 3. (Compare SOZ. 6, 20 Ἡσυχίας ἐρῶντες.)

2. *The moderator* of a monastery, a sort of *silentiarius*. BASIL. II, 529 D. 530 B.

ἡσυχία, ας, ἡ, *quiet, solitude*, with reference to monachism. CHAL. Can. 4. NOVELL. 133, 1.

ἦχος, ου, ὁ, *tonus, mood*, in music. NIC. CONST. Can. p. 451 B. THEOPH. CONT. 106, 18.

The RITUAL recognizes eight moods, four *authentic*, and four *plagal*. The former are distinguished by the ordinal numbers; thus, ἦχος πρῶτος, ἦχος δεύτερος, ἦχος τρίτος, ἦχος τέταρτος. The corresponding plagal moods are called ἦχος πλάγιος τοῦ πρώτου, ἦχος πλάγιος τοῦ δευτέρου, ἦχος βαρύς (never ἦχος πλάγιος τοῦ τρίτου), and ἦχος πλάγιος τοῦ τετάρτου.

The abridged forms of the names are ἦχος α', ἦχος β', ἦχος γ', ἦχος δ': ἦχος πλ. α', ἦχος πλ. β', ἦχος πλ. δ'. The name ἦχος βαρύς is never abbreviated.

Every week has its appropriate mood (ὁ ἐνδιάτακτος or ἐνόρδινος ἦχος), the starting-point being Ἡ κυριακὴ τοῦ ἀντίπασχα, which see.

ἦχος, εος, τὸ, = ὁ ἦχος. APOCR. Act. Philipp. in Hellad. 17. IREN. 1, 14, 2, as a various reading. MAL. 121, 12. 436, 20.

ἥως (ἦ, ὥς), or, *that is*, ἦγουν, ἦτοι, an explanatory particle. ANAST. SINAIT. 431 B ταῖς ἐθνικαῖς νηστείας, ἥως Ἀρμενίων, Ἰακωβιτῶν, κ. τ. λ. CUROP. 14, 8 Κάμπος, ἥως πεδίου. 47, 15 Φορεῖ δὲ ἐπὶ κεφαλῆς τὸ δοκοῦν αὐτῷ φόρεμα, ἥως ἡ κρινωνίαν, ἡ τετράφυλλον, ἡ τι ἕτερον ὅμοιον τούτοις. 70, 12 Ὑποκάμισα, ἥως χιτῶνας.

## Θ.

Θαβώρ, τὸ, indeclinable, Hebrew תָּבוֹר, *Tabor*, a mountain, Ἰταβύριον. SEPT. Ps. 88, 13.

θαλαμηγός, ὄν, (θάλαμος, ἄγω) *chamber-bearing*. Θαλαμηγὸς ναῦς, *Navis cubiculata*, *Barge furnished with a cabin*. DIOD. 1, 85. [Compare the modern Egyptian *kängia*.]

θάλασσα, ἡς, ἡ, *sea*. Classical.

Ἡ Νεκρά Θάλασσα, *The Dead Sea*. EPIPH. I, 40 A.

Ἡ χαλκῇ θάλασσα, *The brazen sea*, the laver in Solomon's temple. SEPT. 2 Reg. 8, 8 (compare 2 Par. 4, 2 Ἐποίησε τὴν θάλασσαν χυτὴν).

2. A kind of military garment, called also ἀετός.

PORPH. Cer. 470, 6. THEOPH. CONT. 19, 4.

θαλασσιδίων, ου, τὸ, dimin. of θάλασσα, *a laver attached to the holy table (ἀγία τράπεζα)?* PORPH. Cer. 34, 5 Καὶ ὁ βασιλεὺς ἀποτίθησι τοῦτο ἐν τῷ πεζουλίῳ τοῦ θαλασσιδίου τῆς αὐτῆς ἀγίας τραπέζης.

θαλαττόμαι, ὥτην, (θάλαττα) *to be in a sinking condition*, as a ship. POLYB. 16, 15, 2.

θαλαττουργέω, ἦσω, (θαλαττουργός) *to be seafaring or a seafarer*. POLYB. 6, 52, 1.

θαλλίν, see θαλλίον 2.

θαλλίον, ου, τὸ, (θαλλός) *palm-leaf*, βαῶν. ΑΠΟΡΗΤΗ. Arsen. 24 Ἀποσχίσης τὰ θαλλία σου, *to be plaited into baskets*. Esaias 5.

2. *Basket made of palm-leaves*, θαλλίς, θαλλός.

ΑΠΟΡΗΤΗ. Arsen. 17 θαλλίν. [This seems to be nothing else than the modern τὸ ζεμπίλι.]

θαλλίς, ἰδος, ἡ, = θαλλίον 2. HES. Θαλλίς, μάστιγος μικρός.

θαλλός, οὔ, ὁ, = θαλλίον 2, θαλλίς. ΑΠΟΡΗΤΗ. Poemen. 114.

θαμβέω, *to cause to be astonished, to surprise, frighten*.

SEPT. 2 Reg. 22, 5 Ἐθάμβησάν με. 4 Reg. 7, 15

θαμβεῖσθαι. OLYMP. 484, 21.

θαμβόμαι, ὥσομαι, (θάμβος) *to be amazed, astounded*. EUS. 2, 13, p. 62, 33.

θάμβος, plural οἱ θάμβοι, = τὸ θάμβος. SEPT. Eccl. 12, 5.

θανατήριον, ου, τὸ, = θανατικόν. CEDR. I, 679.

θανατικός, ἡ, ὄν, *belonging to death*. Hence, *capital*. DIOD. II, 610, 39 τὰ δὲ θανατικά τῶν ἐγκλημάτων ἡξίου κρίσεως θανατικῆς.

Substantively, τὸ θανατικόν, *mortality, pestilence, θανατήριον, λοιμός*. LEIMON. 102. CHRON. 619, 12. THEOPH. 345, 14, et alibi.

θανή, ἡς, ἡ, (θνήσκω, θανεῖν) *death, θάνατος*. CEDR. I, 133, 20.

θαρρέω, *to trust, put confidence in*. With εἰς τόν. MAL. 271, 17 Θαρρῶν εἰς τὴν ἡμετέραν παρουσίαν. NIC. CONST. 41, 18 εἰς οὓς θαρρήσας.

θαρσποιέω, ἦσω, (θάρσος, ποιέω) *to inspire with courage, to encourage*. THEOPH. 491, 15 Θαρσποιήσας τὸν στρατόν.

Θάσιος, α, ου, of *Thasos, Thasian*. MARTYR. ARETH. 34 Κάρυα καὶ Θάσια καὶ σῦκα.

θαυμάζω, *to wonder at*. With ἐπὶ τοῦ. POLYB. 24, 5, 12 Ἐπὶ σοῦ δὲ θαυμάζω πῶς δύνη παρὰ πότον ὀρχεῖσθαι.

Θαυμάζειν πρόσωπον, *To be a respecter of persons*.

SEPT. Gen. 19, 21 Ἐθαύμασά σου τὸ πρόσωπον, *I have accepted thy request*; in a good sense. Job. 22, 8 Ἐθαύμασας δέ τινων πρόσωπον. 32, 22 Οὐ γὰρ ἐπίσταμαι θαυμάσαι πρόσωπα.

θαυμάσιος, α, ου, *admirable*. Superlative, θαυμασιώτατος, as a title. BASIL. III, 323 B. 444 B.

θαυμασιότης, ητος, ἡ, *admirableness*, as a title. CHAL. 1541 Ε Τῆς σῆς θαυμασιότητος.

θαυμαστός, ἡ, ὄν, *admirable, excellent*, as wine. CHAL. 1557 B.

θαυμαστώ, ὥσω, *to render wonderful or excellent*. SEPT. Ps. 4, 4 Ἐθαυμάστωσε κύριος τὸν ὄσιον αὐτοῦ. 16, 7 Θαυμάστωσον τὰ ἐλέη σου. 138, 6 Ἐθαυμαστώθῃ ἡ γνῶσις σου.

θαυματοργέω, ἦσω, *to work miracles*. MAL. 236, 9.

θαυματούργημα, ατος, τὸ, *wonder-work, miracle*. APOCR. Anaphor. Pilat. A, 5.



θαυματοργός, ὄν, (θαῦμα, ΕΡΓΩ) *wonder-working, miracle-working*. METHOD. 388 C Τὸν θαυματοργὸν θεόν. EUS. 3, 24, p. 116, 10. BASIL. II, 680 D (spurious).

As an epithet it is used with reference to *Saint Gregorius Thaumaturgus*. THEOD. LECTOR. 2, 54. Ὁ δὲ οἶκος τοῦ θαυματοργοῦ. HOROL. NOV. 17.

\*θεά, ἄς, ἡ, *goddess*. As a title, it was given to queens. INSCR. 3137, 9 Θεὰν Στρατονίκην. 4697, 10 Ὑπάρχων θεὸς ἐκ θεοῦ καὶ θεάς. 313 Ἰουλίαν θεὰν σεβαστὴν Πρόνοϊαν. (See also θεός.)

Θεανδρία, ας, ἡ, (θεός, ἀνὴρ) *the being θεάνθρωπος*. METHOD. 376 C.

Θεανδρικός, ἡ, ὄν, *pertaining to the God-man (Christ)*. DION. AREOP. Epist. 4, p. 594 A Θεανδρική ἐνέργεια. NIC. II, 709 B.

Τὰ θεανδρικά μυστήρια, *The holy Eucharist*. SIMOC. 51, 18.

Ἡ θεανδρική μορφή, = τὸ ἅγιον μανδήλιον (see μανδήλιον). THEOPH. 393, 13.

Θεαπόδεικτος, ον, (ἀποδείκνυμι) *divinely proved or established*. NIC. II, 1081 C.

Θεαρχία, ας, ἡ, (θεός, ἀρχή) *the Supreme Divinity*. DION. AREOP. Coelest. Hierarch. 2, 1. 3.

Θεαρχικός, ἡ, ὄν, (θεαρχία) *belonging to the Supreme Divinity*. DION. AREOP. Coelest. Hierarch. 1, 2. 15, 9.

Θεατραλία, ας, ἡ, (θέατρον) *arca theatralis*. NOVELL. 63, 1.

Θεατριζῶ, ἴσω, (θέατρον) *to make a hazing-stock, to hold up to shame; to disgrace publicly*. NT. Hebr. 10, 33. THEOPH. CONT. 69, 15 Ἐπὶ ὄνου τε θεατρίζει πᾶσι, sc. αὐτόν. 198, 7 ἔθεατρίζετο.

2. *To divulge*. THEOPH. CONT. 27, 6.

Θεατροειδής, ἐς, (θέατρον, εἶδος) *like a theatre*. DIOD. 2, 10.

Θεατροκυνηγέσια, ων, τὰ, (θέατρον) = *κυνηγέσια*. NOVELL. 105, 1.

Θεατρομανία, ας, ἡ, (θέατρον, μανία) *madness after theatrical representations or exhibitions*. CONST. APOST. 8, 32, 8.

Θεατρονόμιον, τὸ, meaning uncertain. PALLAD. Vit. Chrys. 36 D.

θεάφιν for θεάφιον. APOCR. Martyr. Barthol. 7.

θεάφιον, ου, τὸ, = *θειάφιον*. HES. Νάφθα, θεάφιον, θεῖον. θεάφον = *θειάφιον*. VIT. EUTHYM. 49. THEOPH. CONT. 530, 9.

Θεγκόλος, ου, ὁ, (θεός, -κολος, colo) *priest*. INSCR. 344.

Θειάφιον, ου, τὸ, *sulphur, brimstone*, θεάφιν, θεάφιον, θέαφον, in classical Greek *θεῖον*. TZETZ. Chil. 12, 743.

Θεικός, ἡ, ὄν, *divine, θεῖος*. APOCR. Joseph. Narrat. 3, 3. Act. Pet. et Paul. 48. JUST. Monarch. 6. DID. ALEX. 272 A Τῷ θεϊκῷ πνεύματι.

Θεικῶς, adv. of *θεϊκός, divinely*. DID. ALEX. 588 A.

Θεῖος, α, ον, *divine*, as a title. INSCR. 3832 Πρὸς τὸν θεϊότατον αὐτοκράτορα, the Roman emperor.

2. *Imperial*, βασιλικός, ἱερός 2. ATHAN. I, 201 C Τὸ ἀντίτυπον τοῦ θείου γράμματος. EPHES. 984 B. 989 A. CHAL. 849 B τῶν θείων πριουάτων. CONST. (536), 1208 D Τοῦ θείου πραισέντου. NOVELL. 1, 4, § α' Τῆς θείας ἡμῶν ταύτης διατάξεως. ANTEC. Prooem. 3 Τοῦ θείου παλατίου.

Θειότης, ητος, ἡ, *divinity*, a title applied to kings. APOCR. Anaphor. Pilat. A, 11 Τῇ σῇ θειότητι. Act. et Martyr. Matt. 29 Ἐδοξεν τῇ ἡμετέρᾳ θειότητι μὴ εἶναι θεούς, says an imaginary potentate. LEG. HOMER. 92. PORPH. Adm. 251, 7.

Θειώδης, ες, = *θεῖος*. JUST. Tryph. 134.

Θέλμα, ατος, τὸ, (θέλω) *will, wish, desire*. SEPT. Ps. 106, 30 Ἐπὶ λιμένα θελήματος αὐτῶν, *To their desired haven*. Eccl. 12, 1.

Θέλῃσις, εως, ἡ, (θέλω) *will, volition*. SEPT. Prov. 8, 35, *favor*. JUST. Tryph. 61. IREN. Frag. 5.

Θελήτης, οῦ, ὁ, (θέλω) *one who wills*. SEPT. 4 Reg. 23, 24, *soothsayer*.

Θέλω, *to wish, want*. With the *accusative* of the immediate object. APOCR. Act. Paul. et Thecl. p. 62 τί αὐτὴν θέλετε; *What do you want of her?* APOPHTH. Macar. 33 τί θέλετε αὐτόν; *What do you want of him?* MAL. 387, 11 Ἐγὼ σε θέλω.

Θέλεις οὐ θέλεις, *Whether you are willing or not*.

ΕΠΙCT. 3, 9, 16. APOPHTH. Sisoës 12 Θέλεις οὐ θέλεις, οὐκ ἀφῶ σε.

Θέλει οὐ θέλει, *Will he, will he*. ΕΠΙCT. 3, 3, 3.

Pass. *θεληθῆναι*, *to be acceptable*. IGNAT. Rom. 8 *Θελήσατε ἵνα καὶ ὑμεῖς θεληθῆτε*.

In the subjunctive, *θέλω* may form a protasis without *ἐάν*. PORPH. Adm. 117, 18 *\*Ἀπελθε μετὰ τοῦ πλούτου σου, θέλῃς εἰς τὴν χώραν σου, θέλῃς ἀλλαχοῦ, Ὡς with thy riches to thy country, or to any other place you like*.

2. *To maintain, assert, to be of opinion*. IREN. 1, 8, 4 *Ἐξ ἧς τὴν ὥδε θέλουσιν ἐσπάρθαι ἐκκλησίαν*. 1, 18, 2 *\*Ἐνιοὶ δὲ ἄλλον θέλουσι τὸν κατ' εἰκόνα καὶ ὁμοίωσιν θεοῦ γεγονότα ἀρσεινόθλην ἄνθρωπον*. HIPPOL. 168 *Καὶ τοῦτο γὰρ οὕτω θέλει γεγράφθαι*. (See also *βούλομαι*.)

3. *Will*, as an auxiliary verb. See INTRODUCTION, § 109, 6. Compare DAMASC. I, 617 C *Θέλεις εἰπεῖν*; corresponding to the classical *φήσεις* (ARIST. Nub. 1416 *Φήσεις νομίζεσθαι γε παιδὸς τοῦτο τοῦργον εἶναι*;) )

*θέμα*, *atos*, τὸ, (τίθημι) *that which is placed: parcel*. SEPT. Lev. 24, 6 *Ἐπιθήσετε αὐτοὺς δύο θέματα, ἐξ ἄρτους τὸ ἐν θέμα ἐπὶ τὴν τράπεζαν . . . καὶ ἐπιθήσετε ἐπὶ τὸ θέμα λίβανον*.

2. *Stake*, in the sense of *prize, reward*. IGNAT. Polyc. 2.

3. *Legion*, a division of troops. MAURIC. 2, 2. THEOPH. 547, 18. 560, 5 *Καβαλλαρικὰ θέματα*. LEO. 18, 150. PORPH. Cer. 451, 12. CEDR. II, 4, 19.

4. *Military district*. THEOPH. 539, 12. 728, 21. 744. LEO. 1, 10. 14. PORPH. Them. 11, 6. 12, 14. 15, et alibi.

*θεματίζω*, *ίσω*, (θέμα) *to adopt; to assume as real that which has no absolute existence*. APOLLON. Synt. 1, 3, p. 11 *Ὑπολαβόντες τὰ τοιαῦτα κατὰ τύχην τεθεματίζονται*. SEXT. Adv. Gram. p. 248, incorrectly printed *θερματισθῆν*.

2. *To draw a horoscope, to make an astrological calculation*. PORPH. Adm. 93 *Ἐκ τοῦ κανόνος ἐν ἐθεματίσεν Στέφανος ὁ μαθηματικὸς περὶ τῆς τῶν Σαρακηνῶν ἐξόδου*. CEDR. I, 497, 17 *Πληρωθείσης τῆς πόλεως, ἐθεματίσθη ὑπὸ Οὐάλεντος ἀστρονόμου, ἡ ὁρὸς was drawn*.

*θεματικός*, ἡ, ὅν, *in which a prize (stake) is proposed* (see

*θέμα* 2). INSCR. 247 *Θεματικούς καὶ ταλαντιαίους ἀγῶνας*, in which the victor was entitled to one talent of money.

2. *Pertaining to a θέμα* 3. THEOPH. 769, 6 *Θεματικοὶ στρατιῶται*. PORPH. Cer. 471 *Θεματικὸς τουρμάρχης*. THEOPH. CONT. 55, 19 *Τοῦ θεματικοῦ στόλου γίνεται ἐγκρατής*.

Substantively, οἱ *θεματικοί*, sc. *στρατιῶται*, *soldiers belonging to the θέματα* 3. THEOPH. CONT. 79, 17. CEDR. II, 24, 16.

*θεμάτων* for *θεμάτων*, τὸ, (θέμα) *astrological calculation, prediction*. PORPH. Adm. 93, 7. (See also *διάθεμα*, *θεματίζω* 2.)

*θεματισμός*, οὐ, ὁ, (θεματίζω) *position, adoption, θέσις*; opposed to *φύσις*, *nature*. SEXT. Adv. Gram. p. 248 *Οὐκ ἄρα φύσει τῶν ὀνομάτων τὰ μὲν ἀρρενικά, τὰ δὲ θηλυκά, ἀλλὰ κατὰ θεματισμὸν τὰ μὲν τοιαῦτα γίνεται, τὰ δὲ τοιαῦτα*.

*θεμέλιον*, οὐ, τὸ, = *θεμέλιος*. POLYB. 16, 1, 6 *Τοὺς τε ναοὺς ἐκ θεμελίων ἀνέσκαψε*, *He razed the temples to the ground*.

*θεμελίω*, ὥσω, (θεμέλιος, θεμέλιον) *to found, lay the foundation*. SEPT. 3 Reg. 6, 37 init. Ps. 23, 2. DIOD. 15, 1, p. 3, 22.

*θεμελίωσις*, εως, ἡ, (θεμελίω) *foundation*. SEPT. 2 Esdr. 3, 12.

*θέμις*, ιδος, ἡ, *festival?* INSCR. 4352 *Ἐπιτελοῦντος θέμιν Παμφυλικήν*. 4380, e, *Θέμιδος ἀγομένης*.

*θεοβδελυκτος*, ον, (θεός, βδελύσσομαι) *abhorred of God*. THEOPH. 599, 21.

*θεοβούλητος*, ον, (βουλητός) *willed of God, in accordance with the will of God*. CLEM. ROM. Homil. p. 11, 4 *Θεοβουλήτῳ διδασκαλίᾳ σώζων ἀνθρώπους*.

*θεοβύθιστος*, ον, (βυθίζω) *whom may God send to the bottom of the sea; an imprecatory word*. THEOPH. 541, 18 *Ἐκπορίζων δὲ ὁ αὐτὸς θεοβύθιστος στόλος κατελήφθη ὑπὸ χειμερίου ζάλης*.

*θεογεννήτωρ*, ορος, ἡ, (γεννάω) *deipara*, an epithet of the Virgin, essentially the same as *θεοτόκος*. METHOD. 372 C.

*θεογνωσία*, as, ἡ, (γνώσις) *the knowledge of God*. METHOD. 388 A.

θεόγραφος, *ον*, (γράφω) *written by God*. PORPH. Them. 34, 11.

θεοδιδάκτος, *ον*, (διδάσκω) *taught of God*. NT. 1 Thess. 4, 9.

Θεοδοτάκης, *η*, *ος*, dimin. of Θεόδοτος, *Theodotus*. THEOPH. CONT. 361.

Θεοδοτιανός, *ου*, *ος*, (Θεόδοτος) *follower of Theodotus*, one of the early heretics. HIPPOCR. 258.

θεοδόχος, *ον*, (δέχομαι) *that has received God*. CYRILL. ALEX. Epist. 35 B.

As an epithet, it is applied to Simeon (NT. Luc. 2, 25 seq.). METHOD. 373 D Τὸν θεοδόχον πρεσβύτερον. CEDR. I, 328, 3. HOROL. Febr. 3 Τοῦ ἁγίου καὶ δικαίου Συμεὼν τοῦ θεοδόχου.

θεοδρόμος, *ον*, (δραμεῖν, δρόμος) *walking in God's way*. IGNAT. Philad. 2. Polyc. 7.

In the eighth οἶκος of the Ἀκάθιστος ὕμνος, it is applied to the star of Bethlehem: thus, Θεοδρόμον ἀστέρα θεωρήσαντες μάγοι τῇ τούτου ἡκολούθησαν αἴγλη.

θεοκατάγνωστος, *ον*, (καταγινώσκω) *condemned of God*. NIC. II, 1085 B.

θεόκλητος, *ον*, (καλέω, κλητός) *called of God*. METHOD. 376 A.

θεοκλήτης, *ως*, *ης*, (θεοκλυτέω) *invocation of the Gods*. POLYB. 24, 8, 7.

θεόκταντος, *ον*, (κτείνω) *whom may God kill*; an imprecatory term. THEOPH. 760, 20.

θεοκύρωτος, *ον*, (κυρώω) *divinely confirmed*. NIC. II, 801 D Θεοκυρώτων βασιλέων.

θεόλετος, *ον*, (δλλυμι) *whom may God destroy*; an imprecatory term. THEOPH. 778, 17.

θεολογέω, *to speak of as a god, to represent as a god, to assert the divinity of*. JUST. Tryph. 56 Ἄλλον τινα θεολογεῖν καὶ κυριολογεῖν τὸ πνεῦμα τὸ ἅγιον φάτε ὑμεῖς παρὰ τὸν πατέρα. EUS. 1, 2, p. 5, 19. Id. 5, 28, p. 252, 17 Ἐν οἷς ἅπασι θεολογείται ὁ Χριστός. . . . Τὸν λόγον τοῦ θεοῦ τὸν Χριστὸν ὑμνοῦσι θεολογούντες. DID. ALEX. 404 A Ἐθεολόγησεν περὶ αὐτοῦ. SOCR. 3, 7 Ἐνθα καὶ τὸ ἅγιον πνεῦμα θεολογήσαντες τῇ ὁμοουσίῳ τριάδι συναναλαμβάνοντο. THEOD. III, 696 D Τὸν δεσπότην Χριστὸν θεολογούντων. IV, 220 C Θεολογῆσαι τὸν Χριστόν.

2. *Inquire religiously*. JUST. Tryph. 113 Ἀλλὰ διατὶ μὲν ἐν ἄλφα πρώτῳ προσετέθη τῷ Ἀβραάμ ὀνόματι θεολογείς.

θεολογία, *ας*, *ης*, *discourse on God*. SOCR. 2, 45, p. 162 Ὁ Μακεδόσιος τὸ ἅγιον πνεῦμα συναναλαβεῖν εἰς τὴν θεολογίαν τῆς τριάδος ἐξέκλινε, *declined to admit the divinity of the Holy Spirit*.

θεολόγος, *ον*, (λέγω) *discoursing on God*. As an epithet, it is applied to John the Evangelist, and to Gregorius of Nazianzus, because they stand at the head of the assertors of the divinity of the λόγος. PETR. ALEX. 517 C Ὁ θεολόγος καὶ εὐαγγελιστὴς Ἰωάννης. ASTER. 280 B Ὁ μέγας θεολόγος Ἰωάννης. VIT. EUTHYM. 10 Ὁ θεολόγος Γρηγόριος. QUIN. 64, Gregorius. HOROL. Sept. 26 and Mai. 8, John. Jan. 25 and 30, Gregorius.

θεομακάριστος, *ον*, (μακαρίζω) *blessed of God*. IGNAT. Smyrn. 1 Τοῦ θεομακαρίστου αὐτοῦ πάθους, v. l. θεομακαρίτου. Polyc. 7.

θεομάχος, *ον*, (μάχομαι) *fighting against God*. SCYMN. 637. NT. Act. 5, 39.

θεομήτηρ = θεομήτωρ. CEDR. I, 718, 20 θεομητέρος. θεομητορικός, *ης*, *ον*, *pertaining to the θεομήτωρ*. In the RITUAL, Θεομητορική ἐορτή, *A feast in honor of the Deipara*, applied chiefly to τὸ Γενέθλιον or ἡ Γέννησις, τὰ Εἰσόδια, ὁ Εὐαγγελισμός, and ἡ Κοίμησις.

θεομήτωρ, *ορος*, *ης*, (μήτωρ) *the mother of God*. METHOD. 364 A Ἡ ἱερὰ θεομήτωρ. THEOD. LECTOR. 1, 1 Τὴν εἰκόνα τῆς θεομήτορος.

θεομίσητος, *ον*, *hated by God*, θεομισήs. DAMASC. I, 623 B.

θεοπαράδοτος, *ον*, (παράδιδωμι) *given by God*. THEOPH. 627, 11.

Θεοπασχίται, *ων*, *οι*, (θεός, πάσχω) *Deipassians* (if the term be allowed), those who assert that the divine nature of the Only Begotten One suffered on the cross. ISID. PEL. Epist. 1, 102. DAMASC. I, 650 A. NIC. II, 1088 D. THEOPH. 175, 21. CALLIST. 18, 45. (Compare THEOD. III, 707 B Ἐκ τῆς σαρκὸς καὶ τῆς θεότητος φύσις, καὶ τὸ τῇ θεότητι τοῦ μονογενοῦς προσάπτειν τὸ πάθος.)

θεοπάτωρ, *opos*, ὁ, (πατήρ) *ancestor of God*, as it were; an epithet applied to David, and to Joakim and Anna, the parents of the Deipara. ARETH. 672 C, David. HOROL. Sept. 9 τῶν ἁγίων καὶ δικαίων θεοπατέρων Ἰωακείμ καὶ Ἀννης. (For the legend of the birth of the Virgin, see APOCR. Proteuangelium. EPIPH. I, 1049 D. 1062 C.)

θεοποιέω, ἥσω, (θεοποιός) *to deify*. LUCIAN. Scyth. 1. SEXT. Adv. Logic. p. 389. HIPPOL. 289, 20 τὴν σάρκα ἐθεοποίησεν.

θεοποιός, ὄν, (θεός, ποιέω) *deifying*. DION. AREOP. Coelest. Hierarch. 1, 1 Θεοποιός ἀπλότης.

θεοπρετής, ἐς, (πρέπω) *becoming a god, divine, holy*. DIOD. 17, 75.

θεοπρεσβύτης, ου, ὁ, (πρέσβυς) *God-sent messenger*. IGNAT. Smyrn. 11, with v. 1.

θεοπρόβλητος, ον, (προβάλλω) *divinely proposed*, applied to the emperor. PORPH. Cer. 372, 20. ATTAL. 269.

θεοπρομήτωρ, *opos*, ἡ, (προμήτωρ) *the grandmother of God*, as it were; applied to Saint Anna, the mother of the Deipara. HOROL. Jul. 25. (See also θεοπάτωρ, and compare PROC. III, 185 Ἀννη ἁγία, ἥν τῆς μὲν θεοτόκου γεγονέναι μητέρα τινὲς οἴονται, τοῦ δὲ Χριστοῦ τιτθῆν. Ἀνθρώπος γὰρ, ἥπερ ἐβούλετο, γεγονὼς ὁ θεὸς καὶ τριγωνίας ἀνέχεται, καὶ γεννεαλογεῖται τὰ ἐκ μητρὸς ἀνθρώπου ἴσα.)

θεοπρόσδεκτος, ον, (προσδέχομαι) *acceptable to God*. NIC. II, 1085 E.

θεόπτης, ου, ὁ, (ὁράω, οἶω) *he who has seen God*, an epithet of Moses, the great prophet. THEOPH. 511, 11. HOROL. Sept. 4.

θεοπτία, *as*, ἡ, (θεόπτης) *a seeing of God, divine vision*. EUS. 1, 2, p. 10, 18.

θεόργιστος, ον, (ὀργίζομαι) *accursed of God*, an imprecatory word. THEOPH. CONT. 204, 7. 678.

\*θεός, οὐ, ὁ, *god*. COD. AFR. 1314 D Θέλοντος τοῦ θεοῦ, *God willing*.

\*Ἔσται αὐτῷ πρὸς τὸν θεόν, *He will have to deal with the gods*; the gods will bring him into judgment. INSCR. 3902. 3980 Ὁς δ' ἂν ἀδικήσῃ τὴν στήλην, ἔσται αὐτῷ πρὸς τὸν θεόν.

As a title, it was given to kings and emperors. INSCR. 3137, 9 τὸν πατέρα αὐτοῦ θεὸν Ἀντίοχον. 4697, 10 Ὑπάρχων θεὸς ἐκ θεοῦ καὶ θεᾶς, applied to Ptolemaeus Epiphanes. DIOD. 1, 4, p. 8; 6 Γάιος Ἰούλιος Καῖσαρ ὁ διὰ τὰς πράξεις προσαγορευθεὶς θεός. INSCR. 1074 Αὐτοκράτορα Μάρκον Αὐρήλιον σεβαστὸν θεοῦ Ἀντωνίνου υἱόν. 399 Ὑπὸ θεοῦ Κομμόδου. 312 Αὐτοκράτορος θεοῦ υἱοῦ σεβαστοῦ Καίσαρος υἱόν. (Compare JUST. Apol. 1, 21.)

[The expression θεὸς ἐκ θεοῦ, *god of god* (occurring in INSCR. 4697, 10) seems to have served as the basis of θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, *Very God of very God*, of the Nicene Creed. We of course refer only to the expression.]

2. Ὁ θεὸς τοῦ αἰῶνος τούτου, seems to be *the Devil*. NT. 2 Cor. 4, 4.

θεοσέβεια, *as*, ἡ, *godliness*, a title commonly given to bishops. ALEX. ALEX. 577 B τῇ ὑμετέρα θεοσεβείᾳ, ἀγαπητοὶ καὶ τιμώτατοι συλλειτουργοί. ALEX. 1051 B Πρὸς τὴν σὴν θεοσέβειαν. ATHAN. I, 340 B. BASIL. III, 110 A. 189 A τῇ θεοσεβείᾳ σου. CONST. I, 1146 A. EPIPH. I, 843 A. EPHES. 100 D. THEOD. III, 1006 A.

θεοσεβής, ἐς, *pius*. Superlative θεοσεβέστατος, as a title. ATHAN. I, 360 E. EPHES. 997 D.

θεοσοφία, *as*, ἡ, (θεόσοφος) *wisdom or knowledge in divine things*. DION. AREOP. Mystic. Theol. 1, 1.

θεόσοφος, ον, (σοφός) *wise in divine things*. CONST. III, 628 D.

θεοσόφως, *adv.* of θεόσοφος. CLEM. ALEX. 326, 13. METHOD. 377 C.

θεόστεπτος, ον, (στέφω) *divinely crowned*, as a king. CONST. III, 641 A. NIC. II, 801 D.

θεοστυγία, *as*, ἡ, *the being θεοστυγής, hated of God*. CLEM. ROM. Epist. 1, 35.

θεοσυνεργητος, ον, (συνεργέω) *moved or assisted by God*. ARETH. 640 A. THEOPH. 20, 6. 28, 14.

θεόσωστος, ον, (σώζω) *divinely saved or protected*, as a city. EUKHOL.

θεότης, *ητος*, ἡ, (θεότης) *divinity, divine nature*. CONST. APOST. 8, 33, 2 τῆς τοῦ Χριστοῦ θεότητος. LUCIAN. Icarom. 9. PETR. ALEX. 520 C.

θεοτόκιον, commonly θεοτοκίον, ου, τὸ, (θεοτόκος) sc. τροπάριον, in the RITUAL, a *modulus* addressed or relating to the *Deipara*. PORPH. Cer. 609, 4 θεοτόκιον.

θεοτόκος, ου, ἡ, (τίκτω, τεκεῖν) *Deipara*, an epithet applied to the Virgin Mary. METHOD. 369 C. 381 B Μνήμην ἀδιάλειπτον ἡμῶν ποιού, παναγία θεοτόκε. PETR. ALEX. 517 B. EUS. V. C. 3, 43. CYRILL. ALEX. Epist. 32 D. 35 B. 37 D. 44 C, et alibi. SOCR. 7, 32. THEOD. IV, 245 D. NOVELL. 3, 1 τῆς ἁγίας ἐνδόξου παρθένου καὶ θεοτόκου Μαρίας. THEOPH. 684, 14 Θεοτόκε, βοήθει, a pious ejaculation. PHOT. 228, p. 246, 19 Πρῶτος ὁ ἐν ἁγίοις Λέων ἰδικῶς εἶπεν αὐταῖς λέξεσιν ὡς μήτηρ θεοῦ ἐστὶν ἡ ἁγία θεοτόκος, τῶν πρὸ αὐτοῦ πατέρων οὕτω διαπρυσίοις ρήμασι μὴ τοῦτο φαινομένων.

θεοφάνεια, as, ἡ, (θεοφανής) *manifestation* or *appearance of God*. METHOD. 352 C Διὰ τῆς θεοφανείας τοῦ ἐνὸς τῆς ἁγίας τριάδος. EUS. 1, 2, p. 6, 26. ATHAN. I, 54 A. GREG. NYSS. III, 479 B.

θεοφάνεια, ων, τὰ, = θεοφάνια. EPIPH. I, 451 A *Christmas*. ASTER. 340 A *Christmas*. PHILOSTORG. 6, 2 *Christmas*. THEOPH. CONT. 709 *Epiphany*.

θεοφάνια, ων, τὰ, the *Nativity, Christmas*, Ἐπιφάνια 1. BASIL. II, 602 B \*Ὄνομα θῶμεν τῇ ἑορτῇ ἐμῶν Θεοφάνια. GREG. NAZ. I, 613 Εἰς τὰ Θεοφάνια, εἴτ' οὖν γενέθλια τοῦ σωτῆρος λόγος. GREG. NYSS. II, 259 B. ASTER. 217 C.

2. *Epiphany*, Ἐπιφάνια 2, celebrated in commemoration of the baptism of Jesus. CHRYS. I, 497 C. VIII (Spuria), 275 B, celebrated on the τρισκαιδεκάτῃ τετάρτου μηνὸς κατὰ Ἀσιανούς. THEOD. LECTOR. 2, 48 τὴν τῶν ὑδάτων ἐν τοῖς Θεοφανίοις ἐπὶ κλησιν ἐν τῇ ἐσπέρᾳ γίνεσθαι. (See also ἁγιασμός 3.)

θεοφάντωρ, ορος, ὁ, (θεός, φαίνω) *revealer of divine things*. NIC. II, 1048 E Διονυσίου τοῦ θεοφάντορος, an epithet of Dionysius the Areopagite, because the spurious work on the *Celestial Hierarchy* was believed to have proceeded from him.

θεοφίλεια, as, ἡ, (θεοφιλής) *the being beloved of God*, as a title. CYRILL. ALEX. Epist. 204 A. CHAL. 1001 B Ἡ ὑμετέρα θεοφίλεια.

θεοφιλής, ἐς, *beloved of God*. Superlative, θεοφιλέστατος,

a title applied to the *emperor*, to *bishops*, *deacons*, or to *monks*. INSCR. 5892 Αὐτοκράτορα Καίσαρα Μ. Ἀντώνιον Γορδιανόν, εὖσεβῆ, εὐτυχῆ, σεβαστὸν, τὸν θεοφιλέστατον κοσμοκράτορα. NIC. I, 81 D. 260 C, to Constantine the Great. EUS. 10, 8, p. 489, 10, to the same. ATHAN. I, 123 C. 158 A. 169 D. 779 A. CYRILL. ALEX. Epist. 19 E, to Nestorius, bishop of Constantinople. EPHES. 932 D, to bishops. 969 C, to monks. CONST. (536), 981 C, to deacons. HIEROSOL. 1253 B, to archimandrites.

In the time of Porphyrogenitus its application was restricted to metropolitans. PORPH. Cer. 564, 4.

In the EUKHOLOGION, it is given only to bishops and archbishops, πανιερώτατος being the title of metropolitans. [At present it is applied only to *bishops*.]

θεοφιλία, as, ἡ, = θεοφιλεια. CHAL. 925 C.

Θεοφιλίτης, η, ὁ, dimin. of Θεόφιλος, *Theophilus*. THEOPH. CONT. 224 \*Ὁν ὑποκοριζόμενοι Θεοφιλίτην ἐκάλουν. θεοφορέομαι (θεοφόρος), to be under the immediate influence of God, to be inspired. HIPPOL. 63. EUS. 1, 2, p. 10, 17.

θεοφόρος, ον, (φέρω) *God-bearing, inspired*. IGNAT. Ephes. 9. CYRILL. ALEX. Epist. 76 C. THEOD. III, 716 C τῶν τριακοσίων δεκαοκτῶ ἁγίων θεοφόρων πατέρων (omitted in Sirmond's edition). DAMASC. I, 622 C.

It is particularly applied to Ignatius, bishop of Antioch. The expression Ἰγνάτιος ὁ καὶ θεοφόρος occurs at the beginning of each of the epistles ascribed to him. HOROL. Dec. 20 Μνήμη τοῦ ἁγίου ἱερομάρτυρος Ἰγνατίου τοῦ θεοφόρου.

θεοφνής, ἐς, (φύω, φύναι, φυῆναι) *born of God*. METHOD. 49 C.

θεοφύλακτος, ον, (φυλάσσω) *divinely protected*. CONST. (536), 1001 B. CONST. III, 932 E. CHRON. 726, 8. QUIN. Can. 2.

θεοχαρίτωτος, ον, (χαριτώ) *favoured of God, God-favored, that has received the grace of God*. METHOD. 372 C.

θεοχόλωτος, ον, (χολάομαι) *with whom God is wroth, θεοχόλωτος*. THEOPH. 282, 11.

θεοχόλωτος, ον, = θεοχόλῃτος. THEOPH. 282, 11, as a various reading.

θεραπεία, as, ἡ, attendants, servants, household. SEPT. Gen. 45, 16. POLYB. 4, 87, 5 et 8. 5, 69, 6. NT. Matt. 24, 45.

2. Ease, comfort. PORPH. CER. 399, 5.

θεραπευτής, οὐ, ὁ, healer, curer, physician. JUST. APOL. 1, 21.

θεραπεύω, to suit, please. VIT. SAB. 283 C Καὶ ἴσως οὐκ ἐθεραπεύθης ἐπὶ τῷ φαγίῳ, And perhaps the dish was not to your taste. LEO GRAM. 230, 20.

θεραφίμ, Hebrew תְּרָפִים, teraphim, penates. SEPT. 1 Reg. 15, 23.

θερισμός, οὐ, ὁ, the crop mowed or to be mowed, harvest. SEPT. Lev. 19, 9. 23, 22. 1 Reg. 6, 13. 8, 12. NT. Matt. 9, 37. Apoc. 14, 15.

θεριστήριον, ου, τὸ, = θέριστρον 2. SEPT. 1 Reg. 13, 20, as a various reading.

θέριστρον, ου, τὸ, (θεριστήρ) light summer garment, θέριστριον, μαφόριον. SEPT. Gen. 24, 65. 38, 14. Cant. 5, 7. Esai. 3, 23. PHILON CARP. in Cant. 105 C Θέριστρον λέγει τὸ λεγόμενον μαφόριον. HES. Θέριστρον, λεπτὸν ὕφασμα, θερινὸν ἱμάτιον.

2. Sickle, for reaping, θεριστήριον, δρέπανον. SEPT. 1 Reg. 13, 20.

θερμάριον, ου, τὸ, (θερμόν) little pitcher for holding warm water, ὀρκιδίον. EUKHOL.

θερμάστρα, as, ἡ, (θερμαίνω) furnace, as of a bath. PORPH. CER. 272, 11.

θερμέω, ησα, = θερμίζω. THEOPH. 730, 3. CEDR. II, 27, 6.

θερμίζω, ισα, (θερμός) to make use of warm springs, θερμέω. THEOPH. 286, 15 Ἐξῆλθεν εἰς τὰ θερμὰ τῶν Πυθίων τοῦ θερμίσαι.

θέρμιμος, ου, (θέρμος) of lupines. DIOSC. Parabil. 2, 67. Θέρμινον ἀλευρον, Lupine meal.

θέρμιον, ου, τὸ, dimin. of θέρμος. DIOSC. Parabil. 2, 67. LEIMON. 97 (127) θερμίον.

θερμόν, οὐ, τὸ, (θερμός) sc. ὕδωρ, hot water. EPICT. 1, 13, 2. 3, 22, 71. MAL. 276, 19. NIC. CONST. Can. 13.

θεσπίζω, to decree. With ὥστε. THEOPH. 276, 14 Ἐθέσπισεν ὁ βασιλεὺς ὥστε μὴ πολιτεύεσθαι τοὺς ἐλληνίζοντας.

θεσπάριος, ου, ὁ, (θέσις) the officer who used to give the signal for beginning the chariot-races at the circus. PORPH. CER. 310, 13. 20. 311, 16.

\*θετικός, ἡ, ὄν, (τίθημι) positive. ARISTOTEL. Politic. 2, 12, 10 Νόμοι θετικοί. CICER. ad Q. Fratr. 3, 3. DION. HAL. V, 94 Ἡ ποιούσα μιμητικούς ἡμᾶς καὶ θετικούς τῶν ὀνομάτων, making. STRAB. 2, 3, 7 Θετικὴν ποιούμενον τὴν ζήτησιν. HES. Θετικόν, τὸ ὀφειλόμενον γενέσθαι.

Θετικόν ἐπίρρημα, Positive adverb, applied to the verbal adjective in -τέον; as χρηστέον, λεκτέον. DION. THRAX in BEKKER. 642, 16. PHOT. Lex. Πολεμητέα . . . θετικά ἐπιρρήματα.

θετικῶς, adv. of θετικός. DION. HAL. V, 246, 5 Θετικῶς ἐπάγοντα τὸν ἐν τοῖς τοῖς ἔπαινον. DIOG. LAERT. 9, 75.

θεωράω, αογ. ἐθεώρασα, = θεωρέω. THEOPH. 87, 17.

θεώριον, ου, τὸ, (θεωρία) spectaculum, a sight, games, theatrical representations. COD. AFR. 15. 61. MAL. 417. CHRON. 528, 5.

θεωτός, ἡ, ὄν, (θεώω) deified. IAMBL. De Myster. 10, 5, p. 176, 16 Ὁ θεωτὸς νοούμενος ἄνθρωπος ἡνωμένος τῷ πρόσθεν τῇ θεᾷ τῶν θεῶν.

θηκάριον, ου, τὸ, (θήκη) sheath. MAURIC. 1, 1. 2. LEO. 5, 3, et alibi.

θηλυκός, ἡ, ὄν, (θῆλυς) feminine, in grammar. DION. THRAX in BEKKER. 632, 12.

θηλυμητριστής, incorrectly for θηλυμτριστής, οὐ, ὁ, (θηλυμίτρης) woman's man. LEX. SCHED. 271 Θηλυμητριστής, ὁ πόρνος τῶν γυναικῶν.

θῆλυς, εια, υ, female, applied to trees. See ἄρρη.

θημωνία, as, ἡ, (τίθημι) heap, as of grain, θημών. SEPT. Ex. 8, 14. Cant. 7, 2 Θημωνία σίτου.

θηρατός, ἡ, ὄν, (θηράω) caught, won, obtained. POLYB. 10, 47, 11 Προσακτέον δὲ τὴν ἕξιν, ἥ πάντα τὰ καλὰ γίγνεται θηρατὰ τοῖς ἀνθρώποις.

θηριάκην, incorrectly for θηριάκιν, and that for θηριάκιον, ου, τὸ, (θηριακός) theriaca, θηριακή. PORPH. CER. 467, 18.

θηριάλωτος, ου, (θηρίον, ἀλίσκομαι) killed by a wild beast, as an animal. SEPT. Gen. 31, 39. Ex. 22, 13. PHILON. II, 355, 30. CAN. APOST. 63.

Θηρίκλειος, α, ου, pertaining to Θηρικλῆς. Substantively,

- τὸ Θηρίκλειον, sc. ποτήριον, a kind of *drinking-cup*. JOSEPH. Ant. 11, 1, 3.
- θηριόβρωτος, *ον*, (θηρίον, βιβρώσκω) *devoured by wild beasts*. SEPT. Gen. 44, 28.
- θηριομαχεῖον, *ου*, τὸ, (θηριομάχος) *the arena of an amphitheatre, ἀρήνα*. APOCR. Act. Paul. et Thecl. 31.
- θηριομαχέω, ἴσω, (θηριομάχος) *to fight with wild beasts*. DIOD. 3, 43, p. 211, 24. APOCR. Act. Paul. et Thecl. 27. IGNAT. Roman. 5.
- θηριομάχης, *ου*, ὁ, = θηριομάχος. DIOD. II, 537, 44.
- θηριομαχία, *ας*, ἡ, *fight with wild beasts at the public games*. INSCR. 4039. STRAB. 2, 5, 53. PHILON. I, 602, 37.
- θηριομάχος, *ου*, ὁ, ἡ, (μάχομαι) *bestiarius, one who fights with wild beasts at the public games, κυνηγός*. APOCR. Act. Paul. et Thecl. 30. LUCIAN. Lexiph. 19. IREN. 1, 6, 3.
- θησαυροφυλακέω, *το* *be* *θησαυροφύλαξ*. THEOPH. CONT. 331, 3.
- θησαυροφύλαξ, *ακος*, ὁ, (θησαυρός, φύλαξ) *treasurer*. SEPT. 2 Esdr. 5, 14 τῷ θησαυροφύλακι τῷ ἐπὶ τοῦ θησαυροῦ.
- θιασίτης, *ου*, ὁ, = θιασώτης. INSCR. 2271.
- θίβις, τὴν θίβιν, *wicker basket*. SEPT. Ex. 2, 3.
- θιμωνία = θημωνία. Doubtful. SEPT. Job. 5, 26.
- θλαδίας, *ου*, ὁ, (θλάω) = εὐνούχος. SEPT. Lev. 22, 24.
- θλιμός, *ου*, ὁ, = θλίψις. SEPT. Ex. 3, 9 τὸν θλιμὸν ὃν οἱ Αἰγύπτιοι θλίβουσιν αὐτούς. Deut. 26, 7 τὸν θλιμὸν ἡμῶν.
- θλίψις, *εως*, ἡ, (θλίβω) *pressure*. STRAB. 1, 3, 6. GALEN. VII, 28 B.
- Metaphorically, *affliction, distress, anguish*. SEPT. Gen. 35, 3 Ἐν ἡμέρᾳ θλίψεως. 42, 21 τὴν θλίψιν τῆς ψυχῆς αὐτοῦ . . . ἐπῆλθεν ἐφ' ἡμᾶς ἡ θλίψις αὕτη.
- θνησιμαῖος, *α*, *ον*, (θνήσκει) *that has died of itself*. SEPT. Lev. 5, 2. 11, 24, et alibi. PHILON. II, 355, 30. CAN. APOST. 63.
- θνήσκει, *εως*, ἡ, (θνήσκω) *mortality*. VIT. SAB. 322 A. MAL. 205, 12. 481, 12. THEOPH. 356, 12. 359, 12. 14.
- θολωτικός, ἡ, ὁ, (θολώω) *muddling*. CLEM. ROM. Homil. 6, 9 φρενῶν θολωτικόν.
- \*θορυβιαστής, *ου*, ὁ, (θόρυβος) *turbulent person, θορυβοποιός*. HIPPOD. 61.
- θραῦσις, *εως*, ἡ, (θραύω) *a breaking, breach; ruin*. SEPT. 2 Reg. 18, 7 *slaughter*. Ps. 105, 23.
- θραυσμός, *ου*, ὁ, = θραῦσις. SEPT. Nahum. 2, 10 Καρδίας θραυσμός.
- θρεμματοτροφέω, ἴσω, (θρέμμα, τρέφω) *to keep cattle*. DIOD. 2, 54 Θρεμματοτροφοῦντες ἀγέλας μεγάλας βοσκομάτων.
- θρεπτάριον, *ου*, τὸ, (θρεπτός) *alumnus, foster-child*. ΑΠΟΡΗΤΗ. Gelas. 3. 4.
- θρεπτή, ἡς, ἡ, (θρεπτός) *alumna*. APOCR. Act. Joan. 13.
- θρέπτρα, *ας*, ἡ, (τρέφω, θρεπτός) *nurse, τροφός*. INSCR. Vol. III, p. 1128 τῇ θρέπτρᾳ αὐτοῦ.
- θρησκεία, ἡ, followed by εἰς τὸν. JUST. Monarch. 1 Θρησκείας τε τῆς εἰς τὸν ἕνα καὶ πάντων δεσπότην.
- θριαμβεύω, εὔσω, (θρίαμος) *to triumph*. EPICT. 3, 24, 85. PLUT. I, 38 D Βασιλεῖς ἐθριάμβευσε καὶ ἡγεμόνας. 231 A Θριαμβεύοντα κατὰ τῆς πατρίδος. II, 318 B Νίκην ἄδακρυν θριαμβεύων. 804 E. HERODIAN. 3, 9, 1. 8, 7, 22. MAL. 87, 19. THEOPH. 404, 2 τὰς νίκας ἐθριάμβευσεν, *He celebrated the victories*.
2. *To disgrace publicly, to cause a culprit to be carried about the city in mock-procession, πομπεύω* 1. VIT. AMPHIL. 25 C Ἐθριάμβευσαν αὐτοὺς ἐν τῇ πόλει.
3. *To publish, make known, divulge*. THEOPH. 450, 18 τὴν τῶν δαιμόνων πρόρρησιν ἐπὶ λαοῦ ἐθριάμβευσεν. NIC. CONST. Can. 28. PHOT. Lex. Θριαμβεύσας, δημοσιεύσας. SUID. Ἐξεφοίτα, ἐθριάμβευεν, *exposed*.
4. *To cause to triumph*. NT. 2 Cor. 2, 14 τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν Χριστῷ. Col. 2, 15 Θριαμβεύσας αὐτοὺς ἐν αὐτῷ.
- θρίαμβος, *ου*, ὁ, the Roman triumphus. POLYB. 4, 66, 8, et alibi. DIOD. 4, 5.
2. *Laughing-stock*. APOCR. Act. Paul. et Thecl. 26 Ἔστησεν αὐτὸν θρίαμβον, *She made him the laughing-stock of the city*. (See also πομπή, and compare θριαμβεύω 2.)
- θρίασις, *εως*, ἡ, (θριάζω) *poetic inspiration*. CEDR. I, 471 Θρίασιν γὰρ τὴν τῶν ποιητῶν μανίαν λέγουσιν.

θρονίζω, ἴσω, (θρόνος) *to enthrone, ἐνθρονίζω*. SEPT. ESTH. 1, 2. THEOPH. CONT. 677, 20.

2. *To consecrate, as a church, ἐνθρονιάζω*. CODIN. 89, 15.

θρονίον, ου, τὸ, *chair, θρόνος*. EUKHOL.

θρονισμός, οὔ, ὁ, (θρονίζω) *an enthroning*. DION CHRYS. 12, p. 203 Ἐν τῷ καλουμένῳ θρονισμῷ καθίσαντες τοὺς μνουμένους.

θρονιστής, οὔ, ὁ, (θρονίζω) *he who enthrones*. SYNES. Epist. 67, p. 210 D.

θρόνος, ου, ὁ, *seat*. CONST. APOST. 2, 57, 4 Ὁ τοῦ ἐπισκόπου θρόνος, *The bishop's seat at church*.

2. *See, καθέδρα*. EUS. 2, 23, p. 77, 22. ATHAN. I, 138 A. ANT. CAN. 16. SYNES. Epist. 67, p. 208 A. CHAL. CAN. 17. 28. QUIN. CAN. 36.

3. *Order, grade*, in ecclesiastical language. EUS. 10, 5, p. 485, 42 Δύο γέ τινας τῶν ἐκ τοῦ δευτέρου θρόνου, *presbyters*.

θρυλλέω, *to disturb, stir up*. CLEM. ROM. HOMIL. 2, 15 Ὁ Σίμων ὁ νῦν πάντας θρυλλῶν.

θρύλλημα, ατος, τὸ, (θρυλλέω) *that which is much talked of*. SEPT. JOB. 17, 6 Ἐθου δέ με θρύλλημα ἐν ἔθνεσι, *Thou hast made me a by-word among nations*.

θυγάτρα, ἡ, = θυγάτηρ. HERM. MANDAT. 12, 2.

θυίσκη, ης, ἡ, (θύος) *censer*. SEPT. EX. 25, 29.

θύμα, ατος, τὸ, *butcher's meat, simply meat*. APOPHTH. Epiph. 4.

θυμελικός, ἡ, ὄν, *belonging to the θυμέλη, scenic*. PLUT. I, 176 C. 474 E. INSCR. 349 Θυμελικῆς περιπολιστικῆς μεγάλης συνόδου.

Substantively. (a) Οἱ θυμελικοί, *stage-players, actors*. PLUT. I, 782 A.

(b) Τὸ θυμελικόν, *the histrionic character*. PLUT. II, 853 A.

θυμίασις, εως, ἡ, *an incensing, fumigating with incense, applied to the burning of incense at church*. EUKHOL. p. 322.

θυματίζω, ἴσα, (θυματός) *to incense, fumigate with incense, θυμιάω*. GEOPON. 6, 12, 1. 6, 13, 3 incorrectly *θυματίζω*.

θυματός, οὔ, ὁ, (θυμιάω) *censer, θυματήριον*. PORPH. Cer. 16, 4. CUROP. 77, 11.

θυμομαχέω, ἴσω, (θυμός, μάχομαι) *to be exasperated or irritated against, to hate*. POLYB. 9, 40, 4. 27, 8, 4 Θυμομαχοῦντες ἐπὶ τοῖς γεγονόσιν.

θύρα, as, ἡ, *door*. Αἱ ἅγαι θύραι, *The holy door*, the middle door of the inner sanctuary, called also simply ἡ θύρα. CHRYS. XII, 783 E (spurious). COMN. I, 102, 13.

θύραθεν (θύρα), adv. = ἔξωθεν. THEOD. III, 570 B τῆς θύραθεν φιλοσοφίας, *adjectively*. IV, 222 D καὶ γνῶσιν ἐκατέραν ἔχων καὶ τὴν θύραθεν καὶ τὴν θείαν, *both profane and sacred*.

θυρεός, οὔ, ὁ, *a kind of shield*. SEPT. JUD. 5, 8. POLYB. 2, 30, 3, et alibi. DIOD. 5, 30 Ὅποιοι δὲ χρώνται θυρεοῖς μὲν ἀνδρομήκεσι, κ. τ. λ.

θυρεοφορέω, *to be a θυρεοφόρος*. POLYB. 10, 13, 2.

θυρεοφόρος, ου, ὁ, (θυρεός, φέρω) *scutatus, shield-bearer, armed with a shield, ἀσπιδιώτης, σκουτάτος*. SEPT. 1 Par. 12, 24. POLYB. 10, 29, 6. DIOD. II, 497, 92.

θύριον, ου, τὸ, *the leaf of a folding door*. PORPH. Cer. 15, 11. 13.

θύρις, ἰδος, ἡ, (θύρα) *window*. SEPT. GEN. 8, 6. 26, 9. POLYB. 12, 25, 3.

θυρώριον, ου, τὸ, (θυρωρός) *portage, the business of a door-keeper*. PALLAD. VIT. CHRYS. 22 E.

θυρωρός, οὔ, ὁ, *church-janitor*. LAOD. 24.

θυρωτός, ἡ, ὄν, (θύρα) *furnished with a door*. BABR. 59, 11.

θυσία, as, ἡ, *the Eucharist*. CAN. APOST. 3. CONST. APOST. 2, 57, 14. 2, 59, 2. 3, 10. 5, 19, 4. 6, 23, 2, et alibi.

2. *The sacred elements*. CONST. APOST. 8, 5, 4.

3. *Offering, προσφορά*. CONST. APOST. 2, 27, 4. 8, 10, 3.

θυσιάζω, ἄσω, (θυσία) *to sacrifice, θύω*. SEPT. LEV. 24, 9 Τῶν θυσιαζομένων τῷ κυρίῳ.

θυσίασμα, ατος, τὸ, (θυσιάζω) = θυσία. SEPT. JUD. 16, 23. 2 Esdr. 6, 3 Θυσιάζουσι τὰ θυσιάσματα.

θυσιαστήριον, ου, τὸ, (θυσιάζω) *altar*. SEPT. GEN. 8, 20, et alibi. NT. MATT. 23, 18. CAN. APOST. 3. 31. CONST. APOST. 8, 12, 2 et 3.

2. *The altar-part of a Christian church*. LAOD.



19. 44. SOCR. 1, 37, p. 73, 48. Id. 5, 24, p. 297,  
 11. QUIN. Can. 69. (See also βῆμα, ιερατεῖον,  
 ιερόν, κόγχη, τράπεζα.)  
 θυτικός, ἡ, ὄν, (θύτης) pertaining to sacrifice. Substan-  
 tively, ἡ θυτική, sc. τέχνη, *haruspicina*, the art of divi-  
 nation. DIOD. 1, 53, p. 63, 73.  
 Θωμάς, ἁ, ὁ, *Thomas* the apostle. NT.  
 Τὸ κατὰ Θωμᾶν εὐαγγέλιον. See εὐαγγέλιον 6.

Ἡ κυριακή τοῦ Θωμᾶ. See κυριακή.

2. *Thomas*, a Manichean, the author of the gospel  
 of the Infancy of Jesus. See εὐαγγέλιον 6. He is  
 mentioned also by ALEX. LYC. 413 B.  
 θωράκιον, ου, τὸ, dimin. of θώραξ. POLYB. 8, 6, 4.  
 Frag. Histor. 22.  
 θωρακίτης, ου, ὁ, (θώραξ) one armed only with a breast-  
 plate. POLYB. 4, 12, 3, et alibi.

## I.

Ἰαβέ, Samaritan, = Ἰαῶ. THEOD. I, 86 B Καλοῦσι δὲ  
 αὐτὸ Σαμαρίται μὲν Ἰαβέ, Ἰουδαῖοι δὲ Ἀϊά (write Ἀϊά?).  
 Ἰακός, ἡ, ὄν, (Ἰάς) *Ionic*. POLYB. 32, 20, 9 Ἰακὴ ἀσωτία.  
 Ἰακωβίτης, η, ὁ, dimin. of Ἰάκωβος, *James*. THEOPH.  
 CONT. 685.  
 ἱαματήριον, ου, τὸ, (ἱάμα) *remedy, medicine*. CEDR. I,  
 190, 19.  
 ἱαμβογράφος, ου, ὁ, (ἱαμβος, γράφω) *writer of iambic*  
*poems*. SUID. Σωτάδης, Κρής . . . ἱαμβογράφος.  
 Ἰαννής, ἡ, ὁ, *Jannes*. CEDR. II, 171.  
 ἱανουάριος, ου, ὁ, *januarius*. PLUT. I, 72 A. II, 277  
 E. ARRIAN. Peripl. Mar. Erythr. 6.  
 Ἰάς, ἄδος, ἡ, *the Ionic dialect*. LUCIAN. Quomod. His-  
 tor. Scribend. 16 Ἀρξάμενος ἐν τῇ Ἰάδι γράφειν. CLEM.  
 ALEX. 404, 24.  
 ἱαστός, ἡ, ὄν, (ἵον?) *violet-colored?* PORPH. Cer. 469, 9.  
 ἱάτρανα, ἡ, (ἱατρός) *female physician*, ἱατρίνη. BASILIC.  
 54, 14, 1. 60, 3, 9.  
 ἱατρεῖον, ου, τὸ, plural τὰ ἱατρεῖα, *physician's fees*. SEPT.  
 EX. 21, 19.  
 ἱατρίνη, ης, ἡ, = ἱάτρανα. BASILIC. 60, 3, 9, as a va-  
 rious reading. EUST. 859, 52.  
 ἱατροσοφιστής, οὔ, ὁ, (ἱατρός, σοφιστής) *doctor of medicine*.  
 SUID. Γέσιος . . . ἱατροσοφιστῶν. (Compare SOCR.  
 7, 13, p. 359, 15 ἱατρικῶν λόγων σοφιστής. STEPH.  
 BYZANT. Γέα . . . ὁ περιφανής τῶν ἱατρῶν σοφιστής, sc.  
 Γέσιος.)  
 Ἰαῶ, ὁ, indeclinable, Hebrew יהוה, *Jehovah*, Ἰαβέ, the  
 proper name of the God of the Jews, analogous to

the Greek Ζεὺς, and the Roman *Jupiter* or *Diespiter*.  
 DIOD. 1, 94 Τὸν Ἰαῶ ἐπικαλούμενον θεόν. IREN. 1,  
 4, 1. INSCR. 5858, b. (See also δημιουργός.)  
 ἰγδίων, ου, τὸ, dimin. of ἰγδη, *mortar*, δλμος. GEOPON.  
 12, 19, 5.  
 ἰδιάζω (ἴδιος), *to be peculiar, different from*. Part.  
 ἰδιάζων, ουσα, ου, *peculiar*. DIOD. 1, 59. 2, 52, p.  
 170, 86 Ἰδιάζον τῇ φύσει, *Of a peculiar nature*.  
 ἰδικός, ἡ, ὄν, *own*. INTRODUCTION, § 67, 2.  
 2. *Private*. BASILIC. 7, 5, 97 τῶν ἰδικῶν κτημάτων  
 τοῦ βασιλέως, *The emperor's private property*.  
 Substantively, τὰ ἰδικά, sc. κτήματα, = πριβάτα,  
 πριουάτα. Ibid. 7, 5, 98.  
 ἰδικτον = ἡδικτον. THEOD. LECTOR. 1, 34. VIT. SAB.  
 348 B. 365 C. 366 A. EUAGR. 4, 39, p. 422, 13.  
 ἰδιόγραφος, ου, (ἴδιος, γράφω) *written with one's own*  
*hand*. SEPT. Ps. fin. Οὗτος ὁ ψαλμὸς ἰδιόγραφος εἰς  
 Δαυὶδ. THEOD. LECTOR. 2, 2 Τὸ κατὰ Ματθαῖον  
 εὐαγγέλιον ἰδιόγραφον τοῦ Βαρνάβα, *in Barnabas's own*  
*hand*.  
 ἰδιοκάβαλλος, ου, ὁ, (καβάλλης) *private horse*; opposed to  
 δημόσιος ἵππος. PORPH. Adm. 269, 13 Ἀπέχουσι δὲ  
 οἱ τοιοῦτοι τόποι ἀπὸ θαλάσσης ὁδὸν ἰδιοκαβάλλον ἡμέρας  
 μίας, *as far as the same horse can travel in one day*.  
 ἰδιοκρατέω (κρατέω), *to be politically independent*, αὐτονο-  
 μέομαι. PORPH. Adm. 114, 5.  
 ἰδιοκρατορία, as, ἡ, *independent government*. PORPH.  
 Them. 58, 8.  
 ἰδιόκτητος, ου. BASILIC. 7, 6, 96 Ἰδιόκτητα τοῦ βασιλέως.

ιδιόμελος, *ον*, (μέλος) *having its own melody*. In the RITUAL, τὸ ιδιόμελον, *sc. τροπάριον, modulus in prose, chant*. (See also INTRODUCTION, § 41.)

ιδιόμορφος, *ον*, (μορφή) *of a peculiar form, having a peculiar form*. STRAB. 4, 6, 10. PLUT. I, 420 B.

ιδιοπεριόριστος, *ον*, (περιορίζω) *having its own limits; distinctly defined*. Adverb ιδιοπεριορίστως. CEDR. I, 458, 20 Δύο φύσεις ιδιοπεριορίστως ἐδογμάτισεν ἐπὶ Χριστοῦ.

ιδιοποιέομαι (ποιέω), *to appropriate to one's self; to gain over*. SEPT. 2 Reg. 15, 6 Ἰδιοποιεῖτο Ἀβεσσαλώμ τὴν καρδίαν ἀνδρῶν Ἰσραὴλ, *Absalom stole the hearts of the men of Israel*.

ιδιοπραγέω, ἤσω, (πράσσω) *to act of one's own accord, that is, without being commanded*. POLYB. 8, 28, 9.

ιδιόρρυθμος, *ον*, (ρυθμός) *having his own laws, independent*. PORPH. Adm. 128, 20 Γεγόνασιν ιδιόρρυθμοι καὶ αὐτοκέφαλοι.

ἴδιος, *α, ον, own*. INSCR. 4585 Ἐκτισεν ἐξ ἰδίων τῷ κοινῷ, *at his own expense*.

2. Substantively, ὁ ἴδιος, *kinsman, relation, relative*.

PORPH. Adm. 115, 14 Λοδοῖκος ὁ ἴδιος τοῦ Λοδοῖκου.

ἴδιος, with the rough breathing, for ἴδιος. INSCR. 2347, c, 8 ΚΑΘΙΔΙΑΝ, in the orthography of the present day καθ' ἰδιαν, = κατ' ἰδιαν.

ιδιούσστατος, *ον*, (συνίστημι) *having his own independent substance*. DID. ALEX. 925 B Τὸ ιδιούσστατον τῶν ὑποστάσεων. 977 A Σὺν τῷ πνεύματι παρὼν ιδιούσστατος.

ιδιουσυστάτως, *adv. of ιδιούσστατος*. DID. ALEX. 984 B.

ιδιότοπος, a doubtful word. ARRIAN. Perip. Mar. Erythr. 47.

ιδιοτροπέω, *to be ιδιότροπος*. CEDR. II, 674, 13.

ιδιότροπος, *ον*, (τρόπος) *of a peculiar kind*. DIOD. 5, 10 Ὑπὸ νόσων ιδιοτρόπων ἐνοχλοῦμενοι. STRAB. 17, 2, 4.

ιδιοτρόπως, *adv. of ιδιότροπος, in a peculiar manner, peculiarly*. DIOD. 5, 30 Πεποικιλμένοις ιδιοτρόπως.

ιδιόχειρος, *ον*, (χείρ) *written with one's own hand*. AMPHIL. 197 B Ἰδιόχειρόν μου ἐστὶ. CONST. III, 1016 C Ἰδιόχειρα αὐτοῦ τυγχάνουσιν.

Substantively. (a) Τὸ ιδιόχειρον, *The original*

manuscript of a work. PETR. ALEX. 517 D τὸ ιδιόχειρον τοῦ εὐαγγελιστοῦ [Ἰωάννου].

(b) Τὸ ιδιόχειρον, *document written with one's own hand*. THEOPH. 210, 15 Ἐλαβεν αὐτοῦ τὸ ιδιόχειρον ὡς ἀποδέχεται εἰς ὅρον πίστεως τὰ δόγματα τῆς ἐν Χαλκηδόνι συνόδου. PORPH. Adm. 149, 14 Συνθήκας καὶ ιδιόχειρα ἐποίησαντο.

ιδιοχείρως, *adv. of ιδιόχειρος, with one's own hand*. COD. AFR. 1315 A.

ιδίωμα, *ατος, τὸ, (ιδιώω) peculiar character, peculiarity*. POLYB. 2, 38, 10, et alibi.

ιδιώτης, *ον, ὁ, in ecclesiastical language, not a church officer, simply layman*. NT. 1 Cor. 14, 16. THEOD. III, 191 A Ἰδιώτην καλεῖ [ὁ ἀπόστολος] τὸν ἐν τῷ λαϊκῷ τάγματι τεταγμένον.

2. *Not a soldier, private citizen, or simply citizen; opposed to στρατιώτης, or to ὁ ἐν στρατείᾳ ὢν*. THEOD. III, 191 A Τοὺς ἔξω τῆς στρατιᾶς ὄντας ιδιώτας καλεῖν εἰώθασιν. NOVELL. 8, 6.

3. *Private monk, a monk not belonging to any of the three ecclesiastical orders*. EUKHOL.

ιδιωτία = ιδιωτεία. THEOPH. 626.

ιδιωτισμός, *ου, ὁ, (ιδιώτης) simplicity of manner or character*. IREN. Frag. 3.

ἰδοί = εἰδοί. DION. HAL. I, 97, 3. ANT. 20.

ιεραγωγός, *όν, (ιερός, ἄγω) carrying sacred things, as offerings*. POLYB. 31, 20, 11 Ἱεραγωγὸς ναῦς.

ιερακίτης, *ον, ὁ, (ιέραξ) hieracites, the name of a stone*. PLIN. 37, 72. GALEN. XIII, 258 E seq.

ιερακοτρόφος, *ον, ὁ, (ιέραξ, τρέφω) hawk-feeder, falconer*. EUNAP. 95, 18.

\*ιεράρχης, *ον, ὁ, (ιερός, ἄρχω) president of sacred rites*. INSCR. 1570, a.

2. In Christian writers, *chief priest, prelate, bishop*. AMPHIL. 186 A. EUAGR. 1, 16, p. 271, 16.

ιεραρχία, *ας, ἡ, (ιεράρχης) hierarchy*. DION. AREOP. Coelest. Hierarch. 1, 2.

ιεραρχικός, *ή, ὢν, (ιεράρχης) prelatical*. SIMOC. 31, 9.

ιερατεῖον, *ον, τὸ, (ιερατεύω) the priest's office*. SEPT. EX. 29, 9.

In Christian writers, *the clerical office*. ANT. 1. 3.

2. *The clergy.* LAOD. 13. EUS. 7, 30, p. 362, 29. ATHAN. I, 186 B. BASIL. III, 258 D. 289 E.

3. *The inner sanctuary.* ATHAN. I, 341 C. AMPHIL. 184 C. PALLAD. Vit. Chrys. 36 A. APOPTH. Basil. Ibid. Moses 4. PROC. III, 188. LEIMON. 42 τὰ βαθμῖδια τοῦ ιερατείου. VIT. EUTHYM. 60 τῷ καγκέλλῳ τοῦ ιερατείου. [The ιερατεῖον contains the βῆμα, πρόθεσις, and διακονικόν. It is separated from the main body of the church by the κάγκελλος.]

ιεράτευμα, ατος, τὸ, (ιερατεύω) *priesthood, ιερατεία.* SEPT. EX. 19, 6 βασιλειον ιεράτευμα.

ιερατεύω, εἶσω, (ιεράομαι) *to be a priest.* SEPT. EX. 28, 1 'Ιερατεύειν μοι. NUM. 3, 4.

ιερατικός, ἡ, ὄν, *sacerdotal, priestly.* JOSEPH. Ant. 11, 8, 2 'Ἡ ιερατικὴ τιμή. CAN. APOST. 83 'Ιερατικὴ διοικήσεις, *Sacerdotal administration.* CONST. APOST. 3, 10 'Ιερατικὸν ἔργον, *A priestly work.*

'Ο κατάλογος ὁ ιερατικός, *The sacerdotal catalogue*, equivalent to ὁ κλῆρος, or οἱ κληρικοί, *the clergy.* CAN. APOST. 8. 17. 18, et alibi. CONST. APOST. 3, 15, 4.

'Ιερατικὴ μέθοδος, *The hieratic mode of writing among the Egyptians.* CLEM. ALEX. 657, 17. (See also ἐπιστολογραφικός.)

Substantively, ὁ ιερατικός, *clergyman*, applied to presbyters and deacons. LAOD. 4. 19. 24. 27. 30. 36. 41.

ιερεία, as, ἡ, (ιερεύω) *sacrifice, religious festival.* SEPT. 4 Reg. 10, 20 'Αγιασάτε ιερείαν τῷ Βάαλ.

ιερεὺς, ἑως, ὁ, *sacerdos, antistes, priest*, applied indiscriminately to all the ecclesiastical orders. CONST. APOST. 2, 25, 12 Οἱ δὲ ιερεῖς ἡμῶν οἱ πρεσβύτεροι, sc. εἰσίν. 8, 1, 8 bishops or presbyters. SARD. 20. SOZ. 1, 8, p. 19. CHAL. 825 E. PROC. I, 135, 5. 263, 11. 156, 8. 356, 11. II, 17, 12. 177, 20. 340, 14. MENAND. 330, 8. NIC. II, 669 A 'Εγραψας ὅτι "Βασιλεὺς καὶ ιερεὺς εἰμί."

ίερισσα, ης, ἡ, = *ίερεία.* INSCR. 4009, b.

ιερογλυφικός, ἡ, ὄν, (ιερός, γλύφω) *hieroglyphic.* DIOD. 3, 4 τὰ ιερογλυφικὰ γράμματα, *The hieroglyphic letters.* CLEM. ALEX. 657, 18 'Ἡ ιερογλυφικὴ μέθοδος, *The hieroglyphic mode of writing among the Egyptians.*

ιερογραμματεὺς, ἑως, ὁ, (γραμματεὺς) *sacred scribe*, among

the Egyptians. DIOD. 1, 16, v. l. γραμματεία. Id. 1, 70, p. 82, 82. Id. 1, 87, p. 98, 55.

ιερογραφία, as, ἡ, (γράφω) *sacred writing, hierography.* DION. AREOP. Coelest. Hierarch. 2, 1.

ιερογραφικός, ἡ, ὄν, *pertaining to sacred writing, hierographical.* DION. AREOP. Coelest. Hierarch. 1, 3.

ιεροδιακονία, as, ἡ, *the office of deacon, deaconship*, διακονία 3. EUKHOL.

ιερόδουλος, ου, ὁ, (δοῦλος) *temple slave.* SEPT. 1 Esdr. 1, 3 Τοῖς Λευῖταις ιεροδοῦλοις τοῦ 'Ισραήλ.

ιεροκήρυξ, υκος, ὁ, = *ἀναγνώστης* of the Christian church. METHOD. 348 A. SYNES. Epist. 67, p. 209 B.

ιερολογέω, ἥσω, (ιερολόγος) *to discourse on sacred things.* LUCIAN. De Syr. Dea 26.

2. *To marry*, said of the priest who performs the ceremony, εὐλογέω 4. CEDR. II, 485 'Ιερολογεῖται ὁ Ρωμανὸς τῇ ζωῇ. 505, 19 Τὸν πατριάρχην καταναγκάζει ιερολογῆσαι τοῦτον αὐτῇ.

ιερολογία, as, ἡ, (ιερολόγος) *discourse on sacred things.* LUCIAN. De Astrolog. 10.

2. *The solemnization of matrimony*, στεφάνωμα. NIC. CONST. Can. 34. CEDR. II, 505, 21. 542, 16.

ιερομάρτυς, υρος, ὁ, (μάρτυς) *priest-martyr*, a martyred presbyter or bishop. GREG. NAZ. I, 274 B Εἰς τὸν ἅγιον ιερομάρτυρα Κυπριανόν. THEOPH. 8, 18.

ιερομόναχος, ου, ὁ, (μοναχός) *monk-priest*, as distinguished from a married priest, who is called simply πρεσβύτερος. GERM. 6. EUKHOL. pp. 183. 184.

ιεροπλαστία, as, ἡ, (πλάσσω) *sacred formation.* DION. AREOP. Coelest. Hierarch. 2, 1.

ιεροπλάστως, adv. of ιερόπλαστος, *sacredly formed.* DION. AREOP. Coelest. Hierarch. 2, 1.

ιερός, ἁ, ὄν, *sacred, holy*, as a title. THEOPH. 91, 6. In the EUKHOLOGION, ιερώτατος is applied to metropolitans.

Substantively. (a) τὸ ιερόν, *the temple* at Jerusalem. STRAB. 16, 2, 34 τὸ ιερόν τὸ ἐν τοῖς 'Ιεροσολύμοις. NT. Matt. 24, 1, et alibi. JOSEPH. Ant. 11, 4, 2.

(b) τὸ ιερόν, *temple*, a heathen temple. APOPTH. Anub. 1. Besarion 4.

(c) τὰ ιερά, *sacred utensils*, church utensils, such as the δίσκος, and ποτήριον. CHRYS. XII, 777 D (spurious). PORPH. Cer. 466, 8. CODIN. 143.

2. *Imperial*, βασιλικός, θεῖος 2. INSCR. 3922. 4305  
 Τῷ ἱερωτάτῳ φύσκῳ. 4277 Τῷ ἱερωτάτῳ ταμίῳ.  
 ἱεροσκοπέομαι, ἡσάμην, (ἱεροσκόπος) to inspect the victims,  
 to divine. POLYB. 34, 2, 6. DIOD. 1, 70, p. 82, 81  
 Τοῦ βασιλέως ἱεροσκοπησαμένου μόσχῳ.  
 ἱεροσκοπία, as, ἡ, *haruspicina*, divination. DIOD. 1, 73,  
 p. 84, 85. Id. 2, 29.  
 Ἱεροσολυμίτης, ου, ὁ, (Ἱεροσόλυμα) native of Jerusalem.  
 JOSEPH. Ant. 11, 4, 9.  
 ἱεροστάτης, ου, ὁ, (ἴσθημι) one who superintends sacred  
 works. SEPT. 1 Esdr. 7, 2.  
 ἱεροσύνη = ἱερωσύνη. INSCR. 2264, p, p. 1036 (Ad-  
 dend.).  
 ἱεουργέω, ἦσω, to sacrifice, said of the Eucharist.  
 APOCR. Act. Andr. 6.  
 ἱεουργία, as, ἡ, = λειτουργία 2. QUIN. Can. 32.  
 ἱεουργικός, ἡ, ὄν, (ἱεουργός) sacred, religious. HIPPOL.  
 307, 96 Ἱεουργική δὲ λειτουργία ἄκρως ἐξήσκητο παρ'  
 αὐτοῖς.  
 ἱερόφωνος, ου, (φωνή) sacred-voiced. Substantively, ὁ  
 ἱερόφωνος, the priest who declares an oracle, ἱερόγλωσ-  
 σος; essentially the same as the earlier ὑποφήτης.  
 INSCR. 4684 Ἱερόφωνος τοῦ κυρίου Σαράπιδος.  
 ἱεροψάλτης, ου, ὁ, (ψάλτης) sacred singer, psalmist, church-  
 singer. SEPT. 1 Esdr. 1, 14. JOSEPH. Ant. 11,  
 5, 1. DID. ALEX. 549 A. QUIN. Can. 33.  
 ἱερωμένος, ου, ὁ, (ἱερώω) sacerdos, clergyman. EUS. V. C.  
 3, 54, p. 610, 11. SOCR. 1, 11, p. 39. THEOD. III,  
 677 C. NOVELL. 3, 2, § α'. LYD. 253, 5.  
 ἱερώσις, εως, ἡ, (ἱερώω) consecration. DION. AREOP.  
 Coelest. Hier. 1, 3.  
 ἱερωσύνη, ης, ἡ, the priestly office, priesthood, as a title.  
 CYRILL. ALEX. Epist. 64 E τῆς σῆς ἱερωσύνης, cor-  
 responding to the modern *Thy Reverence*.  
 2. *Orders*, one of the seven sacraments. EUKHOL.  
 ἱκανάτοι, ων, οἱ, (ἱκανός?) *Hikanatoi*, a body of picked  
 soldiers so called. CONST. IV, 784 A. PORPH.  
 Them. 26, 16. Adm. 226, 16. Cer. 61, 17. THE-  
 OPH. CONT. 20, 5.  
 In the singular ὁ ἱκανός, equivalent to οἱ ἱκα-  
 νάτοι collectively considered. PORPH. Cer. 460, 13.  
 484, 15.

ικανάτον, ου, τὸ, equivalent to οἱ ἱκανάτοι collectively con-  
 sidered, the body of the ἱκανάτοι. THEOPH. CONT.  
 389.  
 ἱκανοδοσία, as, ἡ, (ἱκανός, δόσις) *satisfactio*, a law-term.  
 ANTEC. 1, 26, 12 Τοὺς κακούργους περὶ τὴν ἐπιτροπὴν ἡ  
 κουρατίονα ἀναστρεφόμενους, εἰ καὶ προσφέροιεν τὴν rem  
 salvam pupilli fore ἱκανοδοσίαν, τουτέστιν ὅτι σῶα τὰ  
 πράγματα φυλαχθήσεται τοῦ πουνίλλου, κ. τ. λ.  
 ἱκανός, ἡ, ὄν, *sufficient*, enough. SEPT. 3 Reg. 16, 31  
 Καὶ οὐκ ἦν αὐτῷ ἱκανὸν τοῦ πορεύεσθαι ἐν ταῖς ἀμαρτίαις  
 Ἱεροβοὰμ υἱοῦ Ναβὰτ, καὶ ἔλαβε γυναῖκα τὴν Ἰεζάβελ.  
 Τὸ ἱκανὸν λαβεῖν, *Satis accipere*, a Latinism. NT.  
 Act. 17, 9 Λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσωνος.  
 Τὸ ἱκανὸν ποιῆσαι, *Satis facere*, or *satisfacere*, a  
 Latinism. ANTEC. 1, 6, 3 Τὸ ἱκανὸν ποιῆσαι τοῖς κρε-  
 δίτορσιν.  
 2. *Able, capable*. IREN. 3, 3, 3. 3, 3, 4 Ἔστι δὲ  
 ἐπιστολὴ Πολυκάρπου πρὸς Φιλιππησίους γεγραμμένη ἱκα-  
 νωτάτη. HIPPOL. 20 Ἔσχε πάντων τῶν μαθητῶν ἱκανώ-  
 τερον τὸν Πλάτωνα. (See also ἀνίκανος.)  
 ἱκανῶ, ὡσω, (ἱκανός) to enable, make fit, qualify. NT.  
 2 Cor. 3, 6 Ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης.  
 Col. 1, 12 Τῷ ἱκάνωσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου  
 τῶν ἁγίων.  
 Mid. ἱκανοῦμαι, to be content or satisfied with.  
 DION. HAL. I, 398 Ἱκανουμένους τοῖς ἐαυτῶν κτήμασι.  
 Impersonal, ἱκανοῦνται, it is enough. SEPT. Gen.  
 32, 10 Ἱκανούσθω μοι ἀπὸ πάσης δικαιοσύνης. Num.  
 16, 7 Ἱκανούσθω ὑμῖν. Deut. 1, 6 Ἱκανούσθω ὑμῖν  
 κατοικεῖν ἐν τῷ ὄρει τούτῳ. 3, 26 Ἱκανούσθω σοι. 1 Par.  
 21, 15.  
 ἱκεσία, as, ἡ, = ἱκετεία. JOSEPH. Ant. 11, 8, 4. PHRYN.  
 DAMASC. I, 614 C.  
 Ἰκος, ου, ἡ, *Icos*, an island off the coast of Magnesia, the  
 modern τὰ Λιδρόμια (a corruption of Ἡλιοδρόμια).  
 SCYMN. 582 Πειάρηθον, ἐγγὺς κειμένην τ' αὐτῆς Ἰκον  
 (Peparethos being the modern τὸ Σκόπελον).  
 Ἰκτερα, τὸν, for τὸν Ἰκτερον. SEPT. Lev. 26, 16.  
 ἱλαρῖνω, ννῶ, (ἱλαρός) to make cheerful. SEPT. Ps. 103,  
 15 Τοῦ ἱλαρῖναι πρόσωπον ἐν ἐλαίῳ.  
 ἱλάρχης, ου, ὁ, (ἱλη, ἄρχω) commander of a troop of horse.  
 POLYB. 6, 25, 1, et alibi. MAURIC. 1, 3.

ἱλασμός, οὐ, ὁ, (ἱλάσκομαι) *propitiation*. SEPT. Lev. 25, 9.

ἱλαστήριον, ου, τὸ, (ἱλαστήριον) *the mercy-seat*. SEPT. Ex. 25, 17.

ἱλατεύω, εὐσω, = ἱλάσκομαι. HERM. Vis. 1, 2 ἵνα ἱλατεύῃ μοι.

ἱλεξ, ἡ, *ilex*, the *Quercus Ilex* of botanists. A Macedonian word. HES. ἱλεξ, ἡ πρίνος, ὡς Ῥωμαῖοι καὶ Μακεδόνες.

ἱλλούστριος, ου, ὁ, *illustris*, as a title. APOCR. Act. Pet. et Paul. 84. NIL. Epist. 1, 54. 138. NOVELL. 43, Prooem. LYD. 250, 4. ANTEC. Prooem. 3.

ἱμαντάριον, ου, τὸ, (ἱμάς) *halliard*. PORPH. Cer. 672, 10. [MODERN GREEK, τὸ ματάρι.]

ἱματίζω, ἴσω, (ἱμάτιον) *to clothe*, ἐνδύω, ἀμφιέννυμι. NT. Marc. 5, 15. Luc. 8, 35.

ἱματιοφύλαξ, ακος, ὁ, (ἱμάτιον, φύλαξ) *keeper of the wardrobe*, βεστήτωρ, βεστίτωρ, βέστης. SEPT. 4 Reg. 22, 14.

ἱματισμός, οὐ, ὁ, (ἱματίω) *vestis, clothes, apparel, raiment*, ἐσθής. SEPT. Gen. 24, 53. POLYB. 6, 15, 4. 17, 17, 5.

ἱμπεράτωρ, ορος, ὁ, *imperator*. DIOD. II, 538, 90. MAL. 225, 15.

ἱμπέριον, ου, τὸ, *imperium*. CINN. 219, 7, v. l. ἐμπέριον.

ἱμφανς, *infans*. ANTEC. 1, 23, 6.

ἷν, τὸ, *indeclinable*, Hebrew יִין, *hin*, a measure for liquids equal to two Attic *χοῆες*; written also εἷν or εἴν, which see. SEPT. Lev. 23, 13. Num. 15, 4. JOSEPH. Bell. Jud. 5, 13, 6. EPIPH. II, 182 D.

ἵνα, see INTRODUCTION, §§ 88–97. To § 88, 1 add: APOCR. Nicod. Euangel. I, A, 4, 4 Ἡμεῖς βουλόμεθα ἵνα σταυρωθῇ. SEPT. 1 Esdr. 4, 46 Δέομαι οὖν ἵνα ποιήσῃς τὴν εὐχὴν. ANTEC. 3, 7, 3 Διετύπωσεν ἵνα, . . . μηδεμία χώρα τῷ πατρὶ διδόνθω, *irregular construction*. APOCR. Act. Andr. 14 Δυσωπῶ ὑμᾶς, ἀδελφοί, ἵνα πρῶτον πρὸς τὸν κύριόν μου μίαν εὐχὴν ποιήσω. 8 Οἱ θεοὶ οἱ κατὰ σοῦ θυμούμενοι ἐπὶ τούτῳ ἀρεσθέντες ποιήσωσιν ἵνα καὶ εἰς τὴν αὐτῶν καὶ εἰς τὴν ἡμετέραν φιλίαν δυνήθῃς ἐπανακάμψαι. 15 Μή μοι παραχωρησάτω ὁ κύριός μου Ἰησοῦς Χριστός, ᾧ τινι πεπίστευκα, ἵνα ἐγὼ ἐκ

τῶν ἀγαθῶν τοῦ ἀδελφοῦ μου τίποτε ἄψομαι. IREN. Frag. 1 Ὅρκίζω σε τὸν μεταγραφόμενον τὸ βιβλίον τοῦτο κατὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ . . . ἵνα ἀντιβάλῃς, ὁ μετεγράψω. DAMASC. I, 617 D Ποῦ γὰρ εἶπεν ὁ Χριστὸς ἵνα προσκυνῶμεν κατὰ ἀνατολάς;

To § 88, 3: BARN. 5 Ἐδεῖ γὰρ ἵνα ἐπὶ ξύλου πάθῃ.

To § 88, 4: HIPPOL. 185 Ἀδύνατον νομίζοντες δύνασθαι ἐξ ἄρρενος μόνου γένεσιν ὅλως τῶν γεγενημένων γενέσθαι τινὸς, καὶ τῷ πατρὶ τῶν ὄλων ἵνα γένῃται πατήρ.

To § 88, 5: INSCR. 2334, b, 59 ἵνα δὲ καὶ ἡ ἀ . . . μῶν καὶ τῶν στεφάνων, παρ' ἡμῖν μὲν διο . . . τῇ ἡμέρᾳ ἐπιμελὲς γενέσθαι τῷ ἔσο . . .

To § 88, 6: APOCR. Act. Andr. 14 Καίρως γὰρ ἔστιν ἵνα ἀποδοθῇ τῇ γῇ τὸ σῶμά μου.

To § 88, 7: POLYB. 6, 35, 8 Δεῖ γὰρ τὸν πρῶτον ἰλάρχην καθ' ἕκαστον στρατόπεδον ἐνὶ τῶν οὐραγῶν τῶν αὐτοῦ παραγγεῖλαι πρῶτ' ἀπαγγέλημα τοιοῦτον· ἵνα τέταρσιν οὗτος ἐμφανίσῃ νεανίσκοις τῶν ἐκ τῆς ἰδίας ἱλῆς πρὸ ἀρίστου τοῖς μέλλουσιν ἐφοδεύειν. ANTEC. 3, 6, 8, p. 426 Ἐθέσπισε καὶ τοῦτο, ἵνα . . . ἄδειαν ἐχέτωσαν, *irregular construction*.

To § 88, 8? HIPPOL. 175 Οὐ διαφέρει ποῦ τις σπείρει, πλὴν ἵνα σπείρῃ, *It matters not where one sows, so that he sows (provided he does sow)*.

To § 94: JUST. Tryph. 115 fin. ἵνα . . . δώσετε, v. l. δώσητε. Monarch. 6 fin. ἵνα μὴ . . . παρέξομεν.

To § 95: SEPT. Prov. 23, 35 Ἐγὼ δὲ οὐκ ἤδην πότε ὄρθρος ἔσται, ἵνα ἐλθὼν ζητήσω μεθ' ὧν συνελεύσομαι. ALEX. LYC. 417 B Οὔτε γὰρ διὰ τινων λόγων νενομισμένων εἰσὶν αὐτῶν αἱ ὑποθέσεις, ἵνα κατὰ ταύτας τὴν ζήτησιν ποιησώμεθα. 420 A Οὐχ ὁμοίως φαῦλη ἡ ὑπόθεσις, ἵνα μήτε ἡ ὕλη αὐτὴν ποιῇ, καὶ τὸν ἐναντίον ἀποδέχεται λόγον ποιούσά τε καὶ πάσχουσα, μήτ' αὖ τοιαῦτα πάλιν ἕτερα περὶ τὸν ποιητικὸν αἴτιον θεωρῆται (but this perhaps belongs to § 88, 7). EUST. ANT. 617 B Ποταπὴ καὶ ποία ἡ κακοδαίμων ἐτίγχανεν αὐτὴ γραῦς, ἵνα ὑπόσχηται Σαμουὴλ ἐκ νεκρῶν ἀνάξαι;

ἰναία, ας, ἡ, (ἰς) *force, violence*. ARRIAN. Peripl. Mar. Erythr. 46. HES. Ἰναία, δύναμις.

Ἰνδικός, ἡ, ὄν, *Indian, of India*. Ἰνδικὸν μέλαν, *indigo*. ARRIAN. Peripl. Mar. Erythr. 39. HIPPOL. 66.

ἰνδικτιών, ὄνος, ἡ, indictio, ἐπινέμησις. ATHAN. I, 737 D. COD. AFR. Can. 135. LYP. 39, 20.

ἰνδικτος, ου, ἡ, = ἰνδικτιών. CHRON. 355, 17.

ἰνδιξ, ικος, ὁ, index. BASILIC. 60, 35, 2 et 6.

ἰνδολίμιτον, ου, τὸ, (Ἰνδός, λίμιτον) the Indian frontier, in relation to the Roman empire. MAL. 308, 9.

ἰνδουλγεντία, as, ἡ, indulgentia. MAL. 293, 15. THEOPH. 365, 15.

ἰνκουῖζιτιών, ονος, ἡ, inquisitio. ANTEC. 1, 20, 3.

ἰνστιτουτιών, ονος, ἡ, institutio. ANTEC. 4, 6.

ἰνστιτουτόν, ου, τὸ, plural τὰ ἰνστιτουτά, instituta. ANTEC. Prooem. 3 τὰ ἰνστιτουτά, ἤτοι τὰς εἰσαγωγὰς τῶν νόμων.

ἰνστρούκτον, ου, τὸ, (instructus) instrumentum, a law-term. NOVELL. 128, 8.

ἰντερδίκτος, ον, interdictus. ANTEC. 1, 16, 2.

ἰντρόιτον, ου, τὸ, introitus, the entrance of a church. CONST. APOST. 2, 57, 9.

ἰντυβος, ου, ὁ, Arabic زنبق, intubus, intiba, the endive, ἔντυβον, ἐντίβιον. GALEN. VI, 360 A. [MODERN GREEK, τὸ ἀντίδι, Cichorium Endivia.]

ἰούβα, juba, = τούφα, which see.

ἰουβενάλια, ων, τὰ, juvenalia, ludi juvenales. DION CASS. 998, 82.

ἰουγάλιον, ου, τὸ, (jugalis) = ἰοῦγον. NOVELL. 17, 8. ἰοῦγον, τὸ, jugum, a kind of tax. NOVELL. 17, 8. 128, 3 τῶν ἰούγων, ἤτοι τῶν οὐιλίων, ἤγουν κεντουρίων. MAL. 394, 9.

ἰουδαῖζω, ἰσω (Ἰουδαῖος) to conform to the manners of the Jews. NT. Gal. 2, 14.

Ἰουδαῖος, ου, ὁ, Jew. THEOPH. 54, 6 Κωνσταντῖος δὲ καὶ ὁ Κώνστας ἐνομοθέτησαν Ἰουδαῖον μὴ ὠνεῖσθαι δοῦλον, ἐπεὶ ἀφαιρεῖσθαι αὐτὸν εἰς τὸν δημόσιον λόγον· εἰ δὲ καὶ περιτεμεῖν τολμήσοι δοῦλον, ξίφει τιμωρεῖσθαι καὶ δημεύεσθαι.

ἰουδαῖσμός, οὔ, ὁ, (ἰουδαῖζω) Judaism. SEPT. 2 Macc. 2, 21. 14, 38. NT. Gal. 1, 13. 14.

ἰουδαῖστί, adv. in the Jewish language, in Hebrew. SEPT. 4 Reg. 18, 26 Οὐ λαλήσεις μεθ' ἡμῶν ἰουδαῖστί;

ἰούλιος, ου, ὁ, julius, the month of July. PLUT. I, 72 D. ARRIAN. Peripl. Mar. Erythr. 39 Τὸν ἰούλιον μῆνα.

Ἰούλις for Ἰούλιος, ου, ὁ, Julius. INSCR. 5013.

ἰούνιος, ου, ὁ, junius, the month of June. PLUT. I, 72 D. II, 284 F.

ἰουνίωρ, ωρος, ὁ, junior. PLUT. I, 72 D ἰουνιώρης juniōrēs. CHRON. 502, 18. 503, 2.

ἰουόκατος = ἡουόκατος. EUS. 3, 20 (quoted).

ἰουρίδικος, ὁ, juridicus, ἔκδικος τῆς πόλεως. ANTEC. 1, 20, 5.

ἰουρισγέντιος, α, ου, juris gentium. ANTEC. 1, 8, 1.

ἰουρισδικτιών, ονος, ἡ, jurisdictio. ANTEC. 1, 20, 4.

ἵππακοντιστής, οὔ, ὁ, (ἵππος, ἀκοντίζω) horse-lancer. LEO. 6, 33.

ἵππάριον, τὸ = ἵππος, horse. LEO. 18, 53. PORPH. Cer. 459. 485, 8.

ἵππαρχης, ου, ὁ, = ἵπαρχος. SEPT. 2 Reg. 1, 6.

ἵππάφεις, εως, ἡ, (ἵππος, ἀφίημι) carceres, the starting-post in a race-course, βαλβίς. POLYB. Frag. Gram. 76.

ἵππηγός, οὔ, ὁ, = ἵππαγωγός. POLYB. 1, 26, 14, et alibi.

ἵππικός, ἡ, ὅν, equestrian. Substantively. (a) τὸ ἵππικόν, The races at the hippodrome. APOPHTH. Epiphan. 2. MAL. 177, 18. 19. CHRON. 572, 11. 573, 18. 608. THEOPH. 193, 12, et alibi.

(b) τὸ ἵππικόν, hippodrome, the place, ἵπποδρόμιον. CHRON. 623, 13. 15, et alibi. THEOPH. 149. 197, 19, et alibi.

ἵππιλάρχης = ἱλάρχης. JUL. AFR. 73, p. 313.

ἵππιλარχία, as, ἡ, (ἵππος, ἱλαρχία) the office of a ἵππιλάρχης. JUL. AFR. 72. 74.

ἵπποδρομεῖον, ου, τὸ, = ἵπποδρόμιον. APOCR. Act. Barn. 21. 23.

ἵπποδρόμιν for ἵπποδρόμιον. THEOPH. 309, 5.

ἵπποδρόμιον, ου, τὸ, hippodrome.

2. The races at the hippodrome, ἵπποδρομία. MAL. 177, 20.

ἵππόδρομος, ου, ὁ, the circus. DION CASS. 208, 54, et alibi. THEOD. III, 610 D.

ἵπ-οἰατρος, ου, ὁ, (ιατρός) horse-physician, farrier, ἵππιατρος. INSCR. 1952.

ἵπποκλάστη, ης, ἡ, (κλάω) horse-disabler. In writers on tactics, the ἵπποκλάσται are pits excavated in front of a camp for checking the enemy's cavalry. JUL. AFR. 75, p. 314. MAURIC. 4, 3. LEO. 14, 46 Στρογγύλα

ὀρύγματα, ἀ ἔλεγον οἱ παλαιότεροι ἵπποκλάστας. (Compare NIL. Epist. 2, 205 Φονεύει μὲν ἀνθρώπους, κλᾶ δὲ τοὺς ἵππους τρέχοντας ἐν τοῖς κίρκοις.)

ἵππομολγία = ἱππημολγία. SCYMN. 855.

\*Ἴριν, τήν, Erin, Ireland. DIOD. 5, 32, p. 355, 82.

ισάγγελος, ον, (ἴσος, ἄγγελος) equal to an angel. NT. Luc. 20, 36.

ἴσακα, ἡ, = ἴσκα. LEO. 5, 4 Πυρέκβολα καὶ ἴσακας.

ισαπόστολος, ον, (ἀπόστολος) equal to an apostle, an epithet applied to Constantine the Great and his mother Helen, to Mary Magdalene, Thecla, and Abercius. HOROL. Mai. 21 Τῶν ἁγίων μεγάλων βασιλέων καὶ ἱσαποστόλων Κωνσταντίνου καὶ Ἑλένης. Jul. 22 Τῆς ἁγίας μυροφόρου καὶ ἱσαποστόλου Μαρίας τῆς Μαγδαληνῆς. Sept. 24 Τῆς ἁγίας πρωτομάρτυρος καὶ ἱσαποστόλου Θέκλης. Oct. 22 Τοῦ ἁγίου ἱσαποστόλου Ἀβερκίου ἐπισκόπου Ἱεραπόλεως τοῦ θαυματουργοῦ. (Compare EUS. V. C. 4, 60 Τῆς τῶν ἀποστόλων προσρήρεως κοινῶν τὸ ἑαυτοῦ σκήνος μετὰ θάνατον προνοῶν ὑπερβαλοῦσθαι πίστεως προθυμία γεγενῆσθαι.)

\*Ἰσεια, ον, τὰ, (Ἰσις) feast of Isis. DIOD. 1, 14, v. l.

\*Ἰσια.

ισημέριος, ον, = ἰσημερινός, equinoctial. CONST. APOST. 5, 17.

\*Ἰσις, ἡ, Isis. INSCR. 4683 \*Ἰσιτι for the usual dative \*Ἰσιδι.

ἴσκα, as, ἡ, esca, tinder, ἴσακα, ἴσκα. PORPH. Cer. 471, 18. [Compare the Swedish aska, English ashes, Italian esca, Spanish yesca, Latin siccus, Greek, ἄζα, dryness.]

\*Ἰσμαήλ, ὁ, indeclinable, Hebrew **יִשְׁמָעֵאל**, Ishmael, a son of Abraham by Hagar. SEPT. Gen. 16, 15, et alibi.

\*Ἰσμαήλιτης, ου, ὁ, Ishmaelite, Arab. SEPT. Gen. 37, 25, et alibi. ANAST. SINAIT. 431 B.

ισοδυναμέω, ἦσω, (ισοδύναμος) to be equivalent to. POLYB. 2, 56, 2 \*Ἰνα μὴ τὸ ψεῦδος ἐν τοῖς γράμμασιν ἰσοδυναμοῦν ἀπολίπωμεν πρὸς τὴν ἀλήθειαν.

ισοδύναμος, ον, (ἴσος, δύναμις) equal in power. TATIAN. 5 Ἰσοδύναμος τῷ θεῷ.

ισόκριθος, ον, (ἴσος, κριθή) equal to barley in price. POLYB. 2, 15, 1.

ἰσολογία, as, ἡ, = ἰσηγορία. POLYB. 26, 3, 9 Ἰσολογίαν ἔχειν πρὸς Ῥωμαίους. Id. 31, 7, 16.

ἰσοποιέω (ποιέω), to make equal. APOCR. Thom. Euan- gel. A, 13, 1 Ἐκ τοῦ μέσου μέρους ἰσοποίησον αὐτά.

ἰσοπολιτεία, as, ἡ, equality of civic rights. POLYB. 16, 26, 9. PLUT. I, 149 E. (Compare JOSEPH. Bell. Jud. 7, 3, 3 Συνεχώρησαν αὐτοῖς ἐξ ἴσου τῆς πολιτείας τοῖς Ἑλλήσι μετέχειν.)

2. A treaty between two states for a mutual participation of civic rites. INSCR. 2554, 190. 2555, 20. 2556, 13. 2557, 15 εἶμεν δὲ Ἀλλαριώταις καὶ Παρίοις ἰσοπολιτείαν. PLUT. II, 300 B Δεβαδιεύσιν ἐστὶν ἰσοπολιτεία πρὸς Ἀρκάδας.

ἴσος, ἡ, ον, equal. Τὸ ἴσον γράμμα, a copy, as of a document. EUS. V. C. 3, 51.

Substantively, τὸ ἴσον = τὸ ἴσον γράμμα. COD. AFR. Can. 1, p. 1255 B. C. EPHES. 1160 B. CHAL. 929 B. VIT. SAB. 320 B. EUAGR. 4, 38, p. 420.

[It was pronounced also with the rough breathing, ἴσος, implied in ΕΦΙΣΗΙ, ΕΦΙΣΗΣ, that is, ἐφ' ἴση, ἐφ' ἴσης. INSCR. 3137, II, 44. 74. Addend. 2439, c. See also ἔφισος.]

ἰσοταχής, ἐς, (ταχύς) equally swift. POLYB. 10, 44, 9.

ἰσοταχῶς, adv. of ἰσοταχής, with equal speed. POLYB. 34, 4, 6.

ἰσοῦψής, ἐς, (ὑψος) of equal height, equally high. POLYB. 8, 6, 4 Ἰσοῦψῇ γενέσθαι τῷ τείχει. STRAB. 17, 1, 28.

Ἰσόχριστοι, ον, οἱ, (ἴσος, Χριστός) the name of an obscure sect. VIT. SAB. 372 C. 373 A.

ἰστάω, to cause to stand. In the RITUAL, the expression Εἰς τὸ Κύριε ἐκέκραξα ἰστώμεν στίχους ι' (ἡ', ε', or δ') means that at vespers the number of the troparia (to be sung or chanted in connection with the 140th, 141st, 129th, and 116th psalms) is 10 (8, 6, or 4, as the case may be). Thus, ἰστώμεν στίχους ι' (10) implies that the first troparion is preceded by the verse Ἐξάγαγε ἐκ φυλακῆς τὴν ψυχὴν μου τοῦ ἐξομολογήσασθαι τῷ ὀνόματί σου (Ps. 141, 8): ἰστώμεν στίχους ε' (6) shows that the first troparion is preceded by the verse Ἐὰν ἀνομίας παρατηρήσης, κύριε, κύριε, τίς ὑποστήσεται; ὅτι παρὰ σοὶ ὁ ἱλασμός ἐστιν (Ps. 129, 3), and so on.

The expression Εἰς τοὺς αἶνους ἰστώμεν στίχους ι'

(η', ε', or δ') means that the number of the troparia to be sung or chanted in connection with the *Lauds* (αἶνοι) is 10 (8, 6, or 4, as the case may be).

ἱστορέω, ἥσω, to give a written account of an event, to write history. SEPT. 1 Esdr. 1, 31 Ἐν τῇ βίβλῳ τῶν ἱστορουμένων περὶ τῶν βασιλέων τῆς Ἰουδαίας . . . τά τε προπραχθέντα ὑπ' αὐτοῦ καὶ τὰ νῦν ἱστορήται ἐν τῇ βίβλῳ τῶν βασιλέων Ἰσραὴλ καὶ τοῦ Ἰούδα. 1, 40 Τὰ δὲ ἱστορηθέντα περὶ αὐτοῦ. POLYB. 1, 13, 7 Οὐ γὰρ ἱστορεῖν ὑπὲρ αὐτῶν προτιθέμεθα. DIOD. 1, 9. 15 Πολλοὶ γὰρ ἱστοροῦσι οὐχ ὑπὸ τῶν περὶ τὸν Ὀσirin κτισθῆναι τὰς Θήβας.

2. To represent, as in a picture, to paint. ASTER. 168 B Μὴ ἱστόρει συνεχῶς τὴν αἰμορροοῦσαν. DAMASC. I, 316 D. 619 A. NIC. II, 656 D. 657 A. THEOPH. CONT. 143, 15. 157, 19.

ἱστορία, as, ἡ, history. POLYB. 1, 57, 5, et alibi. DIOD. 1, 1.

2. Picture, painting. NIL. Epist. 4, 61. DAMASC. I, 616 B. NIC. II, 749 C. CEDR. II, 152, 15.

ἱστορικός, ἡ, ὄν, historical. DIOD. 1, 3.

Substantively, ὁ ἱστορικός, historian. DIOD. 1, 6.

ἱστοριογράφος, ου, ὁ, (ἱστορία, γράφω) historian. POLYB. 2, 62, 2, et alibi. DIOD. 1, 3. 2, 32.

ἱστρίων, ωνος, ὁ, histrio. PLUT. II, 289 C. D.

ἱσχαδοκάρνα, ων, τὰ, the same as ἱσχάδες καὶ κάρνα, figs and nuts. EPICT. 3, 9, 22. 4, 7, 22. 4, 7, 23 ἱσχαδοκάρνον.

ἱσχυροποιέω, ἥσω, (ἱσχυρός, ποιέω) to make strong, to strengthen. POLYB. 28, 17, 7.

ἱσχυρώω, ὥσω, (ἱσχυρός) to strengthen. SEPT. Esai. 41, 7 Ἰσχύρωσαν αὐτὰ ἐν ἡλοισ.

ἰσχυσις, εως, ἡ, (ἱσχύω) = δύναμις. SEPT. Cant. 3, 5.

ἱσχύω = δύναμαι. THEOPH. 4, 17. 239, 14 Ἄλλοι δὲ φυγεῖν ἱσχύσαντες ἐν Ρώμῃ καὶ Φοινίκῃ διεσπάρησαν.

ἴσως, perhaps. With the aorist subjunctive. APOCR. Thom. Euangel. A, 15, 1 Ἰσως ἂν δυνηθῶ ἐγὼ μετὰ κολακείας διδάξαι αὐτὸ τὰ γράμματα. (See INTRODUCTION, § 108, 2.)

Ἰταλοί, ὦν, οἱ, applied to the inhabitants of Western Europe indiscriminately. MAL. 432 Στρατιωτῶν Ρωμαίων, ἧτοι Ἰταλῶν λεγόμενων Ἰσπανῶν.

Ἰταβύριον, ου, τὸ, = Θαβάρ. SEPT. Jer. 26 (46), 18.

ἱταμία, as, ἡ, (ἱταμός) audacity, ἱταμότης. SEPT. Jer. 29 (49), 16. 30 (49), 4 Θύγατερ ἱταμίας.

Ἰωακείμ, ὁ, indeclinable, Hebrew יְהוֹיָכִים, Jehoiakim, Joakim, the father of the Virgin. APOCR. Proteuangel. passim. (See also θεοπάτωρ.)

Ἰωσῆς, ἡ, ὁ, Joses. NT. Matt. 27, 56. Marc. 15, 40.

## K.

καβάδης, ου, ὁ, = καβάδιον. TZETZ. Chil. 12, 791 Ἔσθημα ἐννάλιον στρατιωτῶν τὸ εἶμα, Ὅπερ καβάδης λέγεται ἀπὸ Καβάδου Πέρσου.

καβάδιον for καβάδιον. PTOCH. 1, 67.

καβάδιον, ου, τὸ, Persian کتاف, caftan, κάνδus. PORPH. Cer. 749, 16.

καβαλλάρης, η, ὁ, = καβαλλάριος. LEO. 6, 11.

καβαλλαρικός, ἡ, ὄν, (καβαλλάριος) equestrian, ἵππικός. THEOPH. 557, 8. LEO. 6, 2. 18, 82. PORPH. Them. 62, 11. 15 Στρατὸς καβαλλαρικός, cavalry.

Substantively, τὸ καβαλλαρικόν, cavalry, ἡ ἵππος. THEOPH. 548, 19. PORPH. Adm. 151, 7.

καβαλλάριος, ου, ὁ, (καβάλλης) caballarius, horseman, ἵππεύς. PROC. II, 289, 20, as a proper name. MARTYR. ARETH. 52. EUAGR. 6, 21. SIMOC. 230, 12. 12. THEOPH. 491. PORPH. Cer. 483 οἱ δὲ στρατιῶται πάντες ἴστανται καβαλλάριοι. CUROP. 39, 23 Καβαλλαρίου διερχομένου τοῦ βασιλέως, The king passing on horseback.

καβαλλάρις for καβαλλάριος. CHRON. 700.

καβάλλης, ου, ὁ, caballus, nag. PLUT. II, 828 E.

καβαλλικεύω, ευσα, (καβάλλης) to mount a horse, to ride, ἵππεύω. MAURIC. 1, 2. THEOPH. 594, 16. 595, 13 Καβαλλικεύσας δὲ σὺν διακοσίοις ἀνθρώποις αὐτοῦ . . .



ἔδωκεν ἐπὶ τὰ ἀριστερά. LEO. 6, 12. PORPH. Adm. 92, 19 Οὐ καβαλλικεύουσι δὲ ἵππους, ἀλλὰ καμήλους.  
 καβαλλίνα, ας, ἡ, (caballinus) sc. κόπρος, *horse-ball* (excrement). THEOPH. 728, 16 Καβαλλίνας ἀλόγου. LEO GRAM. 199, 6.  
 Καβαλλίνος, ου, ὁ, Caballinus, an epithet applied to the emperor Constantine, the son of Leo the Isaurian. DAMASC. I, 613 Α Κωνσταντίνος ὁ Καβαλίνος (write Καβαλλίνος). CEDR. II, 3. (See also Κοπρώνυμος).  
 καβάλλιος, α, ον, = ἵππειος. THEOPH. 636, 17 Καβαλλίαις τε κόπροις καὶ οὔροις ἀπατώμενος.  
 καβαλλοκίλικιον, ου, τὸ, (καβάλλης, κίλικιον) *horse-cloth*. PORPH. Cer. 462, 6.  
 καβιδάριος, ου, ὁ, *lapidary*. LEIMON. 160 Λιθουργός τις, ὃν καλοῦσι καβιδάριον. [Compare the Hebrew כֶּבֶד, in Greek letters καβωδ, *costly articles, valuables*.]  
 κάβος, ου, ὁ, Hebrew כַּב, cab, a measure. SEPT. 4 Reg. 6, 25. SUID.  
 κάγκανον, ου, τὸ, (κάγκανος) *dry stick* for burning. HES. [Compare the MODERN GREEK τὸ τσάκνον, in the same sense.]  
 καγκελλάριος, ου, ὁ, cancellarius, λογοθέτης. NIL. Epist. 1, 59. LYD. 205, 10. 229, 16. CONST. III, 764 A. 813 C.  
 καγκελλον, ου, τὸ, = κάγκελλος. PORPH. Cer. 32, 14. SCHOL. ARIST. Eq. 638.  
 καγκελλος, ου, ὁ, cancellus, *balustrade*. ATHAN. I, 114 B, the balustrade separating the altar-part from the main body of a church. CHAL. 864 Α' Καθεσθέντων, πρὸ τῶν καγκέλλων τοῦ ἁγιωτάτου θυσιαστηρίου. LYD. 230, 6. MAL. 255, 19.  
 καγκελλωτός, ἡ, ὄν, (κάγκελλος) *lattice*. Substantively, ἡ καγκελλωτή, sc. θύρα, *the latticed door* of a δικαστήριον, the classical κυγκλῖς. POLL. 8, 124. HES. Κυγκλίδες θύραι, ἃς ἡμεῖς καγκελλωτὰς λέγομεν. (See also δικτυωτός, καγκελοθυρίς.)  
 καγκελοθυρίς, incorrectly for καγκελλοθυρίς, ἴδος, ἡ, (κάγκελλος, θύρα) = θύρα, δικτυωτή or καγκελλωτή (see δικτυωτός, καγκελλωτός). ET. M. 513, 4.  
 καδδινάλιος = καρδινάλιος. COTELER. III, 513 A.  
 καδῆς, indeclinable (Arabic حֲדִי with a Sin), *holy*. PORPH. Adm. 100, 19 Τοῦ μὲν Ἀλήμ ὁ γέρων ὑπῆρχε

κατὰ τὸ τῶν Σαρακηνῶν ἔθνος εὐλαβῆς, οἷους ἐκεῖνοι λέγουσι καδῆς, τουτέστι πιστοὺς καὶ ἡγιασμένους.  
 κάδιον, ου, τὸ, dimin. of κάδος. SEPT. 1 Reg. 17, 41.  
 καδμεία, ας, ἡ, the name of a *plant*, called also βοτρυνίτις. DIOSC. 5, 84.  
 \*καθά = καθάπερ. XEN. Oec. 15, 3. SEPT. Gen. 7, 9. POLYB. 3, 107, 10.  
 καθαίρεσις, εως, ἡ, *deposition*, as of a clergyman, for some fault. CONST. APOST. 8, 28, 1. ALEX. ALEX. 577 C. 581 B Καθαίρεσις Ἀρείου καὶ τῶν σὺν αὐτῷ ὑπὸ Ἀλεξάνδρου ἀρχιεπισκόπου Ἀλεξανδρείας. ANT. 1. THEOD. III, 546 A. THEOPH. 176, 10 Ἀπὸ καθαιρέσεως ὄντα, *Being a deposed ecclesiastic*.  
 καθαιρέω, to *depose, degrade*, as a clergyman, for some fault. CAN. APOST. passim. CONST. APOST. 8, 28, 1. 8, 23. 27. NIC. I, 10. 17 Καθαيرهσεται τοῦ κλήρου, *He shall be deprived of clerical orders*. ANT. 1. Τοὺς τοιούτους καθαιρεῖ τῆς λειτουργίας. 3 Καθαρείσθαι τῆς λειτουργίας. MAL. 365, 16 Καθελεῖν αὐτὸν ἀπὸ τῆς ἐπισκοπῆς.  
 καθάπλωμα, ατος, τὸ, (καθαπλόω) *mappa, handkerchief, φακεῶλιον*. APOCR. Nicod. Euangel. I, A, 1, 2.  
 καθαρισμός, οῦ, ὁ, (καθαρίζω) *purification*. SEPT. Ex. 29, 36. Num. 14, 18.  
 Καθαροί, ὧν, οἱ, (καθαρός) *Puritans*, or *Novatians*, an ancient Christian sect. They held that the lapsed (οἱ παραπεσόντες) could not be saved. NIC. I, 8. EUS. 6, 43. BASIL. III, 268 C. EPIPH. 493 C Μετὰ δὲ τὸ λουτρὸν μηκέτι δύνασθαι ἐλεῖσθαι παραπετωκότα, said the Novatians. CONST. I, 7 Ναυατιανούς τοὺς λέγοντας ἑαυτοὺς Καθαρούς. THEOD. IV, 229 D. PHOT. 182, p. 127, 39.  
 καθαροποτία, ων, τὰ, (καθαρός, πότος) *taverns where pure liquors are sold*. LEG. HOMER. 78.  
 καθαρὸς, ὁ, ὄν, *clear, pure*. Followed by ἀπό or ἐξ. SEPT. Gen. 24, 8 Καθαρὸς ἔση ἀπὸ τοῦ ὄρκου μου. APOCR. Proteuangel. 15, 4 Καθαρὸς εἰμι ἐγὼ ἐξ αὐτῆς.  
 2. *Made of fine flour*, as bread. SEPT. Judith. 10, 5 Ἄρτων καθαρῶν. APOPHTH. Phoc. 2. THEOPH. 150, 21.  
 καθαρουργία, ας, ἡ, (καθαρουργός) *purification, lustration*. INSCR. 4558 Τῆς ἐκ τῶν δύο μερῶν καθαρουργίας.

καθαρτήριος, ον, (καθαρτήρ) *lustralis, purgatorius, expiatory*. DION. HAL. III, 1852, 11 Καθαρτήριοι θυσία, *Lustralia sacrificia*.

καθέδρα, ας, ἡ, see, the seat of episcopal power. CLEM. ROM. Homil. p. 11, 11, et alibi. SARD. Can. 4. GREG. NAZ. I, 464 A. EPIPH. I, 1039 B Τὴν καθέδραν τῆς ἐπισκοπῆς. COD. AFR. Can. 23. 39. 85. 121.

2. *Privy, necessary, ἀναγκαῖον, χρεία, κοπρὼν*. THEOD. III, 559 C.

3. *Session*, as of an assembly. NIC. II, 808 E.

καθεδρατικόν, οὐ, ὁ, (καθέδρα) = ἐνθροναστικόν (see under ἐνθροναστικός). NOVELL. 123, 3 titul.

καθεῖσθαι, to be situated, to lie, simply to be. MAL. 199, 19 Ἐμεσάζετο ἡ πόλις Ἀντιγονία καὶ ἐν ἀσφαλείᾳ ἐκαθέζετο. (Compare the Epic *ναιετάω* as applied to places.)

καθεῖς, or separately καθ' εἷς, (κατὰ εἷς) *by one*. NT. Marc. 14, 19 οἱ δὲ ἤρξαντο λυπεῖσθαι αὐτῷ εἷς καθεῖς, *one by one*. Joan. 8, 9 Ἐξήρχοντο εἷς καθεῖς. 21, 25 καθ' ἓν, *every one*. Act. 21, 19 Καθ' ἓν ἕκαστον δὲν ἐποίησεν ὁ θεός. CONST. APOST. 2, 10, 3 Τοὺς καθ' ἓνα, *Each one*. 2, 57, 6 Ὁ καθεῖς αὐτῶν, ἀλλὰ μὴ ἅπαντες, *One by one, but not all together*. EUS. 10, 4, p. 466 Ὁ καθεῖς, *Each one*. LEO. 7, 28 Τοῦ καθ' ἓνα στρατιώτου, *Of every soldier*. 7, 3 Τὸν καθ' ἓνα στρατιώτην. PORPH. Cer. 121 Καθ' ἓνα ἕκαστον βῆμα, *At each step*.

καθερίζω = καθαρίζω. APOCR. Act. Barn. 20 ἐκαθερίσθη, as a various reading. Act. Andr. et Matthiae 10.

κάθετος, ον, *perpendicular*. POLYB. 34, 6, 7.

Substantively, ἡ κάθετος, sc. γραμμή, *perpendicular line*. Κατὰ κάθετον, *perpendicularly*. IREN. 1, 17, 1 Δύναμις ἐκ τῶν οὐρανῶν κατὰ κάθετον ὑποδεχομένην.

καθηγητής, οὐ, ὁ, (καθηγέομαι) *guide, teacher*. NT. Matt. 23, 10. PLUT. II, 70 E, et alibi.

2. *Abbot, prior*, of a monastery. SYNAX. Jan. 11.

καθηγουμενία, ας, ἡ, = ἡγουμενία. NIL. 3, 108.

καθηγούμενος, ου, ὁ, = ἡγούμενος. BASIL. II, 561 D.

577 C. NIL. Epist. 3, 241 Ἀφθονίῳ καθηγούμενῳ.

καθηκόντως, adv. of καθήκων, (καθήκω) *meetly, properly*.

POLYB. 5, 9, 6.

καθελών (ἡλῶν), to *nail on* or *to*. SEPT. Ps. 118, 120 Καθήλωσον ἐκ τοῦ φόβου σου τὰς σάρκας μου, *Nail my flesh on thy fear*. POLYB. 1, 22, 5 Κλίμαξ ἐπικαρσίασι σάνισι καθηλωμένη.

κάθημαι, to *reside*, καθίζω. LEIMON. 93 Ποῦ κάθη; *Where dost thou reside?*

καθημέραν, see ἡμέρα.

καθημερία, ας, ἡ, (καθημέραν) *daily business*. POLYB. 6, 33, 4 changed by the editors into *καθημερεία*.

καθημερινός, ἡ, ὁν, (καθημέραν) *daily*. SEPT. Judith. 12, 15. NT. Act. 6, 1. PLUT. II, 141 B. JOSEPH. Ant. 11, 7, 1. CONST. APOST. 6, 18, 6. HERM. Vis. 1, 3. IREN. 2, 27, 1. ATHEN. 1, 59. SYNES. Epist. 62.

Substantively, ἡ καθημερινή, sc. ἡμέρα, *week-day*, opposed to κυριακή or ἑορτή. PORPH. Cer. 521, 8.

καθησυχάζω = ἡσυχάζω strengthened by κατά. POLYB. 9, 32, 2.

κάθιδρος, ον, (ιδρώς) *sweating much, in a state of perspiration*. SEPT. Jer. 8, 6.

καθιερώ, ὥσω, to *consecrate*, as a church or monastery. CHAL. 24 Καθιερωθέντα μοναστήρια. CHRON. 559, 13. QUIN. Can. 49.

καθιέρωσις, εως, ἡ, (καθιερώ) *consecration, dedication*. DION CASS. 35, 87. 1001. COD. AFR. Can. 6 Κορῶν καθιέρωσις, *Dedication of virgins* to the service of God; with reference to deaconesses.

καθίζανω, transitively, to *seat*. SEPT. Job. 12, 18 Καθίζανων βασιλεῖς ἐπὶ θρόνους.

καθίζω, to *enthrone*. THEOPH. 111 Ἐκάθισεν αὐτὸν βασιλέα.

Intransitive, to *reside*, κάθημαι. APOPHTH. Sisoos 28.

καθικέομαι, to *strike, give a blow*. With the genitive of the person. PLUT. II, 280 B Καθικνούμενοι σκύτει τῶν ἀπαντῶντων.

In Byzantine Greek, with the dative of the person. THEOPH. CONT. 17 Καίριαν οἱ καθικέσθαι, sc. πληγὴν.

κάθισμα, ατος, τὸ, (καθίζω) *seat*. CONST. APOST. 6, 6. EUS. V. C. 3, 10, p. 582, 30.

Particularly, *the emperor's seat* at the hippodrome.

CHRON. 528, 5. 558, 19, et alibi. THEOPH. 211, 9. 285, et alibi. PORPH. Cer. 304, 22. THEOPH. CONT. 625, 16.

2. In the RITUAL, *session*, one of the twenty portions into which the Psalter is divided (see ψαλτήριον). BALSAM. ad Concil. Laod. 17.

3. In the RITUAL, *session*, a name given to certain troparia, during the singing of which the congregation is allowed to sit.

καθισμάτιον, ου, τὸ, (κάθισμα) *cell*, κέλλα, κελλίον. PACHOM. 952 A.

καθίστημι, *to ordain*, as a bishop, presbyter, or deacon.

CONST. APOST. 2, 1, 1 Τὸν ποιμένα τὸν καθιστάμενον ἐπίσκοπον, *The pastor who is about to be ordained a bishop*; who is a candidate for the office of bishop. 2, 1, 2 εἰς ἐπισκοπὴν κατασταθῆναι. Ibid. 2, 2, 2. 6, 17, 1. 8, 17. APOCR. Act. Philipp. 37 Καταστήσεις αὐτὸν ἐπίσκοπον. CLEM. ROM. Homil. 11, 36. HIPPOL. 290, 43 Καθίστασθαι εἰς τοὺς κλήρους. ANC. 10. 18. LAOD. 12. 13. NIC. I, 4. ANT. 22. 23.

2. Perf. part. καθεστώς, *composed, self-possessed*. PHILON. II, 476, 14. (See also κατάστασις 3.)

καθιστορέω, *to paint, istoréō*. THEOD. LECTOR. 1, 1 Τὴν εἰκόνα τῆς θεομήτορος, ἣν ὁ ἀπόστολος Λουκᾶς καθιστόρησεν. THEOPH. CONT. 677, 11 Πέριδιξ χρυσόπαστος καθιστόρητο.

αθοδηγέω, ἥσω, (καθοδηγός) *to guide*. SEPT. Job. 12, 23.

καθολικός, ἡ, ὅν, *general, universal*. POLYB. 1, 57, 4, et alibi. EPIC. 2, 2, 25, et alibi.

Ἡ καθολικὴ ἐκκλησία, *The catholic church, The church universal*, the true or orthodox church, that is, the church founded by Christ and his apostles. CONST. APOST. 2, 25, 5, et alibi. IGNAT. Smyrn. 8. METHOD. 380 C. NIC. I, Can. 8. ATHAN. I, 116 C. COD. AFR. Can. 67.

Καθολικὴ ἐπιστολή, *A general epistle*, an epistle addressed to the church universal. EUS. 2, 23, p. 82, 13.

2. *Cathedral*, as applied to the *principal* church in a city. EUS. 6, 43, p. 312. EPIPH. I, 719 B. NIL. Epist. 2, 290. QUIN. Can. 59. NIC. II, 681 E. THEOPH. 717, 8 Ἐν τῇ καθολικῇ ἀγία Σοφία τῆς

Νικαίας, *At Saint Sophia, the cathedral church of Nicæa (Nice)*. 575, 10 τὴν καθολικὴν Δαμασκοῦ ἀγιωτάτην ἐκκλησίαν. NIC. CONST. 85, 22.

3. Substantively, ὁ καθολικός, *rationalis, intendant of finance*, λογοθέτης, a public officer. CONSTANTINUS M. apud EUS. V. C. 4, 36 Ὁ τῆς διοικήσεως καθολικός. ATHAN. I, 135 E. 200 F, et alibi. BASILIC. 6, 23 titul. Περὶ προκουράτωρος, ἦτοι καθολικοῦ, νῦν δὲ λογοθέτου. Ibid. 6, 23, 3. 7, 5, 98 and 99. (Compare EUS. 7; 10, p. 332, 15 Ἐπὶ τῶν καθόλου λόγων λεγόμενος εἶναι βασιλέως.)

4. Substantively, ὁ καθολικός, *the katholikos or patriarch* of the Pers-Armenians. PROC. I, 263, 11. ANAST. CAESAR. 433 C. PETR. ANT. 116 A. ZONAR. II, 85 (Paris) Ὁ τῶν Ἰακωβιτῶν καθολικός. καθολικότης, ἡτος, ἡ, *the office of καθολικός* 3. EUS. 8, 11. καθολικῶς, adv. of καθολικός, *in general, universally*; opposed to κατὰ μέρος, *in part*. POLYB. 4, 1, 8.

καθόλου, that is, καθ' ὅλου, *in general*. Adjectively, *general, καθολικός*. Ἡ καθόλου ἐκκλησία, = Ἡ καθολικὴ ἐκκλησία. CYRILL. ALEX. Epist. 63 E. SOZ. p. 6, 16. Id. 6, 20, p. 242, 29.

2. *At all, in the least degree*. SEPT. Ex. 22, 11 Ἥ μὴν μὴ αὐτὸν πεπονηρεῦσθαι καθόλου τῆς παρακαταθήκης τοῦ πλησίον. BASIL. II, 425 B εἰ καθόλου γελᾶν οὐκ ἔξεστιν. EUAGR. SCITENS. 1257 B εἰ δυνατόν, τὸ καθόλου εἰς πόλιν μὴ ἀπαντήσης.

καθωμιλέω, ἥσω, perf. part. pass. καθωμιλημένος, η, ον, *common, current*. POLYB. 10, 5, 9 τῇ καθωμιλημένῃ δόξῃ περὶ αὐτοῦ. PORPH. Adm. 68, 8 Διὰ κοινῆς καὶ καθωμιλημένης ἀπαγγελίας. Cer. 5 Καθωμιλημένη καὶ ἀπλουστερά φράσει, *The language used in daily intercourse*.

καθομολογέομαι (καθομολογέω), *to promise, engage, betroth*. SEPT. Ex. 21, 9 Ἐὰν δὲ τῷ νύμφ καθομολογήσεται αὐτήν.

καθόρμιον, ου, τὸ, *necklace, ὄρμος*. SEPT. Hos. 2, 13.

καθοσιώω, perf. part. pass. καθωσιωμένος, η, ον, (a) *Dedicated, consecrated, sacred to*. EUS. 1, 3 fin. Οἱ καθωσιωμένοι αὐτῷ. LYD. 269, 13. (b) *Devoted, faithful, loyal*. EPHES. 989 B. 1004 A. CHAL. 849 B. 868 A. NOVELL. 20, 9. EDICT. 13, 11, § 8.

(c) *Condemned?* SARD. Can. 17.

καθοσίωσις, εως, ἡ, (καθοσιώω) *dedication, consecration.* POLL. 1, 11.

2. *Devotion, affection, loyalty.* EUS. 9, 1, p. 440, 18. SARD. Can. 11. ATHAN. I, 201 C. CHAL. 821 B.

3. *Majesty*, as applied to kings. EUS. 9, 9, p. 454, 19 Ἡ σὴ καθοσίωσις. 10, 5, p. 484, 13 τῇ ἐμῇ καθοσιώσει, says Constantine.

4. *Majestas*, in the sense of *high treason*. CONST. APOST. 5, 14, 6 Εἰς καθοσίωσιν ἀνήγον τὸ πρᾶγμα, *They referred the matter to high treason; they brought against him the charge of high treason.* PALLAD. Vit. Chrys. 30 B. EUAGR. 5, 3 Εἰς κριτήριον ἐπὶ καθοσίωσει ἐκδέδωκεν, *He charged him with high treason.* ATTAL. 75, 7 Καθοσιώσεως εἰς βασιλεία φερομένης ἐκρίνοντο. CINN. 31, 22.

\*Ἐγκλημα καθοσιώσεως, *Crimen majestatis, High treason.* PALLAD. Vit. Chrys. 30 B. SOCR. 5, 14, p. 280, 16. (Compare POLYB. 26, 5, 1 Βασιλικὰ ἐγκλήματα. 26, 5, 3 Βασιλικά ὀφειλήματα. Ibid. Βασιλικά αἰτία.)

καθυστερέω (ὑστερέω), *to delay.* SEPT. EX. 22, 29 Ἀπαρχὰς ἄλωνος καὶ ληνοῦ σου οὐ καθυστερήσεις.

καθυφαίνω (ὑφαίνω), *to weave in.* SEPT. EX. 28, 17

Καθυφανὲς ἐν αὐτῷ ὕφασμα κατάλιθον τετραστόχον.

καθώς, *as*, in the sense of *when.* SEPT. Nehem. 5, 6

Ἐλυπήθην σφόδρα καθὼς ἤκουσα τὴν κραυγὴν αὐτῶν.

\*καί, in the expressions τί καί; ποῖος καί; corresponds to δὴ (δαί). CONST. APOST. 1, 6, 2 Τί γάρ σοι καὶ λείπει; *What defect, pray, dost thou find?* JUST. 594 C Εἰ εἰς μηδὲν ἔχρησε τῆς σαρκὸς, τί καὶ ἐθεράπευσεν αὐτήν; *what in the world induced him to care for it?* THEOD. I, 6 Ποίαν δὲ καὶ λειτουργίαν εἶχον;

2. In expressions like the following, καί, with the verb subjoined to it, is equivalent to an infinitive, or to ἵνα with its appropriate mood. SEPT. Lev. 14, 5 Προσράξει ὁ ἱερεὺς καὶ σφάξουσιν τὸ ὀρνίθιον, *The priest shall command, and they shall kill the bird; that is, The priest shall command that they kill the bird.* Nehem. 13, 9 Εἶπα καὶ ἐκαθάρισαν τὰ γαζοφυλάκια. NT. Rom. 10, 20 Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει. APOCR. Act.

Andr. et Matthiae 4 Κελεύω γὰρ τοῖς κέρασιν τῶν ἀνέμων καὶ ἄγουσιν αὐτὴν ἐνταῦθα. MAL. 39, 8. CHRON. 74 Ἐκέλευσε καὶ ἐκαύθη ἡ μυστὰρὰ κεφαλὴ, *He ordered it to be burned, and the accursed head was burned.* PORPH. Cer. 474, 13 Ὅριζει τὸν κόμητα τοῦ στάβλου καὶ καταβιβάζει τὴν προμοσέλλαν εἰς Πύλας.

3. In connection with a relative word, καί corresponds to οὖν, δήποτε, δημοτοῦν, the Latin *cumque*. For examples, see INTRODUCTION, § 107, 1.

4. Before μόνος, καί is apparently superfluous. DEM. 218, 19 τῶν κατὰ θάλατταν καὶ μόνων ἀναμφισβητήτως εἶναι κυρίους.

Examples from later authors: JUST. Cohort. 15 Περὶ ἐνὸς καὶ μόνου θεοῦ. IREN. 3, 3, 4 Μίαν καὶ μόνην ταύτην ἀλήθειαν κηρύξας ὑπὸ τῶν ἀποστόλων παρεληφέναι. LYD. 171 Ἐφ' ἧς καὶ μόνης τὴν αὐλὴν παλάτιον καλεῖσθαι νόμος. MAL. 12, 15. 178. CHRON. 210 Γυναῖκας καὶ μόνων, *Women, and only women.* THEOPH. 279, 13 Σὺ καὶ μόνος οἶδας, *Thou, even thou only knowest; you know better than anybody else.* (Compare SEPT. 3 Reg. 8, 39 Σὺ μονώτατος οἶδας τὴν καρδίαν πάντων υἱῶν ἀνθρώπων.)

5. In grammatical language, the word or expression following καί is *explanatory* of the one preceding it, in which case it is to be rendered *that is*. This is a species of *parallelism*. DION. THRAX in BEKKER. 630, 27 Γράμματα δὲ λέγεται διὰ τὸ γραμμαῖς καὶ ξυσμοῖς τυποῦσθαι, *The alphabetical figures are called γράμματα, because they are formed by γραμμαῖς, that is, scratches.* PORPH. Cer. 459, 19 Λαβιδοῦνται πάντα τὰ ἱππάρια καὶ γίνονται εὐνοῦχα. 461, 19 Λαβιδοῦσθαι καὶ εὐνουχίζεσθαι. TZETZ. Chil. 12, 819 Καὶ Ἐριννῦς δὲ λέγουσιν αὐτὰς ἐτυμολόγοι, Ὡς ἐν τῇ ἔρα καὶ τῇ γῇ τὴν οἶκην ἐχούσας.

6. In examples like the following it is superfluous. MAL. 387 Δεξαμένη παρὰ τῆς ἰδίας αὐτῆς μητρὸς γράμματα λάθρα καὶ παρεκάλεσε τὸν βασιλέα Ζήνωνα ἵνα ἀπολυθῇ ἀπὸ καστελλίου. 389, 5 Καὶ ἀκούσας Λεόντιος καὶ Ἰλλοῦς καὶ οἱ μετ' αὐτοῦ καὶ ἀνῆλθαν μετὰ Βηρίνης εἰς τὸ Παπῦριν καστελλίον.

Καϊανισταί, ὦν, οἱ, = Καϊανοί. CLEM. ALEX. 900, 14.

Καϊανοί, ὦν, οἱ, (Καῖν) the *Kaïnites*, Καϊανισταί, Καῖνισταί,

Kaivoi, an ancient sect. They were great admirers of all the reprobates of the Old Testament, and particularly of *Kain*, the first murderer on record, whom they regarded as the most perfect specimen of humanity. Their evangelist was, of course, Judas the traitor. ORIG. I, 455 D. EPIPH. I, 229 D. 276 seq. (See also εὐαγγέλιον 6.)

Καῖν, ὁ, indeclinable, Hebrew קַיִן, *Cain*, a son of Adam. SEPT. Gen. 4, 1, et alibi.

Καῖνωσται = Καϊανισταί. THEOD. IV, 193.

Καῖνοί = Καϊανοί. HIPPOC. 277. THEOD. IV, 206.

καινολογία, ας, ἡ, (καινολόγος) *new mode of expression, strange language*. POLYB. 38, 1, 1.

καινοποιία, ας, ἡ, (καινοποιός) *mutation, change*. POLYB. 4, 2, 10.

καινοπρεπής, ἐς, (καινός, πρέπω) *novel, strange*. PLUT. II, 334 C Ὑπὸ ὀψιμαθίας ἑαυτοῦ καινοπρεπέστερος. METHOD. 385 B Τὸ καινοπρεπὲς τοῦ θαύματος. PHOT. 78, p. 54, 39 Καινοπρεπεῖς λέξεις, *New-fangled words*.

καινός, ἡ, ὄν, *new*. Ἡ καινὴ κυριακή, see κυριακή.

καινούργιος, α, ὄν, (καινουργός) *new, καινός*. AET. 8, 6, p. 150 (2), 50 εἰς χύτραν καινουργίαν. THEOPH. 686, 19.

καίριμος, ὄν, = καίριος. HIPPOC. 58.

καιρολογία, ας, ἡ, (καιρός, λούω) *bathing-time*. CONST. APOST. 1, 9.

\*καιρός, οὐ, ὁ, *time*. Ἀπὸ καιροῦ εἰς καιρόν, *From time to time*. SEPT. 1 Par. 9, 25 Τοῦ εἰσπορεύεσθαι κατὰ ἑπτὰ ἡμέρας ἀπὸ καιροῦ εἰς καιρόν μετὰ τούτων.

Καθ' ὃν καιρόν, *At the time when, simply when*. INSCR. 3595, 16 Καθ' ὃν καιρόν παρέλαβεν τὴν βασιλείαν. 3137 Καθ' ὃν καιρόν ὁ βασιλεὺς Σέλευκος ὑπέρεβαλεν εἰς τὴν Σελευκίδα. POLYB. 1, 7, 6.

Ἐν ᾧ καιρῷ, *At which time*. POLYB. 2, 57, 3. DIOD. 1, 19 Ἐν ᾧ καιρῷ μάλιστα εἴωθε πληροῦσθαι.

Πρὸς καιρόν, *For a time, simply temporarily*. SEPT. Sap. 4, 4 Κἂν γὰρ ἐν κλάδοις πρὸς καιρόν ἀναθάλῃ, ἐπισφαλὲς βεβηκότα ὑπὸ ἀνέμου σαλευθήσεται.

2. *Time, opportunity*. DIOD. 2, 6, p. 119, 48 Καιρόν ἔλαβεν ἐπιδείξασθαι τὴν ἰδίαν ἀρετὴν. MAL. 51, 13. 134, 20. PORPH. Cer. 9. 71, 13. CEDR. I, 12, 10 Καλεῖν εἶχε καιρόν.

3. *Season*. MAL. 119, 18 Ὁ τοῦ χειμῶνος καιρός, *The winter season*.

4. In the RITUAL, λαβεῖν καιρόν, *To go through certain preliminary forms*, said of the priest or deacon. EUKHOL. Ὁ δὲ διάκονος λαβὼν καιρόν παρὰ τοῦ ἱερέως, κ. τ. λ.

Καῖσαρ, αρος, ὁ, Caesar, the name of a Roman family. DIOD. 1, 4 Γάμψ Ἰούλιος Καῖσαρ.

2. Caesar, the Roman emperor. NT. Matt. 22, 17, et alibi. JOSEPH. Bell. Jud. Prooem. 4 Τίτος καῖσαρ. EPICT. 1, 2, 23, et alibi.

3. Caesar, sub-king, a title. EUS. 8, 13, p. 397, 9. V. C. 3, 46. ATHAN. I, 193 C. SOCR. 1, 2, 38. SOZ. 1, 5, p. 14, 36 Κατὰ τὸ δεύτερον σχῆμα τῆς βασιλείας τετιμημένος, καῖσαρ ὢν. ZOS. 91. MAL. 306, 15. CHRON. 601, 8, et alibi. THEOPH. 8, 11. 180, 13. 686, 13. PORPH. Cer. cap. 43. Them. 34, 8.

The emperor Alexius Comnenus put the σεβαστοκράτωρ above the caesar.

καισάρα, ας, ἡ, (καῖσαρ 3) *caesar's helmet, καισαρίκιον*. HES. Καισάραι, περικεφαλαῖαι.

Καيسάριος, ὄν, ὁ, (Καῖσαρ) Caesareus, Caesarianus. DION CASS. 1156, 3. 1326, 72.

καيسαρεύω (καῖσαρ), caesarem agere, *to play the caesar (emperor)*. DION CASS. 1083, 27.

Καيسάρης, α, ὄν, = Καيسάριος. INSCR. 3902, b.

καيسαριανός, οὐ, ὁ, caesarianus. EPICT. 1, 19, 19. 3, 24, 117.

καيسαρίκιος, ὄν, (καῖσαρ 3) *belonging to a caesar*. THEOPH. 686, 15 Καيسαρίκια περικεφάλαια, *Caesar's helmets*.

Substantively, τὸ καيسαρίκιον, sc. περικεφάλαιον, = καισάρα. PORPH. Cer. 219, 1.

Καيسάριον, ὄν, τὸ, (Καῖσαρ) *temple of Caesar*. STRAB. 17, 1, 9.

καيسάρισσα, ἡς, ἡ, *the wife of a καῖσαρ 3*. CUROP. 108, 6. καίτης, οὐ, ὁ, Arabic قَائِد, al-caid, *leader, ἡγεμών*. THEOPH. CONT. 453, 17.

καίω, *to burn*, as a lamp. SEPT. Ex. 27 20 ἵνα καίῃται λύχνος διὰ παντός.

2. *To heat*. LEIMON. 64 Μετὰ τὸ καῦσαι αὐτὸν τὸν φούρνον, *After he had heated the oven*. NOM. COTELER. 130 Καῦσον τὴν θείαν λόγχην.

κακάβα, ἡ, = κανκάβα, κάκκαβος. HES. Κακάβα . . . ἡ χύτρα, ἣν ἡμίς κάκκαβον.

κακάβιν for κακάβιον. PTOCH. 2, 105.

κακάβιον, τὸ, = κάκκαβος. BASILIC. 44, 15, 19. PORPH. Cer. 676, 6.

κακεντρέχεια, as, ἡ, (κακεντρεχής) *guile, wiliness, wily character*. POLYB. 4, 87, 4.

κακινκάως (κακὴν κακῶς) adv. *disastrously, miserably, as he or they deserved*. VIT. STEPH. 515. PORPH. Adm. 84, 3. 173, 6. (Compare the classical κακὸς κακῶς and its variations.)

κακκαβοπυρφόρος, ον, (κάκκαβος, πυρφόρος) *carrying caldrons filled with the Greek fire, as a ship*. THEOPH. 540, 19. Διήρεις εὐμεγέθεις κακκαβοπυρφόρους.

Substantively, ἡ κακκαβοπυρφόρος, sc. ναῦς or διήρης, *fire-ship*. THEOPH. 646, 15.

κακοβουλία, as, ἡ, (κακόβουλος) *the being unwise*. JOSEPH. Bell. Jud. 2, 11, 3.

κακόγηρος, ον, ὁ, (γῆρας) *wicked old man or monk*; opposed to καλόγηρος. APOPTH. Epiph. 1.

κακογνώμων, ον, (κακός, γνώμη) *evil-minded, κακόφρων*. IREN. 3, 3, 4. DION CASS. 1296, 32.

κακοδιδασκαλέω (κακός, διδάσκαλος), *to instruct in evil*. CLEM. ROM. Epist. 2, 10 Κακοδιδασκαλοῦντες τὰς ἀναίτιους ψυχάς. SEXT. Adv. Rhetor. p. 297 Κακοδιδασκαλεῖ γὰρ τοὺς πολλοὺς τὰ κεχαρισμένα λέγων.

κακοδιδασκάλια, as, ἡ, *evil teaching*. IGNAT. Philad. 2. HIPPOL. 280.

κακοδοξία, as, ἡ, *false opinion* in religious matters; opposed to ὀρθοδοξία. EUST. ANT. 660 A. ATHAN. I, 895 A.

κακόδοξος, ον, *unsound* in religion; opposed to ὀρθόδοξος. AMPHIL. 207 D.

κακοζηλία, as, ἡ, (κακόζηλος) *unhappy imitation*. POLYB. 10, 25, 10, v. l. κακοζηλωσία. LUCIAN. Saltat. 82.

κακοζωία, as, ἡ, (ζωή) *wicked life*. PALLAD. Vit. Chrys. 18 D.

κακοθελής, ἐς, (θέλω) *malevolous, malicious*. COD. AFR. Can. 53.

κακοθελῶς, adv. of κακοθελής, *maliciously*. BASILIC. 60, 35, 6.

κακοιώνιστος, ον, (οἰωνίζομαι) *ill-omened, unlucky*. MAL. 187, 16.

κακοκρισία, as, ἡ, (κακόκριτος) *bad judgment*. POLYB. 12, 24, 6.

κακολογέω, ἦσω, (κακολόγος) *to speak ill of any one, to revile*. SEPT. EX. 21, 16 Ὁ κακολογῶν πατέρα αὐτοῦ.

κακομανία, as, ἡ, (μανία) *incurable madness*. PALLAD. Vit. Chrys. 57 A.

κακομηχανέω, ἦσω, (κακομήχανος) *to practise base arts*. POLYB. 13, 3, 2 Κακομηχανεῖν περὶ τοὺς φίλους.

κακοπαθέω, *to suffer*. With the accusative. DIOD. 13, 56, p. 586, 38.

κακοπιστία, as, ἡ, (κακόπιστος) *erroneous belief, heresy*. THEOPH. 135, 20.

κακοπιστίας, ου, ὁ, (κακοπιστία) *heretical person, heretic, κακόδοξος*. THEOPH. 513, 6.

κακοποίησης, εως, ἡ, (κακοποιέω) *hurt, injury, κακοποιία*. SEPT. 2 Esdr. 4, 22 Μήποτε πληθυνθῇ ἀφανισμὸς εἰς κακοποίησιν βασιλεῦσι.

κακοπολιτεία, as, ἡ, (πολιτεία) *bad form of government*. POLYB. 15, 21, 3.

κακοπραγία, as, ἡ, = κακοπραξία. JOSEPH. Ant. 2, 5, 4. ISID. PEL. Epist. 1, 149.

κακοπραγμονέω, ἦσω, *to be κακοπράγμων*. POLYB. 3, 2, 8, et alibi.

κακοπραξία, as, ἡ, (πράσσω) *evil-doing, κακοπραγία*. CLEM. ROM. Homil. pp. 17, 7. 18, 7.

κακόρρυπος, ον, (ρύπος) *squalid*. BABR. 10.

κακόσκοπος, ον, (σκοπός) *having evil intentions, mischievous, disorderly*. EUKHOL. p. 602 Ἀκολουθία εἰς παῖδας κακοσκόπους, *The office for disorderly boys*. (Compare CONST. APOST. 8, 11, 5 Τὰ παιδιά στηκέτωσαν πρὸς τῷ βήματι, καὶ διάκονος αὐτοῖς ἕτερος ἔστω ἐφεστὼς, ὅπως μὴ ἀτακῶσι.)

κακοσύλλεκτος, ον, (συλλέγω) *badly collected or brought together, ill-assorted*. NIC. II, 805 E.

κακοσύνθετος, ον, (συντίθημι) *ill put together, badly composed*. LUCIAN. Calumn. 14. IREN. 1, 8, 1 Κακοσυνθέτω φαντασία.

κακοτροπεύομαι (κακότροπος), *to act badly, to deal unfairly*. POLYB. 5, 2, 9 Τοιαῦτα συνθέμενος καὶ κακοτροπευσάμενος πρὸς τοὺς προειρημένους.

κακότροπος, ον, (κακός, τρόπος) *malicious, malignant*.

DION CASS. 38, 26. 662, 55.

κακούβιον, ου, τὸ, = κουκούμιον, καμψάκης. EPIPH. I, 136 D.

κακόφωνος, ον, (φωνή) *bad-voiced, ill-sounding*, as applied to letters. DION. THRAX in BEKKER. 631, 20.

καλαβώτης, ὁ, = ἀσκαλαβώτης. SEPT. PROV. 24 (30), 28.

καλαβώ, ὡσα, ὡσα, (κάλαθος) *to furnish with a capital*, as a pillar. MAL. 339, 6 Καλαβώσας δὲ τὰς ὑποροφώσεις.

καλάθωσις, εως, ἡ, (καλαβώ) *the capital of a pillar*, κάλαθος. THEOPH. CONT. 147, 10, used collectively.

καλαῖνος = καλλᾶινος. ARETH. 827 B.

καλακάνθη, ης, ἡ, *vitriol, corperas*, χαλκάνθη. GEOPON. 13, 11, 1. [MODERN GREEK, ἡ καλακάνη, in the same sense.]

καλαμάομαι, ἥσομαι, (καλάμη) *to glean*. SEPT. Deut. 24, 20, of olives.

Figuratively. SEPT. Jud. 20, 45 Ἐκαλαμήσαντο ἐξ αὐτῶν οἱ υἱοὶ Ἰσραὴλ πεντακισχιλίους ἄνδρας. THEOPH. CONT. 292, 8.

καλαμᾶριον, ου, τὸ, (κάλαμος) *reed-case, pen-case; ink-stand*. CHAL. 905 D. LYD. 179, 20 Ἐῆκαι· οὕτω δὲ τὸ λεγόμενον τῷ πλήθει καλαμᾶριον ἐκείνοι λέγουσιν. GLOSS. Καλαμᾶριον, *atramentarium*.

[So far as form is concerned, καλαμᾶριον is nothing more than the diminutive of κάλαμος, *reed*. See also κανίκελιον.]

καλαμεών = καλαμών. PHRYN.

καλάμιον, τὸ, dimin. of κάλαμος. MAL. 381, 3. CHRON. 490, 10.

καλαμῖς, ἴδος, ἡ, = καλαμών. POLYB. 3, 71, 4, v. l. κάλαμος.

2. *Fishing-rod*. HES. Καλαμῖς . . . καὶ ὁ ἀλιευτικός κάλαμος.

καλαμίσκος, ου, ὁ, *branch of a candlestick*. SEPT. EX. 25, 31.

καλαμών, ὦνος, ὁ, (κάλαμος) *arundinetum, reed-bed*, καλαμεών. APOCR. Act. Paul. et Thecl. p. 61 Ἐν τῷ ὄρει τῷ λεγομένῳ Καλαμώνος, ἦτοι Ροδεῶνος. PHRYN. MAL. 203, 5.

καλάνδαι, ὦν, αἱ, *kalendae or calendae*, καλάνδη, νομηνία. PLUT. II, 268 B. 269 C. COD. AFR.

Can. 108 Καλάνδαις μαῖταις, *Kalendais maiis*. LYD. 32. 33, 18. 34, 11. QUIN. Can. 62.

καλάνδη, ης, ἡ, = καλάνδαι. CEDR. I, 294, 13. 296, 23.

καλαφάτης, ου, ὁ, (Italian calafatare) *calker*. CEDR. II, 537, as a surname.

καλαφάτησις, εως, ἡ, *calking*. PORPH. Cer. 658, 13. 675, 6.

καλαφατίζω, ῖσα, ἴσθην, ἰσμένος, (καλαφάτης) Italian calafatare, *to calk*. NICET. 717, 24.

καλήγιον = καλίγιον. AËT. 7, 101, p. 142, 4. LEO GRAM. 121.

καλήκιον, τὸ, = καλίκιος. PTOCH. 2, 51.

καλιάς, ἄδος, ἡ, *chapel*. PLUT. I, 65 C Καλιάδας ἱεράς.

καλιγᾶριος, ου, ὁ, (caliga) *shoemaker*. HES. Σκυτεύς, σαγγᾶριος, καὶ καλιγᾶριος.

καλιγᾶρις for καλιγᾶριος, ὁ, a kind of *grub* injurious to vegetation. EUKHOL. p. 498 (in a prayer attributed to Saint Tryphon).

καλιγάτος, ου, ὁ, *caligatus*, a common soldier, εὐτελής or ἀφανής στρατιώτης. NOVELL. 74, 4, § γ'.

καλίγιον for καλίγιον. PTOCH. 1, 155. 2, 459.

καλίγιον, ου, τὸ, *caliga, shoe*, καλλίγα, καλίκιος, καλήγιον. PORPH. Cer. 264, 17. CEDR. I, 622, 19.

καλιγώ, ὡσα, (καλίγιον) *to shoe*, as a beast of burden. PORPH. Cer. 460, 4. 493 Ἐκαλίσκουν τὰ βασιλικά ἄλογα.

καλίγωμα, ατος, τὸ, (καλιγώ) *horseshoe*. PORPH. Cer. 480.

καλίκιος, ου, ὁ, *calceus, calceus, shoe*, καλήκιον, καλήγιον, καλίγιον, καλλίγα. POLYB. 30, 16, 3. (See also καλτίκιος, κάλτιος.)

καλκατοῦρα, ας, ἡ, *calcatura, march, marching*. MAURIC. 9, 5, p. 233. (Compare περιπάτησις.)

καλλᾶινος, ον, (callais) *callainus*, *blue*, καλᾶινος, βένετος. DIOSC. 5, 160. LYD. 43. 66. HES. Κάλλαιος . . . καὶ παρ' Αἰγυπτίοις χρῶμα καλλᾶινόν. SUID. Κάλλαις . . . καὶ καλλᾶινον χρῶμα. GLOSS. Καλλᾶινον, *venetum*. [MODERN GREEK γαλάσιος, α, ον, *blue* in general. Also γαλανός, ἡ, ὄν, *blue*, commonly applied to the eyes; as, γαλανὰ μάτια.]

καλλᾶϊος, ον, = καλλᾶινος. GLOSS.

καλλεανός = καλλᾶινος. ARRIAN. Peripl. Mar. Erythr.

39 Καλλεανὸς λίθος, callais, a kind of precious stone.

καλλιίγα, incorrectly for καλίγα, as, ἡ, caliga, καλίγιον.

SUID. Καλλιγίδας . . . ἐκ τῶν καλλίγων.

καλλιγραφέω, ἥσω, (καλλιγράφος) *to write elegantly*. JOSEPH. Apion. 2, 31.

2. *To write a fine hand*, εἰς κάλλος γράφω. PHRYN. EUS. 6, 23, p. 287, 12.

3. *To transcribe*, as a book. ASTER. 441 C Βιβλίον σωφροσύνης ἑαυτὸν τῷ βίῳ ἐκαλλιγράφησα. CONST. III, 1017 D Καλλῶς καλλιγραφεῖ.

καλλιγραφία, as, ἡ, (καλλιγράφος) *beautiful writing or style*. PLUT. II, 145 F. DIOG. LAERT. 3, 66.

καλλιγραφίον, ου, τὸ, *transcription, copying*. LEIMON. 148 (171) Ἐσχόλαζεν εἰς τὰ καλλιγραφία. (A doubtful word.)

καλλιγράφος, ου, ὁ, (καλός, γράφω) *calligrapher, transcriber, copier*. EUS. V. C. 4, 36. BASIL. III, 452 A. APOPHTH. Marcus 1. SIMOC. 341, 20 Ἄνδρα τινὰ τῶν ἐς κάλλος γραφόντων, ὃν ἐν συνθέσει φωνῆς καλλιγράφον ὀνομάζει τὰ πλήθη. BASILIC. 15, 1, 28. 48, 8, 43. (Compare NOVELL. 42, 1, § β' Γραφέσθω τε παρὰ μηδενὸς τὸ λοιπὸν μηδὲ τῶν εἰς κάλλος, μηδὲ τῶν εἰς τάχος γραφόντων.)

καλλίκλειον, ου, τὸ, *inkstand*. LYD. 180, 4. (See also κανίκλειον.)

καλλίμασθος, ου, (μασθός) *having beautiful breasts*. MAL. 101, 17.

καλλιότερα = καλλίονα from καλός. GEOPON. 2, 23, 9. (See also καλλιώτερα.)

καλλιώω, ωσα, (καλλίων) *to beautify*. SEPT. Cant. 4, 10 Τί ἐκαλλιώθησαν μαστοί σου;

Καλλιστιανοί, ὦν, οἱ, *the followers of Callistus*, the here-siarch. HIPPOL. 292, seq.

Κάλλιστος, ου, ὁ, *Callistus*, one of the founders of Sabelianism. HIPPOL. 284.

\*καλλιώτερα = καλλίονα, καλλίω. THUC. 4, 18.

καλλοκαιρίζω, see καλοκαιρίζω.

κάλλυνθρον = κάλλυντρον. SEPT. Lev. 23, 40 Κάλλυνθρα φουνίκων.

καλόγηρος, ου, ὁ, (καλός, γῆρας) *good old man*, εὔγηρος, a title given to monks. It has no reference to age.

CHAL. 893 C, as a proper name. VIT. SAB. 299 C, et alibi. LEIMON. 5. 61.

καλοθέλεια, as, ἡ, (θέλω) *good will*, εὐδοκία. PALLAD. Vit. Chrys. 20 E.

καλοῖππαράτος, ου, (ἱππάριον) *well-horsed, well-mounted*. PHOC. 195, 3.

καλοκαιρίζω, ισα, (καλοκαίριον) *to pass the summer* in any place. PORPH. Adm. 74, 15, incorrectly written καλλοκαιρίζω, with ΛΛ.

καλοκαίριον, ου, τὸ, (καιρός) *summer*, θέρος. THEOPH. 597, 19. 716, 14.

καλόκαιρος, ου, (καιρός) *in season, seasonable*, εὔκαιρος. INSCR. 4248, as a proper name.

καλόρινος, ου, (ρίς) *beautiful-nosed*. APOCR. Martyr. Barthol. 2.

καλός, ἡ, ὅν, *good, αγαθός*. SEPT. Gen. 44, 4. Lev. 27, 33.

Καλή ἡμέρα, *Good morning*. PORPH. Cer. 216, 17

Νίκαις καλή ἡμέρα. 314 Καλή σου ἡμέρα γίνεται. 376

Ἔπαρχε πρωτοσπαθάριε, καλή σου ἡμέρα, . . . καλή ἑορτή σου, *Good morning to you*. 599, 10 Καλή ἡμέρα ὑμῖν ἄρχοντες, *Good morning to you, sirs*.

Μετὰ καλοῦ, *God willing*. PORPH. Cer. 407, 15 Καί ἐτι ἔχομεν λαλῆσαι λαλοῦμεν, καὶ μετὰ καλοῦ ἀπολύομέν σε πρὸς τὸν ἀδελφὸν ἡμῶν.

καλότυχος, ου, (τύχη) *fortunate, εὐτυχής*. INSCR. 4264, as a proper name.

κάλπα, ης, ἡ, gallop. PLUT. II, 675 C Ὁ τῆς κάλπης ἀγών. LEO. 7, 35 Κινήματι συμμέτρῳ τῷ λεγομένῳ κάλπα.

καλπάζω (κάλπα), *to gallop, amble*. HES. Καλπάζει, δξύπδης σακκάζει (meaning?). SUID. Καλπάζειν, τὸ ἀβρῶς βαδίζειν.

κάλπις, gallop, galloping. HES. Κάλπις, ἵππος βαδιστής, καὶ εἶδος δρόμου.

καλτικός, ου, ὁ, calceus, κάλτιος. PLUT. II, 465 A.

κάλτιος, ου, ὁ, = καλτικός. PLUT. II, 141 A, as a various reading. HES. Κάλτοι (write Κάλτιοι), ἵποδῆματα κοῖλα, ἐν οἷς ἱππεύουσι.

κάλτις, ὁ, the name of an Indian coin. ARRIAN. Peripl. Mar. Erythr. 63.

καλύβιον, ου, τὸ, dimin. of καλύβη, hut. DION. HAL.



IV, 2037, 12. PALLAD. 161 A. PORPH. Adm. 123, 11.

καλυβίτης, ου, ὁ, (καλύβη) *one who lives in a hut*. STRAB. 7, 5, 12. THEOPH. 667, 6, as a surname. HOROL. Jan. 15 Τῶν ὁσίων πατέρων ἡμῶν Παύλου τοῦ Θηβαίου καὶ Ἰωάννου τοῦ Καλυβίτου.

καλύβωμα, or καλύμβωμα, ατος, τὸ, (καλύπτω) *a covering*. PORPH. Cer. 671, 8, 9, incorrectly -ομάτων in both places.

καλυμαύκιον = καμηλαύκιον. EUKHOL. [The first three syllables were suggested by κάλυμμα, *cover*.]

κάλυμμα, ατος, τὸ, *a cloth for covering the sacred elements*.

CHRY. XII, 779 D (spurious). EUKHOL.

There are three καλύμματα, one of which is for the patin (δίσκος), another for the chalice (ποτήριον), and the third for covering both the patin and the chalice at the same time. The latter is called also ἀήρ (see ἀήρ 2).

καλύπτω, *to veil*, said of the putting of the veil on a virgin dedicated to the service of God. COD. AFR. Can. 126.

καλῶς, *well*. For the phrases Καλῶς ἦλθες, and Καλῶς εἶρον, see ἔρχομαι and εὐρίσκω.

καμάρα, as, ἡ, Persian کُمُر, kumur, *belt, girdle, ζώνη*.

HES. Καμαραι, ζῶναι στρατιωτικά.

καμάρδα, as, ἡ, (camera) *a kind of tent*, καμάρδιν. MAURIC. 5, 3. LEO. 20, 194.

καμάρδιν, incorrectly καμάρδην, for καμάρδιον, τὸ, = καμάρδα. LEO. 10, 12.

καμάριον, ου, τὸ, (καμάρα) *a part of the brain so called*. HIPPOL. 91 Ὁ μὲν γὰρ ἐγκέφαλος ἀνατμηθεὶς ἔνδον ἔχει τὸ καλούμενον καμάριον, οὐδ' ἐκατέρωθεν ὑμένες εἰσὶ λεπτοί, οὐδ' πτερύγια προσαγορεύουσιν.

καμαρώω, ωσα, (καμάρα) *to vault or arch over*. INSCR. 1104 Κεκαμαρωμένοις οἴκοις. AMPHIL. 30 B.

καμάσιν for καμάσιον. APOPHTE. Arsen. 42.

καμάσιον, ου, τὸ, = κάμασον. LEIMON. 96 Στρέψας τὸ καμάσιον αὐτοῦ καὶ ἔξω φορέσας τὰ τούτου μαλλία.

κάμασον, ου, τὸ, *a kind of outer garment friezed on one side*, καμάσιν, καμάσιον, ἐπικοῦτζουλον, κουσουλίον. PSELL. 385. [Compare the Arabic كَمِيْسَة, Italian camicia, French chemise. See also καμίσιον.]

καματερός, ὄν, (καματηρός) *working, laboring, industrious*.

PORPH. Adm. 178, 9 Καματερὰ καράβια, *transports*.

κάμελα, ἡ, camella. CEDR. I, 297, 14.

καμελαύκιον = καμηλαύκιον. LEO. 19, 42. PORPH. Cer. 11. 353, 16. 573, 9. Adm. 82, 11. CEDR. I, 297, 14. HES. Τιάρις, λόφος τῆς περικεφαλαίας περιτιθέμενος κεφαλῇ, καμελαύκιον.

καμηλαύκιν for καμηλαύκιον. THEOPH. 198, 5.

καμηλαύκιον, ου, τὸ, *a kind of cap*. THEOPH. 354, 6. 687, 4. SUID. [MODERN GREEK, τὸ καμηλαύκι, vulgarly καμλάφι, and most vulgarly καμπλάφι, *a monk's cap*. It is not unlike the frustum of a cone, the crown forming the greater basis. See also καλυμαύκιον.]

καμηλεύω, ενσα, (κάμηλος) *to tend camels*. THEOPH. 512, 12. CEDR. I, 739.

καμήλιον, ου, τὸ, *camel*, κάμηλος. CEDR. I, 755, 10.

καμηλίτης, ου, ὁ, (κάμηλος) *camel-driver*. APOPHTE. Johan. Colob. 5. MACAR. 31.

καμηλοπάρδαλις, εως, ἡ, (κάμηλος, πάρδαλις) *camelopard*. SEPT. Deut. 14, 5. DIOD. 2, 51.

καμήσιον = καμίσιον. PORPH. Cer. 24, 18.

κάμιλλος, ὁ, camillus. PLUT. I, 64 D.

καμναία, as, ἡ, *furnace*, κάμνος. SEPT. Ex. 9, 8. 10.

καμίνιον, ου, τὸ, *furnace*, κάμνος. MAL. 360. PORPH. Cer. 466, 7.

καμινόβιγλα, ων, τὰ, = καμινοβίγλια. PHOC. 188, 9.

καμινοβιγλάτωρ, ορος, ὁ, (Italian camino, βιγλάτωρ) *scout*. PHOC. 188, 5.

καμινοβίγλια, ων, τὰ, (βίγλια) *scouts* collectively considered. PHOC. 188, 7. (See also καμινόβιγλια.)

καμίνσιον = καμίσιον. PORPH. Cer. 99, 4.

καμίσιν for καμίσιον. CHRON. 721, 16.

καμίσιον, ου, τὸ, *a kind of outer garment*, perhaps identical with κάμασον (which see). LEIMON. 45. THEOPH. 494, 14. PORPH. Cer. 81, 12. CEDR. I, 732, 12.

κάμνω, *to make: to do*. LEIMON. 27 Ἐργατείας ἔκαμνεν ὑπουργῶν οἰκοδόμοις. PORPH. Cer. 463, 7 Ὁφείλει καμῆν σωκάρια. 659, 14 καμοθέντων write καμωθέντων as if from καμόω. HES. Καμῶ, ἐργάσσομαι.

κάμος, ὁ, (Hunnic) *beer*. PRISC. 183, 14.

καμπάγιον, ου, τὸ, = κάμπαγος. MAL. 322, 11. CHRON. 530, 6.

κάμπαγος, ου, ὁ, campagus, καμπάγιον, a kind of shoe. LYD. 134, 22.

καμπανάριον, ου, τὸ, = καμπανός. BOISS. I, 117.

καμπανίζω, ισα, (καμπανός) to weigh. DAMASC. I, 622 C. καμπάνον, τὸ, = καμπανός. GLOSS. Καμπάνον, campanum.

καμπανός, οὐ, ὁ, steelyard, campana, campanum, καμπάνον, in Modern Greek τὸ στατέρι. ISID. HISPAL. 16, 25, 6 Campana a regione Italiae nomen accepit, ubi primum ejus usus repertus est. Haec duas lances non habet, sed virga est signata libris et uncis et vago pondere mensurata. GLOSS. Καμπανός, stater.

καμπηδηκτόριον, ου, τὸ, the flag of the καμπιδούκτωρ. PORPH. Cer. 11, 21. 575, 19 -δικτόρια. 641.

καμπιδούκτωρ, ορος, ὁ, campi ductor, ὁδηγός, in military language. CHRYS. III, 519 C. MAURIC. 12, 8. 11. LEO. 7, 54. 55. PORPH. Cer. 411, 6. 429, 4.

κάμπος, ου, ὁ, campus, πεδίον. APOCR. Act. Pet. et Paul. 72 Ἐν τῷ Κάμπῳ Μαρτίῳ, Campus Martius. MAURIC. 7, 1. MAL. 173. CHRON. 205, 17. 539, 11. HES. Κάμπος, ἵπποδρόμος. Σικελοί.

2. Castra, camp. ATHAN. I, 782 D.

καμπτός, οὐ, ὁ, flexus, a bend. MAL. 322, 12. CHRON. 208.

κάμπτρα, as, ἡ, = κάψα. ΑΡΟΦΗΤΗ. Poemen. 20 Κάμπτρα μεστή ἱματίων. GLOSS. Κάμπτρα, campsa, arca, et arcela.

κάμπτρια, as, ἡ, = κάμπτρα. GLOSS. Κάμπτρια, campsa. καμπυλόρινος, ου, (καμπύλος, ρίς) aquiline-nosed. MAL. 314, 10.

Καμῦς, ὁ, Kamys, a man's name. BEKKER. 1195.

Καμύτης, η, ὁ, dimin. of Καμῦς. COMN. 390 (Paris).

κάμψα, ἡ, case, box, chest, κάψα. HES. Κάμψα, θήκη, γλωσσοκομέιον.

καμφάκης, ὁ, = καψάκης, κακούβιον, κουκούμιον. SEPT. Judith. 10, 5. EPIPH. I, 136 D.

καμφαρκός, ἡ, ὄν, belonging to a campsarius? MAURIC. 9, 4.

καμφάριος, ου, ὁ, campsarius, the slave who, at the baths, took care of the clothes of those bathing. EPIPH. I, 459 B.

καμφίον, ου, τὸ, (κάμψα) basket, κανοῦν, κανίσκιον. HES. κᾶν (καὶ ἄν), at least, but. NT. Marc. 5, 28. 2 Cor. 11, 16. JUST. Apol. 1, 26. EPHES. 1004 D.

2. Before a numeral, about, some. See INTRODUCTION, § 78, 3.

3. After a relative word. See ibid. § 107, 1.

κανάβιον, τὸ, = κάνναβις. PORPH. Cer. 673, 5.

κάνναβον, τὸ = κάνναβις. PORPH. Adm. 251, 20.

κανάλης, ὁ, sewer, drain. BASILIC. 58, 22, 1. GLOSS. Κανάλης, cloaca.

κανάλιον, ου, τὸ, canalis, way, road, street, πάροδος. SARD. Can. 20.

καναλίσκος, cloax. GLOSS.

κάναλος, ου, ὁ, canalis, canal, conduit. CEDR. I, 496, 17. HARMEN. 5, 11 (10), 42 κανάλιο.

κάναστρον, τὸ, canistrum, basket, κανοῦν. Also, a kind of dish. HES. Κάναστρον, ὄστρακον, τρυβλίον, κανοῦν. [Compare the English can.]

κανδήλα, as, ἡ, candel, candle, torch. ATHEN. 15, 61.

2. A suspended lamp. EPIPH. I, 723 A. LEIMON. 155. MAL. 267, 6. 285 κανδήλων. CHRON. 468, 546, 17. NIC. II, 1033 C.

κανδηλάβρα, ἡ, = κανδήλαβρον. BASILIC. 44, 13, 3. 44, 15, 19, 1).

κανδήλαβρον, ου, τὸ, candelabrum. BASILIC. 15, 4, 6.

κανδηλάπτης, ου, ὁ, (κανδήλα, ἄπτω) lamp-lighter, candle-lighter. PORPH. Cer. 724, 4.

κανιδιάτισσα, ἡ, the wife of a κανιδάτος. PORPH. Cer. 67, 21, incorrectly written with one Σ.

κανιδάτος, ου, ὁ, candidatus, an officer. INSCR. 1133. 4029. NIL. Epist. 2, 184. PROÇ. II, 441, 15. LYD. 139, 20. 142, 10. MAL. 327, 15. CHRON. 501, 14.

κανίας, ὁ, basket, κάλαθος. HES.

κανίκλειον, ου, τὸ, the emperor's inkstand, καλλίκλειον. PORPH. Cer. 719, 18. CINN. 184, 16.

Ὁ τοῦ κανικλείου, or Ὁ ἐπὶ τοῦ κανικλείου, The emperor's inkstand keeper or holder. PORPH. Cer. 9, 15. CUROP. 12, 19. [It seems to be the Grecized form of cannicula, the analogical diminutive of canna; and if so, it means nothing more than καλαμάριον, which see.]

κανίκλειος, ου, ὁ, the emperor's *inkstand keeper* or *holder*, κανίκλης, ὁ τοῦ κανικλείου. PORPH. CER. 7, 19. 131, 17. (Compare ἀνθραξ 2, ἄργυρος 2.)

κανίκλης, ὁ, = κανίκλειος. THEOPH. CONT. 388.

κανίσκιν for κανίσκιον. APOPHTH. Sara 8.

\*κανίσκιον, ου, τὸ, *basket*, κανίας, κανοῦν. ARIST. apud POLL. 10, 91.

2. *Present, gift*, δῶρον. PORPH. Them. 34, 12. Adm. 210. PHOC. 196, 14.

\*κάνιστρον, ου, τὸ, *canistrum*, *κάναστρον*. THEOGNIS apud ATHEN. 8, 60. [The modern *κάνιστρον* is a *broad, shallow wicker basket*.]

καννάβινος, ου, *hempen*. PSELL. 367.

κάννη, ης, ἡ, *canna*. POLYB. 14, 1, 15.

καννίον, ου, τὸ, (κάννη) *reed-joint*. GLOSS. JUR. Καννία, οἱ κόνδυλοι τῶν καλάρων.

κανονάρχης, ου, ὁ, (κανών, ἄρχω) *leader of the choir* at church. NIL. Epist. 3, 241. VIT. SAB. 287 B. 323 A, et alibi. CHRON. 439, 19.

κανονίζω, ἴσω, to *receive into the canon of Scripture*. ATHAN. I, 962 A.

2. To *make a canon*, said of ecclesiastical rules. SOCR. 2, 17.

κανονικάριος, ου, ὁ, *canonicarius*. NOVELL. 30, 7, § α'. 128, 5. 6.

κανονικός, ἡ, ὁν, *canonical*. LAOD. 59 Ὅτι οὐ δεῖ ἰδιωτικούς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, οὐδὲ ἀκανόνιστα βιβλία, ἀλλὰ μόνα τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης, sc. βιβλία, *the canonical books of the New and Old Testaments*. GREG. NYSS. II, 114 B.

Κανονικὰ γράμματα, *Canonical letters*. LAOD. 41.

Κανονικαὶ ἐπιστολαί, = Κανονικὰ γράμματα. ANT. 8.

2. *Canonical*, dedicated to the service of the church. LAOD. 15 Κανονικός ψάλτης, *A regular church-singer*. ATHAN. II, 290 F. BASIL. III, 646 D Παρθένος τις τῆς ἐκκλησίας κανονική.

Substantively. (a) Οἱ κανονικοί, *the clergy* in general. CYRILL. HIER. Procatech. 4. BASIL. II, 560 D.

(b) Ἡ κανονική, sc. παρθένος or γυνή, *A virgin dedicated to the service of the church*. BASIL. II, 530 D. III, 144 D. 260 D. 272 B. (Compare ATHAN.

II, 118 A Οὐαὶ παρθένῳ τῇ μὴ οὔσῃ ὑπὸ κανόνα. SOCR. 1, 17, p. 47, 22 τὰς παρθένους τὰς ἀναγεγραμμένας ἐν τῷ τῶν ἐκκλησιῶν κανόνι.) NOVELL. 59, 3. MARTYR. ARETH. 10 τὰς λεγομένας κανονικὰς καὶ αἰ παρθένους.

3. *Versed in the canons of the church*. BASIL. III, 268 C.

κανονικῶς, adv. of κανονικός, *canonically*. ATHAN. I, 112 E.

καστρίσιος = καστρήσιος. BASILIC. 6, 32 (titul.) as a various reading.

καντάτωρ, ορος, ὁ, *cantator, military musician*. MAURIC. 2, 18. LEO. 12, 71. 72. 121.

καντζιλέριος, ου, ὁ, = καγκελλάριος. CINN. 141, 12.

κανών, ὄνος, ὁ, *canon*, in its ecclesiastical acceptance. CAN. APOST. 85. ANC. 14. 24. NEOCAES. 15. NIC. I, 1. 2. 18.

2. *The sacerdotal catalogue or order, clerical order, the clergy* in general, ὁ ἱερατικός κατάλογος. NIC. I, 16. 17 Οἱ ἐν τῷ κανόνι ἐξεταζόμενοι, *Those belonging to the sacerdotal order*. ANT. 2. 6. 11.

3. *Office, prescribed form, formulary of devotion, ἀκολουθία* 2. APOCR. Act. Thadd. 5. ATHAN. II, 116 E. APOPHTH. Epiph. 3. LEIMON. 13. 117. 122.

4. In the RITUAL, a κανών is a system of *ᾠδαί*. A complete κανών has nine *ᾠδαί*. But in most of the κανόνες the δευτέρα *ᾠδή* is wanting; still the *ᾠδαί* are numbered as if the δευτέρα *ᾠδή* occupied its proper place. Thus, the last *ᾠδή* is always called *ᾠδή ἐννάτη*. (See also INTRODUCTION, § 43.)

Ὁ μέγας κανών, *The great canon*, the longest in the RITUAL. Its composition is ascribed to Saint Andreas, bishop of Crete, who died in the early part of the eighth century. It is sung on the Thursday next after the fourth Sunday in Lent, at matins. TRIOD.

5. *Penance*. AMPHIL. 194 B. NOM. COTELER. 151.

Καπάδης, ης, ὁ, *Kapades*, a proper name. INSCR. 4506 (A. D. 94-178).

καπάνη, ης, ἡ, *helmet made of hair, τριχίνη κυνή*. HES.

Καπετώλιον = Καπιτώλιον. POLYB. 2, 18, 2, as a various reading. DIOD. 14, 115.

καπήριον = καπύριον, which see.

καπικλάριος, ου, ό, a corruption of κλαβικουλάριος, *turnkey*.

VIT. STEP. 501.

καπιστράκιον, τὸ, dimin. of καπίστριον. PORPH. Cer. 341, 5.

καπίστριον, ου, τὸ, capistrum, *bridle*. PORPH. Cer. 460, 5, et alibi. HES. Καπίστριον, φορβέα ὄνου. SUID.

Καπίστριον, ή τοῦ ἵππου φορβιά.

κάπιτα, τὰ, (caput) capita, *taxes*. NOVELL. 24 fin. EDICT. 13, 3.

καπιτατιών, ὠνος, capitatio, κεφαλητιών, κεφαλιτιών. NOVELL. 8, 2.

καπιτζάλια, ων, τὰ, meaning uncertain. PORPH. Cer. 463, 5.

κάπιτις δειμουντίων, capitis deminutio. ANTEC. 2, 4, 3.

Καπιτώλιον, ου, τὸ, Capitolium, Καπετώλιον. POLYB. 2, 18, 2. 6, 19, 6.

Καπιτώλιος, ό, Capitolinus. POLYB. 3, 26, 1, v. 1.

Καπετώλιος, Καπιτωλίνος.

καπλίον, ου, τὸ, meaning uncertain. MAURIC. 1, 2 Ζάβας σὺν καπλίους τελείας μέχρι τοῦ ἀστραγάλου ἀνασυρόμενας λωρίους καὶ κρικελλίους. (See also σκαπλίον.)

καπνέλαιον, ου, τὸ, (καπνός, ἔλαιον) *resin* naturally flowing from trees. GALEN. XIII, 726 F.

καπνίζω, to *smoke*, intransitive. SEPT. Ex. 20, 18 τὸ ὄρος τὸ καπνίζον.

καπνικός, ή, όν, *pertaining to smoke*. Substantively, τὸ καπνικόν, the *smoke-tax*, *hearth-tax*. THEOPH. 756, 6. (Compare MAL. 246, 17 τὴν λειτουργίαν, ἣν παρείχεν ὑπὲρ καπνοῦ.)

κάπνισμα, ατος, τὸ, (καπνίζω) *incense*. PORPH. Cer. 468, 15.

καπνός, see καπνικός.

καπνοῦχος, ου, ό, (καπνός, ἔχω) = καπνοδόχη. BASILIC. 58, 2, 13.

καπούλα, as, ή, scapula, the *crupper*, σκαπούλιον. PORPH. Cer. 459, 17.

καπούλιον, ου, τὸ, capulus. PORPH. Cer. 670, 17.

κάπουτ, see κάπιτα, κάπιτις.

Καππαδοκία, as, ή, *Cappadocia*. SEPT. Deut. 2, 23.

Καππάδοξ, οκος, ό, a *Cappadocian*. SEPT. Deut. 2, 23.

καππάτιον, ου, τὸ, a kind of woman's *garment*. HES.

Καππάτια, γυναικεία ἱμάτια.

κάπρα, capra, αἷξ. PLUT. I, 36 C.

καπράριος, caprarius, αἷγειος. PLUT. I, 103 B.

καπρατίνος, α, ή, caprotinus. PLUT. I, 36 C. 60 C

Νόνναι καπρατίναι.

καπύριον, ου, τὸ, = λάγανον. SUID. Καπήρια, εἶδος πλακούντος, τὰ παρ' ἡμῖν καπύρια. PSELL. 403.

κάπων, ὠνος, ό, capo, *capon*. GLOSS. Κάπων, *gallus castratus*.

κάρα, as, ή, = τὸ κάρα. EPIPH. I, 1093 A. MAL. 35, 22, et alibi. CHRON. 70, 16. 19. THEOPH. 583, 18. 665, 6.

καραβιάς, α, ό, (κάραβος) the *mate* of a merchantman.

LEIMON. 55 incorrectly accented *καραβιάς*.

καράβιον for *καράβιον*. CHRON. 722, 20.

καράβιον, ου, τὸ, *boat*, *κάραβος*. MARTYR. ARETH. 54. PORPH. Cer. 474, 20. 660, 18. Adm. 130. 270, 6. [MODERN GREEK, τὸ *καράβι*, *ship*.]

καραβοποιία, as, ή, (κάραβος, ποιέω) *boat-building*. LEO. 20, 71.

κάραβος, ου, ό, *boat*, *vessel*. MARTYR. ARETH. 56. LEIMON. 55. CHRON. 696, 15. 700, 8, et alibi. [The Slavs changed it into *κοράβλ*.]

καραγός, οῦ, ό, carrago. MAURIC. 12, 7. 18. LEO. 4, 53.

καρατόμησις, εως, ή, (καρτόμος) *decapitation*, ἀποκεφαλισμός. MAL. 473, 10.

καρβάνιον, ου, τὸ, Arabic *قاروان*, *caravan*. PORPH. Adm. 201, 20.

καρβόνιον, ου, τὸ, = *κάρβων*. PORPH. Cer. 674, 4.

καρβούνη, ης, ή, = *κάρβων*. VIT. AMPHIL. 20 A.

καρβούνιον for *καρβούνιον*, τὸ, = *καρβόνιον*, *κάρβων*. PTOCH. 2, 617.

κάρβων, ὠνος, τὸ, carbo, *charcoal*, καρβόνιον, καρβούνη, καρβούνιον, *άνθραξ*. SUID.

καρβωνάριος, ου, ό, carbonarius, *collier*, *coalman*, *άνθρακάριος*, *άνθρακείς*. PHOT. 279, p. 530, 30.

καρδηνάλις = καρδιναλιος. PSEUDO-SYNOD. 344 B. 360 C.

καρδία, as, ἡ, *heart*. Καρδία καινή, *A new heart*, in a religious sense. CONST. APOST. 8, 6, 3 Δὸς αὐτοῖς καρδίαν καινήν, *Give them a new heart*.

καρδιάνалис, ου, ὁ, *cardinalis, a cardinal*, καδδινάλις, καρδηνάλις. PSEUDO-SYNOD. 336 C.

καρδιόπληκτος, ου, (καρδία, πλήσσω) *struck in the heart*. THEOPH. 736, 6.

καρδιοφύλαξ, ακος, ὁ, (καρδία, φύλαξ) *breastplate*. POLYB. 6, 23, 14 and 15.

καρδιώω, ὥσω, (καρδία) *to ravish the heart*. SEPT. Cant. 4, 9 Ἐκαρδίωσας ἡμᾶς.

Καρδύς, ὅ, ὁ, *Kardys*, a man's name. BEKKER. 1195.

κάρηρε, carêre (from careo), equivalent to the Greek στέρεσθαι. PLUT. I, 31 A.

\*κάρκαρος, ου, ὁ, *carcer*, δεσμοκτήριον. SOPHRON. apud PHOT. LEX. Κάρκαρον, τὸ δεσμοκτήριον. Οὕτω Σώφρων. DIOD. II, 515, 40.

κάρμινα, τὰ, *carmina* (from carmen), ἔπη. PLUT. I, 31 A. II, 278 C.

καρναβάδιον for καρναβάδιον. PTOCH. 2, 178.

καρναβάδιον, ου, τὸ, *caraway*, *Carum Carui*. GEOPON. 9, 28, 2. BOISS. III, 412 Καρναβάδιον ἀνατολικόν.

κάρσιον, ου, τὸ, *Italian carrucola, pulley*. LEO. 19, 5. [MODERN GREEK, τὸ καρούλι, in the same sense.]

καρούχα, as, ἡ, *carruca, chariot, carriage*. MARTYR. POLYC. 8. ANTEC. 2, 1, 48. MAL. 361, 17. CHRON. 571, 7. 588, 8. PORPH. Cer. 414, 10. 699, 15. HES. Ἄρμα, ὄχημα, καρούχα. Id. Ρηδίων, καρούχων, ραδίων (write ραδίων).

καρουχαεῖον, ου, τὸ, (καρούχα) *carriage-house*. MAL. 345, 19.

καρπέντιον, ου, τὸ, = *κάρπεντον*. DION CASS. 971, 86.

κάρπεντον, ου, τὸ, *carpentum*, a kind of vehicle, καρπέντιον, ἄμαξα, ἀπήνη. DION CASS. 959, 70.

καρπόβρωτος, ου, (καρπός, βρωτός) *producing edible fruit*, as a tree. SEPT. Deut. 20, 20.

καρποφορέω, *to bear fruit*. POLYC. 1 Καρποφορεῖ εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν. IREN. Prooem. 3 Ἐν τῷ πλάτει σου τοῦ νοῦ ἐπὶ πολὺ καρπορήσεις τὰ δι' ὀλίγων ὑφ' ἡμῶν εἰρημένα. 1, 1, 3 Ἀ καρποφοροῦσιν αὐτοί, *produce*.

2. *To present offerings to the church*. CONST.

APOST. 8, 10, 3. APOCR. Jacob. Leitur. p. 60. VIT. SAB. 290 B.

καρποφορία, as, ἡ, (καρποφόρος) *a bearing of fruit, fruitfulness*. PHILON. I, 105, 46. 397, 4. IREN. 1, 4, 4, *production, invention*.

2. *Offerings made to the church*. CONST. APOST. 4, 6, 1. GANGR. 7. 9. Ibid. p. 426.

καρπώω, *to offer a sacrifice*. SEPT. 1 Esdr. 4, 52 Ὅλο-καντώματα καρποῦσθαι καθ' ἡμέραν.

κάρπωμα, ατος, τὸ, (καρπώω) *offering*. SEPT. Ex. 29, 25 Κάρπωμά ἐστι κυρίω.

κάρπωσις, εως, ἡ, = *κάρπωμα*. SEPT. Lev. 4, 18, et alibi.

καρπωτός, ἡ, ὅν, (καρπός) *ornamented with figures of fruits?* SEPT. 2 Reg. 13, 18 Χιτὼν καρπωτός.

Καρτάγενα, ἡ, *Carthago*, Καρχηδών. MAL. 163, 17.

καρτάλαμος, ου, ὁ, = *καρταμέρα*, which see.

κάρταλλος, ου, ὁ, a kind of *basket*. SEPT. Deut. 26, 4. 4 Reg. 10, 7.

καρταμέρα, as, ἡ, (Keltic) *girdle*, καρτάλαμος. LYO. 179, 12 Τὴν δὲ ὄλην κατασκευὴν τοῦ περιζώματος οἱ Γάλλοι καρταμέραν, ἣν τὸ πλῆθος καρτάλαμον ἐξ ιδιωτείας ὀνομάζει.

καρτζιμάς, ἂ, ὁ, (Arabic) *eunuch*, εὐνοῦχος, σπάδων. THEOPH. CONT. 145, 19. [The radical portion of this word is found in the Hebrew קצר or קרץ.]

καρυῖσκος, ου, ὁ, dimin. of *κάρυον*, *nut*. SEPT. Ex. 25, 33 Κρατῆρες ἐκτετυπωμένοι καρυῖσκους, = Κρατῆρες καρυωτοί? (see καρυωτός).

καρυόφυλλον, ου, τὸ, (κάρυον, φύλλον) *clove*, the well-known spice. EUKHOL. PTOCH. 2, 166.

καρυωτός, ἡ, ὅν, (κάρυον) *nut-like*. Καρυωτός φοῖνιξ, a variety or species of date. DIOD. 2, 53. STRAB. 16, 2, 41.

2. *Ornamented with figures of nuts*, as a cup. INSCR. 2852, 31 Φιάλη καρυωτή. (See also καρυῖσκος.)

καρφίον, ου, τὸ, *naïl*, as of iron, ἦλος. LEO. 5, 4. 6, 26. PORPH. Cer. 670, 18.

2. In the plural, τὰ καρφία, *the suckers on the feelers of the polypus*, κοτυληδών. SCHOL. OPP. Hal. 2, 312 Αἱ κοιλότητες τῶν πλοκάμων τοῦ πολυπόδος, τὰ λεγόμενα καρφία.

καρφώω, ὥσω, (κάρφος) *to nail*. APOCR. Nicod. Euangel. I, B, 10, 3. SCHOL. ARIST. Ran. 824 Κεκαρφωμένοι στανίδες.

καρχάν, ὁ, a title of nobility among the Turks. PORPH. Adm. 174, 20.

καρωτόν, οὐ, τὸ, *carota, carrot*. ATHEN. 9, 12.

κάσα, ἡ, *casa, οἰκία, καλύβη, οἴκησις*. HES.

κάσις = κασσίς. HES. Περικεφαλαία . . . κάσις.

κάσον, μοῖρα νόμιμος · λέγεται καὶ μέρος τέταρτον. GLOSS. JUR.

κάσος, ου, ὁ, *casus*. GLOSS. JUR. Κάσος, μέρος, ἡ συμφορά.

κάσος, ου, ὁ, *casa, house, οἶκος* 2, the twelfth part of the zodiac. MAL. 103, 13. (Compare κασοῦλα, κασσόν.)

κασοῦλα, as, ἡ, (*casula, casa*) a coarse *covering* or garment so called, κασσόν. PROC. I, 522, 2. [Compare the Hebrew כִּסָּה, *to cover* : יְכַסֵּה, *a covering* : תְּכַסֵּה, *garment*.]

κασιδίον, ου, τὸ, = κασσίς. PORPH. Cer. 330, 19.

κασις, ἰδος, ἡ, *cassis, helmet* of metal, κασιδίον. NOVELL. 85, 4. MAURIC. 1, 2, et alibi. MAL. 202, 17. LEO. 6, 25.

κασσόν, οὐ, τὸ, a coarse kind of *garment*, κασοῦλα. HES. Κασσόν, ἱμάτιον παχὺ καὶ τραχὺ περιβόλαιον.

κάσταλδος, ου, ὁ, *castaldus, bailiff*? an officer. THEOPH. 544, 6.

κασιανῆς, ἡ, ὅν, *belonging to κάσιανον*. DIOD. 2, 50 Κάρνα κασιανῆς, *chestnuts*.

κασιάνιον, ου, τὸ, = κάσιανον. INSCR. 123, 19.

κασιανία, as, ἡ, *chestnut-tree*. GEOPON. 2, 8, 4.

κασιάνιον, ου, τὸ, = κάσιανον. ATHEN. 2, 38.

κάσιανον, ου, τὸ, *chestnut, κασιάνιον, κασιάνιον, or κάρνον κασιανῆς*. ATHEN. 2, 43. (Compare XEN. Anab. 5, 4, 29 Κάρνα δὲ ἐπὶ τῶν ἀνωγαίων ἦν πολλὰ τὰ πλατεῖα οὐκ ἔχοντα διαφυγὴν οὐδεμίαν.)

κασιελλῆς, η, ου, (κάσιελλος) *castellated*, as a ship of war. CONST. III, 620 D Κασιελλῆς κάριος. (See also κασιελλῶ, ξυλόκαστρον.)

κασιέλλιν for κασιέλλιον. CHRON. 699, 21. THEOPH. 196, 20.

κασιέλλιον, ου, τὸ, = κάσιελλος. APOCR. Act. Pet. et

Paul. 13. CONST. (536), 1177 C. THEOD. LECTOR. 1, 37. MAL. 386, 7, et alibi. CHRON. 560, 16, et alibi.

κάσιελλον, ου, τὸ, = κάσιελλος. PROC. III, 279, 30, as a proper name.

κάσιελλος, ου, ὁ, *castellum, fort, κασιέλλιον, κάσιελλον*. EPIPH. I, 623 A. 628 D. PROC. III, 225, 10.

κασιελλῶ, ὡσα, (κάσιελλος) *to furnish with a top or tops*, as a ship of war. MAURIC. 12, p. 346. THEOPH. 459, 20 Κασιελλῶμένα πλοῖα, *Castellated ships*. CODIN. 115, 8. (See also κασιελλῆς, ξυλόκαστρον.)

κασιέλλωμα, ατος, τὸ, (κασιελλῶ) *the top* of a vessel of war. PORPH. 672, 5 incorrectly written κασιέλλωμα.

κάσιτρα, see κάσιτρον.

κασιράτος, ὁ, *castratus*. ANTEC. 1, 11, 9.

κασιρέσιος = κασιρήσιος. ANTEC. 2, 9, 1 Κασιρέσια πεκούλια, *Castrensia peculia*. BASILIC. 19, 8, 6. GLOSS. JUR. Κασιρέσιον πεκούλιον, ἰδιόκτητον.

κασιρήσιος = κασιρήσιος. NIL. Epist. 2, 281.

κασιρήσιος, α, ου, *castrensis, κασιρέσιος, κασιρήσιος*. CHRON. 514, 16 Κασιρήσιος ἄρτος. Ibid. 703, 7.

Substantively, ὁ κασιρήσιος, *castrensis*, an officer. ATHAN. I, 154 D. 352 C. PORPH. Cer. 28, 4. 742, 11, et alibi.

κασιρισιανός, ἡ, ὅν, *castrensius, κασιρήσιος*. MAL. 430, 5.

καστρομαχία, as, ἡ, (κάσιτρον, μάχομαι) *attack upon a fort, assault, τειχομαχία*. THEOPH. 581, 6. PORPH. Cer. 467, 7.

κάσιτρον, ου, τὸ, *castrum, fort, φρούριον*. EPIPH. I, 618 B. CHAL. 1369 B. THEOD. LECTOR. 2, 34. PATR. 135, 12. CHRON. 602, 7.

2. *Castra, camp, στρατόπεδον, παρεμβολή*. SUID. Κάσιτρον, κατὰ Ῥωμαίους παρεμβολὴ ἀσφαλῆς.

Often in the plural, τὰ κάσιτρα. ANTEC. 2, 11 init. LYD. 171. 193, 22.

καστροφυλακία, ἡ, (καστροφύλαξ) *to command a fort*. ATTAL. 35, 12.

καστροφύλαξ, ακος, ὁ, (κάσιτρον, φυλάσσω) *commander of a fort*. EUST. Thessalon. Capt. 442, 13.

κατά, *against*, in Byzantine Greek, is sometimes followed by the *dative*. THEOPH. 540, 17 τὴν τοιαύτην τῶν θεομάχων κατὰ Κωνσταντινουπόλει κίνησιν ἐγκωκῶς, for κατὰ Κωνσταντινουπόλεως.

2. The expression ὁ κατὰ τὸν followed by a proper name is 'equivalent to ὁ ἐπονομαζόμενος, *surnamed*. MAL. 494, 3 Ἰωάννης ὁ ἀργυροπράτης ὁ κατὰ Βελισσάριον, equivalent to Ἰωάννης ὁ ἀργυροπράτης ὁ Βελισσάριος ἐπονομαζόμενος?? THEOPH. 368, 3 Ἰωάννη τῷ λογοθέτῃ τῷ κατὰ Δομεντζιολόν, equivalent to Ἰωάννη τῷ λογοθέτῃ τῷ Δομεντζιόλῳ ἐπονομαζόμενῳ. 676, 19 Θεοφύλακτος κاندιδάτος ὁ κατὰ τὸν Μαρινάκην. THEOPH. CONT. 17 Ἰωάννης οὗτος ὁ κατὰ τὸν Ἐξαβούλιον, equivalent to Ἰωάννης οὗτος ὁ Ἐξαβούλιος ἐπονομαζόμενος. 137 Κωνσταντίνος ὁ κατὰ τὸν Κοντομήτην.

κάτα, *as*, ἡ, = κάττα. PTOCH. 1, 294. LEX. SCHED. 525.

κατάβα, τὸ, the aorist imperative of καταβαίνω, used as an indeclinable noun, = καταβάσιον. PORPH. Cer. 495, 8 Τὸ κατάβα τοῦ Ρηγίου.

καταβάγειαν, incorrectly for κατὰ βάγειαν. PORPH. Cer. 448, 2 Τοὺς ἀπομένοντας τῶν στρατιωτῶν κατὰ βάγειαν, *the stragglers*.

καταβάζω, *asa*, = καταβιβάζω, *to take down*. LEO GRAM. 354, 22. 358.

καταβαπτιστήριον, *ου*, τὸ, (καταβαπτίζω) *a place where persons are dipped or drowned*; contemptuously used for βαπτιστήριον, *baptistery*. CONST. (536), 1096 C.

καταβαρέω (βαρέω), *to weigh down, to press hard*. POLYB. 11, 33, 3 Ἐπιεζοῦντο καὶ κατεβαροῦντο τῇ μάχῃ. Id. 18, 4, 4.

καταβασία, *as*, ἡ, (κατάβασις) *attack? assault and battery?* MAL. 416, 4.

2. In the RITUAL, it is applied to the εἰρμός *sung slowly* at the end of an ᾠδή of a κανόν. The καταβασίαι of a great church-feast (δεσποτική or θεομητορική εορτή) are the εἰρμοί of its κανόν. PORPH. Cer. 30, 5. καταβάσιον, *ου*, τὸ, (καταβάσιος) *descent, stairs or steps leading down* to a place. ASTER. 324 B. SOZ. 9, 2, p. 366, 26. PORPH. Cer. 117, 9. 120, 13 Τὸ καταβάσιον τοῦ Βουκολέοντος. 215, 4 Τοῦ καταβασίου τοῦ λουτροῦ. LEO GRAM. 273, 7.

καταβάσιος, *ον*, (κατάβασις) *descending*. SEPT. Sap. 10, 6 Πῦρ καταβάσιον Πενταπόλεως, *that came down upon the Five Cities*.

καταβατόν, *ου*, ὁ, (καταβαίνω) *page of a book*. NIC. II, 1029 A. HES. Σελίς, πτυχίον, καταβατόν βιβλίου.

καταβόλιον, *ου*, τὸ, dimin. of κατάβολος. CEDR. II, 33, 9, as a proper name.

κατάβολος, *ου*, ὁ, *port, landing-place*. SUID. Ἐπίνειον . . . ὁ λεγόμενος κατάβολος. (See also καταβόλιον.)

καταβουκόλον, for κατὰ βουκόλον, *pro buccula*. PORPH. Cer. 412, 13 Ἀνὰ πέντε νομισμάτων καὶ λίτραν ἀργυρίου καταβουκόλον δώσω, equivalent to ἐκάστῳ, *to each one*.

κατάβραχος, *ον*, (βράχος) *shoaly*. MARTYR. ARETH. 49 Ἔστιν δὲ ὁ τόπος εἰς φανεροὺς τόπους κατάβραχος.

κατάβρωμα, *ατος*, τὸ, (καταβιβρώσκω) *that which is eaten, simply food*. SEPT. Num. 14, 9 Κατάβρωμα ὑμῶν ἐστιν. Deut. 28, 26 Ἔσονται οἱ νεκροὶ ὑμῶν κατάβρωμα τοῖς πετεινοῖς τοῦ οὐρανοῦ.

καταγελαστής, *ου*, ὁ, (καταγέλω) *reviler, scoffer*. HIP- POL. 61.

κατάγελος, ὁ, = κατάγελως. MARTYR. ARETH. 55.

καταγέμω = γέμω strengthened by κατά. POLYB. 14, 10, 2.

καταγίγνομαι, *to busy one's self in or about anything*. POLYB. 32, 15, 6 Ἐν τούτῳ κατεγίγμετο πάντα τὸν χρόνον.

καταγινώσκω, followed by two genitives. THEOPH. CONT. 200, 7 Πολλῆς εὐθείας καὶ ἀλαζονείας καὶ τύφου καταγινώσκων τῶν πρὸ τοῦ βασιλέων, for the earlier πολλὴν εὐθείαν καὶ τύφον.

With the *dative*. MAL. 57, 4 Κατεγίνωσκεν οὖν τῷ ἰδίῳ πατρί.

κατάγομος, *ον*, (καταγέμω) *deep laden*. POLYB. 9, 43, 6.

καταγραφή, ἡς, ἡ, (καταγράφω) *roll of soldiers*. POLYB. 6, 19, 5, et alibi.

καταγράφω, *to enroll*, as soldiers. POLYB. 1, 49, 2, et alibi.

καταγύναιος, *ου*, ὁ, mulierosus, *much given to women*, κατάγυνος. MAL. 104, 8.

καταγωγή, ἡς, ἡ, *restoration* to one's native place, used with reference to exiles. POLYB. 32, 23, 8 τὴν Ἀριαράθου καταγωγήν ἐπὶ τὴν βασιλείαν.

2. *Descent, lineage, birth, extraction.* PLUT. II, 843 E Καταγωγή τοῦ γένους.
- καταγωγιάζω, ασα, (καταγώγιον) *to bring down to a place.* THEOPH. 165, 4 Εἰς τὸ Πηλοῦσιον τὸν σῖτον τῆς Αἰγύπτου καταγωγιάζεσθαι διὰ τοῦ Νείλου.
- καταγώγιον, ου, τὸ, plural τὰ καταγώγια, a festival so called. PHOT. 254 Τὰς μυσαρὰς καὶ μαιφόνους τῶν Ἑλλήνων ἐπιτελεῖν τελετὰς, ὧν μία ἦν καὶ ἡ καλουμένη καταγώγια. (Compare DIOD. 5, 4, p. 333, 45 Τῆς μὲν γὰρ Κόρης τὴν καταγωγὴν ἐποίησαντο περὶ τὸν καιρὸν ἐν ᾧ τὸν τοῦ σίτου καρπὸν τετελεσιουργῆσθαι συνέβαινε.)
- καταγωνίζομαι (ἀγωνίζομαι), *to struggle against.* POLYB. 2, 42, 3, et alibi.
2. *To overcome.* ID. 2, 45, 4, et alibi.
- καταδέω, *to bewitch by magical knots.* INSCR. 538 Ναυβάτην καταδῶ.
- καταδιαίρῳ (διαίρῳ), *to distribute, divide.* SEPT. PS. 54, 10. DION. HAL. II, 683.
- Mid. καταδιαίρεισθαι, *to divide among themselves.* SEPT. JOEL. 3, 2. POLYB. 2, 45, 1 Ἐλπίσαντες καταδιελεῖσθαι τὰς πόλεις, equivalent to καταδιαίρησεσθαι.
- καταδικάζω, *to condemn.* DIOD. 1, 65 Τοὺς καταδικασθέντας. SOZ. 1, 8, p. 18, 16 Θάνατον καταδικασθέντες. THEOPH. CONT. 6, 6 Ὑπερορίας κατεδικάσθησαν.
- καταδικαστικῶς (καταδικάζω), adv. *condemningly.* IREN. Frag. 33 Οὐ καταδικαστικῶς αὐτὴν, ἀλλὰ πατρικῶς ἐπαίδευσεν, *not as a judge, but as a father.*
- κατάδικος, ου, ὁ, *condemned.* DIOD. 13, 63, p. 590, 84 Φυγῆς μὲν ἐγενήθη κατάδικος, *condemned to banishment.* II, 570, 56 Κατάδικοι θανάτου. INSCR. 2759, b (Addend.). PLUT. I, 379 C. D. APOCR. Nicod. Euangel. I, A, 9, 1 Ἐχω ἓνα κατάδικον δέσμιον, *condemned criminal.*
- κατάδυσις, εως, ἡ, (καταδύω) *descent into anything.* LUCIAN. Ver. Histor. 1, 33 Τῆς εἰς τὸ κῆτος καταδύσεως.
- In ecclesiastical Greek, *descent into the water, immersion*; opposed to ἀνάδυσις. CONST. APOST. 3, 17. BASIL. III, 363 E. CONST. I, Can. 7.
- καταθαρρέω (θαρρέω), *to be bold or confident.* POLYB. 1, 40, 3. 3, 86, 8 Καταθαρρηκῶς τοῖς ὅλοις, *confident of success.*
2. *To be or feel bold against any one.* DIOD. 15,

- 34, p. 38, 22 Κατεθάρρησαν τῆς τῶν Σπαρτιατῶν δυνάμεως. STRAB. 12, 8, 6 Ἀμαζόνες κατεθάρρησαν αὐτῆς.
- κατάθεμα, ατος, τὸ, (κατατίθημι) = ἀνάθεμα 2, which see. APOCR. Act. Philipp. in Hellad. 23. CLEM. ROM. Homil. p. 8, 17.
- καταθεματίζω, ισα, (κατάθεμα) = ἀναθεματίζω 2, which see. APOCR. Act. Philipp. in Hellad. 12. IREN. 1, 13, 4.
- καταθέσιον, ου, τὸ, = κατάθεσις 2. MENAEON Aug. 31 init. Μνήμη τῶν καταθεσίων τῆς τιμίας ζώνης τῆς ὑπεραγίας θεοτόκου. CUROP. 82.
- κατάθεσις, εως, ἡ, a *putting down*: a *putting or depositing in.* DIOD. 2, 53, p. 166, 93 Διπλῇ τῇ καταθέσει τῶν κλάδων (a difficult passage). MAL. 484, 18 Ἡ κατάθεσις τῶν τιμίων λειψάνων Ἀνδρέου, Λουκά, καὶ Τιμοθέου. HOROL. Aug. 31 Ἡ κατάθεσις τῆς τιμίας ζώνης τῆς ὑπεραγίας θεοτόκου, *The anniversary of the depositing of the girdle of the super-holy Deipara, namely, in the church of Blachernæ at Constantinople.* (See also καταθέσιον.)
2. *A paying down, discharging a debt.* POLL. 4, 47. 5, 103.
3. *Deposition, written testimony.* CHAL. 1540 C. MAL. 494, 18.
- καταιδέω (αἰδέω), *to cause one to respect, to inspire with respect.* SOCR. 7, 13, p. 359, 29 Καταιδέσειν τὸν Ὁρέστην ἡγούμενος.
- κατακάλυμμα, ατος, τὸ, (κατακαλύπτω) a *covering.* SEPT. Ex. 26, 14 Ποιήσεις κατακάλυμμα τῇ σκηνῇ.
- κατάκαρπος, ου, (καρπός) *loaded with fruit.* SEPT. PS. 51, 10.
- κατακάρπως, adv. of κατάκαρπος, *abundantly.* SEPT. Zech. 2, 4 Κατακάρπως κατοικηθήσεται Ἱερουσαλήμ, *by a great multitude.*
- κατακάρπωσις, εως, ἡ, (κατακαρπύω) *the ashes of a burnt-offering.* SEPT. Lev. 6, 10.
- κατάκαυμα, ατος, τὸ, a *burning.* SEPT. Lev. 13, 24 Κατάκαυμα πυρός, *A burning sensation.*
- κατακαυχάομαι (καυχάομαι), *to exult.* SEPT. Jer. 27 (50), 11. 38 Ἐν ταῖς νήσοις οὗ κατεκαυχῶντο.
- κατακενύω = κενύω *strengthened by κατά.* SEPT. Gen. 42, 35. 2 Reg. 13, 9.



κατακέφαλα (κεφαλῇ), adv. *head downwards*, κατωκάρα.

MAL. 256, 12. GEORON. 10, 8, 2.

κατακιβδηλεύω (κιβδηλεύω), *to corrupt*. DID. ALEX. 977 D.

κατακλαστόν, οὐ, τὸ, (κατακλάω) = εὐλογία 5. NIC. CONST.

Can. 19. TRIOD. EUKHOL. p. 685.

κατακλείδιον, ου, τὸ, *lock*, κατακλείς. PORPH. Cer. 640, 9.

κατακληρονομέω (κληρονομέω), *to inherit*. SEPT. Num. 13, 31. Κατακληρονομήσομεν αὐτήν.

2. *To bequeath*. SEPT. Deut. 21, 16 Ἡ ἀν ἡμέρα

κατακληρονομῇ τοῖς υἱοῖς αὐτοῦ τὰ ὑπάρχοντα αὐτοῦ.

κατακληρουχέω (κληρουχέω), *to portion out*; in the plural, *to divide among themselves*. POLYB. 2, 21, 7 Κατεκληρουχῆσαν ἐν Γαλιατῇ Ῥωμαῖοι τὴν Πικεντίνην προσαγορευομένην χώραν. Id. 3, 40, 8. 7, 10, 1. DIOD. 1, 54, p. 64, 10 Πᾶσι δὲ τοῖς πρῶτοις κατεκληρουχῆσε τὴν ἀρίστην τῆς χώρας.

κατακλίνης, ἐς, (κατακλίνω) *lying abed*. POLYB. 31, 21, 7.

κατακοιλίον, ου, τὸ, (κοιλία) *ventrale*, a kind of *apron*, περίζωμα. PORPH. Cer. 441, 3.

κατακοιμιστής, οὐ, ὁ, (κατακοιμίζω) *chamberlain*. DIOD. 11, 69, p. 456, 8. (Compare *κοιτωνίτης*, *paraikōmōmenos*.)

κατακολουθέω (ἀκολουθέω), = ἀκολουθέω strengthened by *κατά*. POLYB. 2, 56, 2 Ἀναγκαῖον ἡμῖν Ἀράτῳ προηρημένοις κατακολουθεῖν περὶ τῶν Κλεομενικῶν.

κατάκοπος, ου, (κόπος) *very weary*. SEPT. Job. 3, 17. Κατάκοπος τῷ σώματι.

κατάκορος, ου, = κατακορής. POLYB. 32, 12, 10.

κατακράζω, *to shout*. MAL. 468, 5 Φωνὰς ὑβριστικὰς κατακράζοντες. 475, 3 Κατέκραξε γὰρ τὸ πλῆθος Ἰωάννου, = κατεβόα Ἰωάννου. BASILIC. 20, 1, 96.

κατακρίσιμος, ου, (κατακρίνω) *condemned*. ARRIAN. Peripl. Mar. Erythr. 59.

κατάκτησις, εως, ἡ, (κατακτάομαι) *acquisition, possession: conquest*. POLYB. 6, 48, 6.

κατακυριεύω (κυριεύω), *to rule over*. SEPT. Gen. 1, 28. Κατακυριεύσατε αὐτῆς.

καταλαλέω, *to speak against*. SEPT. Num. 12, 8 Καταλαλῆσαι κατὰ τοῦ θεράποντός μου Μωϋσῆ. 21, 5 Κατελάλει ὁ λαὸς πρὸς τὸν θεόν. Job. 19, 3 Καταλαλεῖτέ μου. Hos. 7, 13 Κατέλαλσαν κατ' ἐμοῦ ψευδῆ. Mal. 3, 16

Ταῦτα κατέλαλσαν οἱ φοβούμενοι τὸν κύριον ἕκαστος πρὸς τὸν πλησίον αὐτοῦ.

καταλαλία, ἄς, ἡ, (κατάλαλος) *evil report, slander*. SEPT. Sap. 1, 11. NT. 2 Cor. 12, 20. 1 Pet. 2, 1.

κατάλαλος, ου, (καταλαλέω) *slandorous*. NT. Rom. 1, 30.

καταλαμβάνω, *to go or come to, to arrive at*. MARTYR.

IGNAT. (inedit.) 10 Τὴν Σελεύκειαν . . . ποσὶν εὐπροθύμοις καταλαβόν. DIOG. LAERT. 5, 12. THEOD. III, 568 C Τοὺς ἱεροὺς κατέλαβον τόπους. MAL. 472, 1 Πρὸς ὑμᾶς καταλαβεῖν. THEOPH. 33, 19. 36, 5. 488, 18 Κατέλαβεν δὲ καὶ ὁ Ραζάτης εἰς τὸ πέραμα. PORPH. Adm. 121, 7 Κατέλαβεν ὁ πατρίκιος ἐν Νεαπόλει. 127, 18 Κατέλαβον οἱ Σκλάβοι οἱ προρρηθέντες εἰς τὴν κλεισοῦραν. THEOPH. CONT. 463, 21 Τῷ ὄρει τοῦ Ὀλύμπου καταλαβεῖν. 465 Ταῖς κέλλαις τῶν ἱερῶν πατέρων καταλαβόν.

2. *To comprehend, understand, perceive*. IREN. 1, 2, 2 Ἦθελε γὰρ, ὡς λέγουσι, τὸ μέγεθος αὐτοῦ καταλαβεῖν. ATHAN. I, 47 C Ἀ μὴ καταλαμβάνουσιν ἄνθρωποι ὡς ἀδύνατα.

Mid. καταλαμβάνομαι, in the same sense. NT. Act. 4, 13. 10, 34. LEO GRAM. 356, 15.

κατάλεγμα, ατος, τὸ, (λέγω) *that which is said but not sung*. PORPH. Cer. 201, 10 Λέγουσιν οἱ κράται κατάλεγμα "Πολλὰ τὰ ἔτη τῶν βασιλείων," where it is used adverbially.

κατάλειμμα, ατος, τὸ, (καταλείπω) *remnant*. SEPT. Gen. 45, 7.

κατάλειψις, εως, ἡ, = κατάλειμμα. SEPT. Gen. 45, 7.

καταλέκτια, ων, τὰ, (lectus) *bed-clothes*. CHRON. 722, 21. 723.

καταλήγω, *to end*. DIOD. 14, 84, p. 709, 47 Ἀπὸ τῆς περὶ Κυνὸς Σῆμα ναυμαχίας, εἰς ἣν Θουκυδίδης κατέληξε τὴν πραγματείαν.

καταλιθοβολέω = λιθοβολέω. SEPT. Ex. 17, 4. Num. 14, 10.

κατάλιθος, ου, (λίθος) *full of stones*. SEPT. Ex. 28, 17, *set with precious stones*.

καταλλαγῇ, ἡς, ἡ, *absolution*, in the sense of remission of sins. PHOT. Nomocan. 9, 39 Τίνες ἄδειαν ἔχουσι διδόναι μετανοοῦσι καταλλαγῇ; (Compare καταλλάσσω.)

καταλλάσσω, *to give absolution, to absolve*. COD. AFR.

Can. 7 Καταλλαγήναι τοῖς ἱεροῖς μυστηρίοις, *To be re-admitted into full communion.* Can. 43 Πρεσβύτερος δὲ παρὰ γνώμην τοῦ ἐπισκόπου μὴ καταλλάσσει μετανοοῦντα. (Compare καταλλαγή.)

κατάλληλος, *ον*, (ἀλλήλων) *contemporaneous*, applied to events. POLYB. 3, 32, 5.

Adverbially, κατάλληλα, *simultaneously*, of events.

Id. 3, 5, 6 Οἷς κατάλληλα.

κατάλογος, *ου*, *ός*, *catalogue*. Classical.

Ὁ κατάλογος ὁ ἱερατικός, *The sacerdotal catalogue; The catalogue of priesthood; The sacerdotal order, simply, the clergy.* CAN. APOST. 8. 17.

Ὁ κατάλογος τῶν κληρικῶν, equivalent to the preceding. Ibid. 70.

Ὁ ἐκκλησιαστικός κατάλογος, = Ὁ κατάλογος ὁ ἱερατικός. VIT. EUTHYM. 9.

Ὁ κατάλογος τῶν πρεσβυτέρων, *The catalogue of presbyters.* THEOD. III, 523 C.

καταλοχισμός, *οῦ*, *ός*, (καταλοχίζω) *enlistment*. SEPT. 2 Par. 31, 17 Ὁ καταλοχισμός τῶν ἱερέων κατ' οἴκους πατριῶν. 1 Esdr. 5, 39.

κάταλος, *ον*, (ἄλος) *very woody*. MAL. 78, 12.

κατάλυμα, *ατος*, *τό*, (καταλύω) *hospitium, inn, lodging*. SEPT. EX. 4, 24. POLYB. 2, 36, 1. 32, 19, 2.

κατάλυσις, *εως*, *ή*, *deversorium*, κατάλυμα. INSCR. 1104.

2. A breaking of a church fast, the being allowed to use animal food, oil, and wine on Wednesdays and Fridays. Thus, if Saint George's festival comes on Wednesday or Friday, the rubric says Κατάλυσις οἴνου καὶ ἐλαίου. For annunciation we have Ἰχθύος κατάλυσις. For Christmas, Circumcision, and Epiphany, Κατάλυσις εἰς πάντα, *All kinds of food are allowed.* HOROL.

καταλύτης, *ου*, *ός*, (καταλύω) *lodger*. POLYB. 2, 15, 6.

καταλύω, *to break* the fast, usually said of church fasts. APOPHTH. ARSEN. 24 Ταχύτερον κατάλυε. NICON. 443 A Καταλύομεν ἐπὶ μέσου εἰς τὸ κοινὸν τὴν τοιαύτην νηστείαν.

Elliptically, *to eat rich food* in general, and *animal food* in particular, on Wednesdays and Fridays. NIC. CONST. Can. 16 Εἰς οἶνον καταλύειν καὶ ἔλαιον. HOROL. Ἰστέον ὅτι τῇ ἐβδομάδι τῆς Τυροφάγου καταλύο-

μεν ἐπίσης τετάρτην καὶ παρασκευὴν εἰς τυρὸν καὶ ὡὰ καὶ τὰς λοιπὰς τῆς αὐτῆς ἐβδομάδος.

καταλωβάω (λωβάω), *to mutilate*. POLYB. 15, 33, 9.

κατάμασθος, *ον*, (μασθός) *with very large breasts*. MAL. 50, 16.

καταμέλλω (μέλλω), *to put off, procrastinate*. POLYB. 4, 30, 2.

καταμερίζω, *to distribute*. SEPT. Num. 32, 18 Ἔως ἂν καταμερισθῶσιν οἱ υἱοὶ Ἰσραὴλ ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ.

καταμέτρησης, *εως*, *ή*, (καταμετρέω) *measurement*. POLYB. 6, 41, 5.

καταμηνύω, *to inform against*, or simply *to inform*. THEOPH. 15, 7 καταμηνυθεῖς, *being informed against*. RHOC. 223, 16 Καταμηνυθῆναι περὶ τινος.

καταμονή, *ης*, *ή*, (καταμένω) *delay*. POLYB. 3, 79, 12.

κατάμονος, *ον*, (καταμένω) *lasting, constant*. POLYB. 20, 10, 17, et alibi.

καταναθεματίζω = ἀναθεματίζω strengthened by κατά. NT. Matt. 26, 74. JUST. Tryph. 47.

κατανίσταμαι (κατανίστημι), *to rise up against, to oppose*. POLYB. 1, 46, 10 Κατανέστη τῶν πολέμων. 1, 46, 12 Καταναστὰς μιᾷ νηϊ παντὸς τοῦ τῶν ἐναντιῶν στόλου. 4, 3, 13 Τῶν δὲ κατανίστατο.

κατανοστέω (νοστέω), *to return* from banishment. POLYB. 4, 17, 10.

καταντάω (ἀντάω), *to come, arrive at*. SEPT. 2 Reg. 3, 29 Καταντησάτωσαν ἐπὶ κεφαλὴν Ἰωάβ. 2 Macc. 4, 44, 6, 14 Καταντήσαντας αὐτοὺς πρὸς ἐκπλήρωσιν ἁμαρτιῶν. POLYB. 6, 4, 12, et alibi. SCYMN. 355 Πᾶς τις πρὸς αὐτοὺς . . . σπεύδοι καταντᾶν. DIOD. 12, 53, p. 514, 66 Καταντήσας εἰς τὰς Ἀθήνας. POLYC. 1 Ἔως θανάτου καταντῆσαι. MAL. 36, 11 followed by ἐν.

2. Causatively, *to cause to come*. SEPT. 2 Macc. 4, 24 Εἰς ἑαυτὸν κατήντησε τὴν ἀρχιερωσύνην.

κατάντημα, *ατος*, *τό*, (καταντάω) *arrival at a place*. SEPT. Ps. 18, 7 Τὸ κατάντημα αὐτοῦ ἕως ἄκρου τοῦ οὐρανοῦ.

κατανυκτικός, *ή*, *όν*, (κατανύσσω) *causing contrition or compunction, compunctive*. NIC. CONST. Can. 451 B Κατανυκτικὸς κανὼν (see κανὼν 4). TRIOD.

κατάνυξις, *εως*, *ή*, (κατανύσσω) *a pricking*. SEPT. Ps. 59, 5 Οἶνον κατανίξεως, *The wine of reeling??* Esai.

- 29, 10 Πεπότικεν ἡμᾶς κύριος πνεύματι κατανύξεως; mis-translated.
- κατανύσσω (νύσσω), *compungo, to prick*. SEPT. Ps. 108, 16 Κατανευγμένον τῇ καρδίᾳ, *broken-hearted*. Esai. 6, 5 \*Ω τάλας ἐγὼ ὅτι κατανένυγμαι = ἀπόλωλα.
- Mid. κατανύσσομαι, *to become contrite*. NT. Act. 2, 37 Κατενύγησαν τῇ καρδίᾳ. THEOPH. 355, 4. 358, 17.
- καταξήρως, adv. of κατάξηρος. HIPPOL. 276, 33.
- καταξιοπιστεύομαι (ἀξιώπιστος), *to doubt the veracity, to deny the credibility*. POLYB. 12, 17, 1 Τῶν τηλικούτων ἀνδρῶν καταξιοπιστεύεσθαι.
- καταξίωσις, εως, ἡ, (καταξιώ) *dignatio, a deeming worthy, esteem, respect*. POLYB. 1, 78, 1, *reputation*. 3, 90, 14 Τὴν κατάπληξιν καὶ καταξίωσιν παρὰ τοῖς συμμάχοις τοῦ Ῥωμαίων πολιτεύματος.
- κατάπαλμα, ατος, τὸ, (πάλμα) *mud in a ditch*. THEOPH. 59, 18 Καταπάλμασι τῶν τάφρων.
- καταπάτημα, ατος, τὸ, (καταπατέω) *that which is trodden down*. SEPT. Esai. 5, 5 \*Ἔσται εἰς καταπάτημα, *It shall be trodden down*. 7, 25 Βόσκημα προβάτου καὶ καταπάτημα βοός.
- καταπάτησις, εως, ἡ, (καταπατέω) *a trampling on*. SEPT. 4 Reg. 13, 7 \*Ἔθεντο αὐτοὺς ὡς χοῦν εἰς καταπάτησιν, *to trample on*.
- καταπαύω, *to cease, intransitive*. SEPT. Gen. 2, 2 Κατέπαυσε τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.
- κατάπειρα, ας, ἡ, (πέιρα) *trial*. POLYB. 30, 5, 5 Τὴν κατάπειραν ποιήσασθαι.
- καταπελματούω, ὡσω, (πέλμα) *to patch, cobble*. SEPT. Jos. 9 (9), 5.
- καταπέλτης, ου, ὁ, a kind of *rack*, an instrument of torture. DIOD. 20, 71, p. 458, 64. JOSEPH. Macc. 8, p. 508. Ibid. 9, p. 510. HES. Καταπέλτης, εἶδος βασανιστηρίου, ὡς ὄπλον χαλκοῦν, ἐν ᾧ ἐξαρθροῦσι τὰ μέλη οἱ δῆμοι. SUID. Καταπέλτης, εἶδος κολαστηρίου.
- καταπελτικός, ἡ, ὄν, *belonging to a catapult* (καταπέλτης). POLYB. 11, 11, 3.
- Substantively, τὰ καταπελτικά, sc. μηχανήματα. POLYB. 9, 41, 5.
- καταπέριεμι = περίεμι strengthened by κατά. POLYB. 5, 67, 2.
- καταπερονάω (περονάω), *to buckle or clasp tight*. POLYB. 6, 23, 11 Πυκναῖς ταῖς λαβίσσι καταπερονῶνται αὐτό.
- καταπέτασμα, ατος, τὸ, (καταπετάννυμι) *curtain, veil*. SEPT. Ex. 26, 31. Num. 3, 10. 26. 2 Par. 3, 14.
- καταπίμπρημι (πίμπρημι), *to burn up*. POLYB. 14, 4, 10.
- καταπιστεύω (πιστεύω), *to confide, trust to, intransitive*. POLYB. 2, 3, 3 Καταπιστεύσαντες ταῖς ἰδίαις δυνάμεσι.
2. Transitive, *to intrust, confide to*. PHOT. 256, p. 471, 35 Τὴν καταπεπιστευμένην αὐτῷ διακονίαν, arising from the active construction καταπιστεῖν τι τινί.
- καταπληγής, ἐς, (καταπλήσσω) *panic-stricken, καπλαγείς*. POLYB. 1, 7, 6 Καταπληγείς γενόμενοι τὴν ἔφοδον αὐτοῦ.
- καταπληκτικῶς, adv. of καταπληκτικῶς. DIOD. 1, 48.
- κατάπλωμα, ατος, τὸ, = καθάπλωμα. APOCR. Nicod. Euangel. I, A, 1, 2, as a various reading.
- καταπονέω, *to overcome, overpower, subdue*. DIOD. 14, 115, p. 729, 19. PLUT. I, 688 D. 1007 D. II, 1130 D.
- καταποντώ = καταποντίζω. THEOPH. CONT. 301, 6.
- καταπορεύομαι (πορεύομαι), *to go back to one's country, to be restored to one's country, in earlier Greek κατέρχομαι*. POLYB. 4, 17, 8, et alibi.
- καταπρεσβεύω (πρεσβεύω), *to undertake an embassy against any one*. POLYB. 23, 11, 8.
- καταπροϊεσθαι = προΐεσθαι strengthened by κατά. POLYB. 1, 77, 3, et alibi.
- καταπρονομεύω (προνομεύω), *to carry off, as booty or prisoners*. SEPT. Num. 21, 1 Κατεπροεινόμευσαν ἐξ αὐτῶν αἰχμαλωσίαν. Jud. 2, 14 Κατεπρονομέυσαν αὐτούς.
- καταπροτερέω (προτερέω), *to surpass*. POLYB. 1, 47, 9 Καταπροτερούμενος δὲ τοῖς ἐπιβατικοῖς. 16, 19, 1 Καταπροτερουμένην τὴν φάλαγγα ταῖς εὐχερείαις. DIOD. 17, 33, p. 184, 44 Καταπροτερῆσαι τῶν Περσῶν.
- καταράκτης for καταρράκτης 1. DIOD. 1, 30 Οἱ καταράκται τοῦ Νεῖλου.
2. For καταρράκτης 2. SEPT. 4 Reg. 7, 19.
- καταράομαι, *to curse, with the accusative*. SEPT. Num. 22, 6.
- κατάρασις, εως, ἡ, (καταράομαι) *a cursing*. SEPT. Num. 23, 11 Εἰς κατάρασιν ἐχθρῶν μου.
- καταρμεβεύω (ρμεβεύω), *to cause to wander, καταρομβεύω, πλανάω*. SEPT. Num. 32, 13, as a various reading.

καταρράκτης, ου, ὁ, (καταρράσσω) *cataract, waterfall, καταρράκτης* 1. SEPT. Ps. 41, 8.

Adjectively, *violent*, as rain, *ραγδαῖος*. STRAB. 14, 1, 21 Καταρράκτην ὄμβρον.

2. *Trap-door*, θύρα καταρρακτῆ. SEPT. Gen. 7, 11. 8, 2 Οἱ καταρράκται τοῦ οὐρανοῦ, *The windows of heaven*.

3. *Portcullis?* PLUT. I, 951 C Τοὺς καταρράκτας ἀφῆκε κλείθροισ καὶ μοχλοῖς καρτεροὺς ὄντας. 1039 D Τὰ ὅπλα καὶ τὰς πύλας καὶ τοὺς καταρράκτας προβαλλομένων ὑπὲρ τῆς τοῦ σώματος ἀσφαλείας.

4. *Bolt of a door*. DION. HAL. III, 1668 Τοὺς καταρράκτας τῶν πυλῶν διακόψας.

5. *Stocks*, for confining the legs of criminals. SEPT. Jer. 20, 2. 3 καταράκτης.

καταρρακτός, ἡ, ὅν, (καταρράσσω) *thrown down*. PLUT. I, 1039 B Θύρα καταρρακτῆ, *trap-door, καταρράκτης* 2.

καταρράσσω = καταρρήγνυμι. SEPT. Ps. 101, 11 Ἐπάρas κατέρραξάς με. THEOD. IV, 192 A Ἀφ' ὧν αὐτὸν πολλοῦ κατέρραξε. HES. Καταρράξαι, καταβαλεῖν, ἡ καταψῆσαι. CEDR. I, 636, 5 Κατέρραξέ με εἰς τὴν γῆν.

καταρρήγνυμι, *to cast or throw down, overthrow, καταρράσσω*. CONST. APOST. 8, 12, 12 Τείχη κατέρρηξας ἀνευ μηχανημάτων.

καταρτία, as, ἡ, = κατάρτιον? CHRON. 720, 6.

καταρτίδιον, ου, τὸ, dimin. of κατάρτιον. MARTYR. ARETH. 56.

κατάρτιον, ου, τὸ, (καταρτίζω) *mast of a vessel, ιστός*. THEOPH. 459, 21. LEO. 19, 5. HES. Καρχήσια, τὰ κέρατα τὰ ἐπάνω τῶν καταρτίων τῶν πλοίων, καὶ τὰ ἄκρα τῶν ιστῶν.

καταρχή, ἡς, ἡ, = ἀρχή strengthened by κατά. POLYB. 2, 12, 8. 23, 2, 14.

κατασάρκιον, ου, τὸ, (σάρξ) *that which is worn next the skin*. Hence, *the cloth spread on the holy table*, called also τὸ κατὰ σάρκα. EUKHOI. [MODERN GREEK, τὸ κατασάρκι, *saddle-cloth, horse-cloth, housing*.]

κατασειστόν, οὔ, τὸ, (κατασεῖω) meaning uncertain. PORPH. Cer. 582, 15.

κατασκευάζω, *to plot against*. MAL. 181, 8 Κατεσκευάσαν αὐτῷ. 183, 22 κατεσκευάσθη, et alibi.

κατασκευάσμα, ατος, τὸ, plural κατασκευάσματα, *works, edifices*. DIOD. 1, 50, p. 60, 58. Id. 2, 9, p. 123, 15.

κατασκευαστής, οὔ, ὁ, (κατασκευάζω) *one who prepares*. In Byzantine Greek, οἱ κατασκευασταί, certain officers so called. NOVELL. 30, 7, § α'.

κατασκευή, ἡς, ἡ, *plot* against any one. MAL. 84, 6 Ἀγνοῶν τὴν κατασκευὴν τὴν κατ' αὐτοῦ.

κατασκήνωσις, εως, ἡ, (κατασκηνώ) *a pitching of tents, encampment; habitation*. SEPT. 1 Par. 28, 2 Ἡτοίμασα τὰ εἰς τὴν κατασκήνωσιν ἐπιτήδεια, with reference to a temple. DIOD. 17, 95, *lodging*. NT. Matt. 8, 20. Luc. 9, 58, of birds.

2. *The taking up of one's quarters*. POLYB. 11, 26, 5.

κατασκοπεύω, *to reconnoitre, κατασκοπέω*. SEPT. Deut. 1, 24.

κατασμικρύνω (σμικρύνω), *to render small or less*. SEPT. 2 Reg. 7, 19 Κατεσμικρύνθη μικρὸν ἐνώπιόν σου.

κατασοφίζομαι, ἴσομαι, (σοφίζω) *to outwit, to get the better of*. SEPT. Ex. 1, 10 Δεῦτε οὖν κατασοφισώμεθα αὐτούς.

κατασπάζομαι (ἀσπάζομαι), *to embrace, kiss, salute*. PLUT. I, 217 D. 815 C, et alibi. IGNAT. Epist. ad Mari. Cassobol. 4 Κατασπάζομαι τὴν ἱεράν σου ψυχὴν.

κατασπαταλάω (σπαταλάω), *to live luxuriously*. SEPT. Prov. 29, 21. Amos. 6, 4.

κατάστασις, εως, ἡ, *appointment, ordination*, as of a clergyman. ANC. 10. ANT. 19. 23. SARD. 10. EUS. 1, 6, p. 21. ATHAN. I, 113 A. GREG. NAZ. I, 486 C Κατάστασις ἐπισκόπων.

2. *Establishment, quiet, peace, good order*. THEOD. III, 615 B, *consolidation*. VIT. SAB. 295 C Ἡ ἐκκλησιαστικὴ κατάστασις. EUAGR. 2, 9, p. 301, 30.

3. *Composure, self-possession*. SOZ. 1, 11 tituli. VIT. EPIPH. 329 A. (See also καθίστημι 2.)

4. *Ceremony*. MAL. 457, 14 Τὸ σχῆμα τῆς βασιλικῆς τῶν Ἰνδῶν καταστάσεως. PORPH. Cer. 9, 5.

Ὁ τῆς καταστάσεως, *The master of ceremonies*. PORPH. Cer. 20, 22. 64, 15. THEOPH. CONT. 467, 12.

5. *State? domain?* MAL. 400, 20 Εἰς πᾶσαν τὴν Ῥωμαϊκὴν κατάστασιν.

καταστενάζω (στενάζω), *to sigh deeply*. SEPT. EX. 2, 23

Κατεστενάξαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν ἔργων.

καταστηλώ (στηλῶ), *to mark with mile-posts, as a road*.

POLYB. 34, 12, 3.

κατάστημα, ατος, τὸ, (καθίστημι) *constitution, as of a state*.

POLYB. 6, 50, 2.

2. *State, condition, as of the body, or of the weather*. ATHEN. 2, 7. 5, 61, of the body. NIC. CONST. 75, 9. 85, of the weather, in both places. (POLYAEN. 5, 12, 3 τὸ δὲ κατάστημα κινούμενον ἐναντίον τοῖς πολεμίοις, meaning?)

3. *Behavior, appearance*. NT. Tit. 2, 3. PLUT. I, 311 E, *composure* of the face. (Compare καθίστημι 2, κατάστασις 3.)

κατάστιχον, ου, τὸ, (στίχος) *book of accounts, ledger*. CO-TELER. IV, 355.

κατάστοιχα (στοίχος), adv. *in order*. THEOPH. CONT. 572, 12.

καταστολή, ἥς, ἡ, (καταστέλλω) *dress, habit*. NT. 1 Tim. 2, 9. JOSEPH. Bell. Jud. 2, 8, 4.

2. *Moderation, as in dress?* PLUT. I, 154 C Καταστολή περιβολῆς.

καταστόλιον, ου, τὸ, dimin. of καταστολή. PORPH. Cer. 477, 7. 482, 10.

καταστοχάζομαι (στοχάζομαι), *to guess, conjecture*. POLYB. 12, 13, 4 Πόθεν δ' ἐγὼ καταστοχάζομαι τῷτο; DIOD. 19, 5.

καταστοχασμός, οῦ, ὁ, (στοχασμός) *guessing, conjecture*. DIOD. 1, 37.

καταστραγγίζω (στραγγίζω), *to wring out, squeeze out*. SEPT. Lev. 5, 9 τὸ δὲ κατάλοιπον τοῦ αἵματος καταστραγγιεῖ ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου.

καταστρατέω = καταστρατηγέω. THEOPH. CONT. 368, 23.

καταστρατηγέω (στρατηγέω), *to outgeneral*. POLYB. 3, 71, 1 Καταστρατηγεῖν τοὺς ὑπεναντίους. DIOD. 11, 21, p. 420, 7. Id. 11, 43. DION. HAL. II, 662, 6. STRAB. 4, 4, 2, p. 195.

καταστρηνιάω (στρηνιάω), *to wax wanton against*. NT. 1 Tim. 5, 11 Ὅσα γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουσιν. IGNAT. Antioch. (interpol.) 11 Ἥνα μὴ καταστρηνιάσωσι τοῦ λόγου.

καταστροφεύς, ἑως, ὁ, (καταστρέφω) *eversor, destroyer*.

IREN. 3, 13, 5 Ἐαυτῶν τε καὶ τῶν πειθομένων αὐτοῖς καταστροφεῖς.

καταστρώννυμι, *to strew*. DIOD. 14, 114 τὸ πεδῖον ἅπαν νεκρῶν κατεστρώθη, *was strewn with dead bodies*.

Κατασύρται, ὧν, οἱ, a place so called. LEO GRAM. 305 τῶν Κατασύρτων, paroxytone.

κατασφραγίζω, *to make the sign of the cross upon anything*. APOCR. Act. et Martyr. Matt. 11 Κατασφραγίσας ἑαυτόν, *Having crossed himself*. PORPH. Cer. 475, 7 τῇ χειρὶ τὴν πῶλιν κατασφραγίσας. In the RITUAL, it is used with reference to a child signed with the sign of the cross when it receives its name. EUKHOI. p. 122 Εὐχή εἰς τὸ κατασφραγίσαι παιδίον λαμβάνον ὄνομα τῇ ὀγδόῃ ἡμέρᾳ τῆς γεννήσεως αὐτοῦ, *A prayer to be used when a child, on the eighth day after its birth, is named and signed with the sign of the cross*. The ceremony is performed at church, but must not be confounded with baptism.

κατάσχεσις, εως, ἡ, (κατέχω) *possession*. SEPT. Gen. 17, 8. 47, 11 Ἐδωκεν αὐτοῖς κατάσχεσιν.

καταταπεινώω = ταπεινώω strengthened by κατά. APOCR. Act. Philipp. in Hellad. 13.

καταταχέω, ἥσω, (τάχος) *to outstrip, anticipate*. POLYB. 1, 47, 7. 9, 17, 4.

With a participle, it is equivalent to φθάνω with a participle. Id. 2, 18, 6. 3, 16, 4. 3, 16, 5.

κατατεθαρρηκότως, adv. of κατατεθαρρηκώς, (καταθαρρέω) *boldly, confidently*. POLYB. 1, 86, 5.

κατατίθημι, *to depose, as a bishop*. HIPPOI. 290, 41.

κατατολμάω = τολμάω strengthened by κατά. SEPT. 2 Macc. 3, 24. DIOD. 1, 40, p. 49, 38 Ἐάν τις τοῖς λόγοις κατατολμήσας βιάζεται τὴν ἐνέργειαν.

2. *To behave boldly against*. POLYB. 3, 103, 5 Κατατολμῶν τῶν πολεμίων.

κατατόπιον, ου, τὸ, usually in the plural τὰ κατατόπια, (τόπος) *position, station*. PHOC. 187, 22. ATTAL. 201, 22. 202, 12. 223, 23. EUST. Thessalon. Capt. 434, 13.

κατατρέχω, *to inveigh against*. IREN. 1, 9, 3 Κατατρέχουσι τῶν γραφῶν. ATHEN. 5, 62 Πικρῶς Ἀλκιβιάδου κατατρέχει ὡς οἰνόφλυγος.

κατατυπώ (τυπώ) *to make*, as a treaty. THEOPH. 278

Εἰρήνης πάκτα κατατυπώσαντες.

καταναγάζω (αυγάζω), *to shine upon, illumine, enlighten*.

ΕΠΙΡΗ. I, 2 Α Ὅπως καταναγάζῃ τῆς ἡμετέρας εὐτελείας τὸν νοῦν.

καταυθεντέω (αὐθεντέω), *to manage*, in the sense of *control*. MAL. 361, 6 Καταυθεντῶν τοῦ αὐτοῦ Θεοδοσίου.

καταφεύγω, *to flee for refuge*. Followed by ἐπί. POLYB. 1, 10, 1 Ἐπὶ Καρχηδονίου κατέφευγον.

καταφθάνω (φθάνω), *to overtake, reach: arrive at*. SEPT.

Jud. 20, 42 as a various reading. MAL. 66, 14 Κατέφθασεν αὐτούς. 122, 12 Κατέφθασεν εὐθέως. 133, 9 Καταφθάσαντος τοῦ Ἀγαμέμνονος ἐν τῇ Μυκηναίων πόλει. 136, 10 Κατέφθασεν ἐπὶ τὴν Αὐλίδα χώραν τῆς Σκυθίας. 457, 9 Κατέφθασε τὰ Ἰνδικὰ μέρη.

καταφλογίζω = καταφλέγω. SEPT. PS. 17, 9.

κατάφοβος, ον, (φόβος) *afraid of*, δεδιώς. POLYB. 1, 39, 12 Ἦσαν κατάφοβοι τοὺς ἐλέφαντας.

κατάφρακτον, ον, τὸ, (κατάφρακτος) *coat of mail?* MACAR. 134 D. THEOPH. 490, 7. 594, 3.

καταφρονέω, *to contemn*. PORPH. Adm. 195, 8 Κατεφρονήθη ἐλθεῖν πρὸς τὴν τοῦ πατρὸς καὶ τοῦ ἀδελφοῦ αὐτοῦ ἐξουσίαν.

καταφυγή, ἥς, ἡ, *refugium, the secret place*, as of a building. PORPH. Cer. 647, 4, of a monastery.

καταφύγιον, ον, τὸ, *refuge*, καταφυγή. THEOPH. 684, 18.

καταφυσάω, *to treat with contempt, to despise*. IREN. 1, 13, 4 Καταφυσήσασαι καὶ καταθεματίσασαι αὐτὸν ἐχωρίσθησαν τοῦ τοιοῦτου θιάσου. 1, 16, 3 Ἦν γνώμην ὄντως καταφυσήσαντας καὶ καταθεματίσαντας.

καταφυτεύω (φυτεύω), *to plant down, simply to plant*. SEPT. Lev. 19, 23.

κατάφυτος, ον, (φυτόν) *full of trees*. POLYB. 18, 3, 1.

καταχορεύω = χορεύω strengthened by κατά. APOCR. Proteuangel. 7, 3.

2. *Insulto, to exult over, to deride, mock, scoff*.

AEL. N. A. 1, 30 Τῆς φάρυγγος, ὡς ἂν εἶποις, καταχορεύουσα. SUID. Κατεχόρευεν, ἐπέχαιρεν. Ὁ δὲ κατεχόρευε τῶν Ρωμαϊκῶν συμφορῶν (quoted from an earlier author).

καταχρηστικῶς, adv. of καταχρηστικός, *improperly*, in grammar. DION. THRAX in BEKKER. 632, 24.

κατάχυσις, εως, ἡ, (καταχέω) *a pouring on*. SEPT. Job. 36, 16 Ἀβυσσὸς κατάχυσις ὑποκάτω αὐτῆς, meaning uncertain.

κατεθίζω (ἐθίζω), *to make customary, to introduce amongst*.

POLYB. 4, 21, 3 Συνόδους κοινὰς καὶ θυσίας πλείστας ὁμοίως ἀνδράσι καὶ γυναιξὶ κατείθισαν.

κατείμι, *to descend*. Οἱ κατιόντες, sc. συγγενεῖς, *the descending relations*, that is, υἱὸς θυγάτηρ, ἑγγονος ἐγγόνη, and so on. ANTEC. 3, 6. (See also ἀνειμι, βαθμός, πλάγιος.)

κατεκλύω (ἐκλύω), *to weaken*. POLYB. 5, 63; 2, *to ruin*.

κατελπισμός, οὔ, ὁ, (κατελπίζω) *confident hope*. POLYB. 3, 82, 8.

κατεμβλέπω (ἐμβλέπω), *to look full in the face*. SEPT.

EX. 3, 6 Κατεμβλέψαι ἐνώπιον τοῦ θεοῦ.

κατέναντι, adv. = κατεναντίον. SEPT. EX. 32, 5 Κατέναντι αὐτοῦ.

κατένεξις, εως, ἡ, (καταφέρω) *opposition, attack*, καταφορά. THEOPH. 653, 11 Τὴν ἀσεβῶς γενομένην εἰς τὰς ἱερὰς εἰκόνας ὑπὸ τῶν κρατούντων κατένεξιν.

κατενεχυράζω = ἐνεχυράζω strengthened by κατά. CLEM. ROM. Homil. 8, 21 Ἐαυτὸν γὰρ σὺν τοῖς ἑαυτοῦ κατενεχυράζεν.

κατεντευκτή, ἥς, ἡ, (κατεντυγχάνω) *mark to shoot at?* SEPT. Job. 7, 20 Διατί ἔθου με κατεντευκτὴν σου;

κατενώπιον (ἐνώπιον), adv. *right over against, opposite*, κατεναντίον. SEPT. Lev. 4, 17 Κατενώπιον τοῦ καταπετάσματος, *Before the veil*.

κατενωτίζομαι = ἐνωτίζομαι strengthened by κατά. SEPT. Judith. 5, 4 Διατί κατενωτίσαντο τοῦ μὴ ἐλθεῖν εἰς ἀπάντησίν μοι;

κατεξαίρετος, ον, (ἐξαίρετος) *absolutely peculiar*. ALEX. ALEX. 560 B Τὴν μὲν οὖν γνησίαν αὐτοῦ καὶ ιδιότροπον καὶ φυσικὴν καὶ κατεξαίρετον υἰότητα ὁ Παῦλος οὕτως ἀπεφώνητο.

κατεξανίσταμαι (ἐξανίστημι), *to rise up against, to struggle against, to grapple with*. POLYB. Frag. Histor. 53.

DIOD. 17, 21, p. 185, 85 Παντὸς δεινοῦ κατεξανίστατο.

κατεξουσία, as, ἡ, (ἐξουσία) *complete power*. INSCR. 4710 Κύριε Σάραπι, δὸς αὐτῷ τὴν κατεξουσίαν τῶν ἐχθρῶν αὐτοῦ.

κατεπανίκιον, ον, τὸ, (κατεπάνω) *praefectura, prefecture*.

ATTAL. 168, 7 Τὸ κατεπανίκιον τῆς Ἐδέσσης.

κατεπάνω (ἐπάνω), *over*. Substantively, ὁ κατεπάνω, *praefectus, prefect, chief, head*. PORPH. Adm. 228, 24 Τὸν κατεπάνω Μαρδαϊτῶν. CER. 6, 4 τῷ κατεπάνω καὶ τῷ δομestικῷ τῶν βασιλικῶν. 9, 15 Ὁ κατεπάνω τῶν βασιλικῶν. ΑΤΤΑΛ. 11, 19 Ὁν . . . κατεπάνω τῆς Ἰταλίας προεχειρίσατο. 172 Ὁ τῆς μεγάλης Ἀντιοχείας κατεπάνω.

κατεπίθυμος, *ον*, (θυμός) *very desirous*. SEPT. Judith. 12, 16 Ἦν κατεπίθυμος σφόδρα τοῦ συγγενέσθαι μετ' αὐτῆς. κάτεργον, *ου*, τὸ, (ἔργον) *work, service*. SEPT. EX. 35, 21.

2. *Tackle, the apparatus of a ship*. PORPH. CER. 659.

κατευδοκέω τινί, (εὐδοκέω) *to approve much of*. POLYB. Frag. Histor. 37.

κατευκαιρέω = εὐκαιρέω *strengthened by* κατά. POLYB. 12, 4, 13 κατευκαιρήσας, *having good opportunities*.

κατευοδόμαι (εὐοδόω), *to prosper*. SEPT. Ps. 1, 3 Πάντα ὅσα ἂν ποιῇ κατευοδωθήσεται.

κατευστοχέω (εὐστοχέω), *to be unsuccessful in anything*. DIOD. 2, 5, p. 117, 85.

\*κατέχω, with the genitive. THEOPH. 119 Κατασχὼν τῆς ὀργῆς, *Restraining his anger*. 156, 19 Κατασχὼν τῶν νήσων.

2. *To understand, to know*. THEOPHRAST. Character. 26 (28) Καὶ τῶν Ὁμήρου ἐπῶν τοῦτο ἐν μόνον κατέχειν ὅτι οὐκ ἀγαθὸν . . . εἰς κοίρανος ἔστω, τῶν δὲ ἄλλων μηδὲν ἐπίστασθαι. APOCR. Act. Andr. 4 Τοῦτό ἐστιν ὅπερ λέλεχα, εἰ ἤδη κατέχεις, ὅτι μέγα ἐστὶν τὸ μυστήριον τοῦ σταυροῦ.

κατηγορέω with the accusative of the person. THEOPH. 239, 7.

κατημαξευμένος, *η, ον*, = καθημαξευμένος, *hackneyed, stale*. EUS. 6, 16. PORPH. Adm. 68, 4.

κατήνα, ἡ, catena, *chain, αλυσίς*. THEOD. III, 590 D. ISID. PEL. Epist. 1, 485. (Not to be confounded with κατίνα.)

κατήριον = κατήνα. CODIN. 35, 6.

κατηχέω (ἡχέω), *to sound*. Hence *to state*, in the sense of *narrate*. JOSEPH. Vit. 65, p. 34 Αὐτὸς σε πολλὰ κατηχῶ τῶν ἀγνωσμένων. LUCIAN. Jupit. Tragoed. 39. Lucius sive Asin. 48.

2. In ecclesiastical Greek, *to instruct* in the prin-

ciples of religion, *to catechize*. NT. Luc. 1, 4 Περὶ ὧν κατηχήθης λόγων. Act. 18, 25 Κατηχημένος τὴν ὁδὸν τοῦ κυρίου. APOCR. Act. Paul. et Thecl. 39 Κατηχήσασα αὐτὴν τὸν λόγον τοῦ θεοῦ. Act. Barn. 11 Ὁν καὶ πολλὰ κατήχησε Βαρνάβας εἰς τὴν πίστιν. CONST. APOST. 7, 39, 1 Κατηχέσθαι τὸν λόγον τῆς εὐσεβείας. 7, 40, 1 ὁ κατηχηθεὶς. 8, 6, 3 Τοὺς κατηχουμένους τὸ εὐαγγέλιον τοῦ Χριστοῦ σου. 8, 32, 9 Ὁ μέλλων κατηχέσθαι τρία ἔτη κατηχέσθω. CLEM. ROM. Homil. p. 19, 7. HIPPOL. 252, 25. BASIL. III, 292 D τῷ κατηχουμένῳ βίβ. SOCR. 7, 4.

Participle, ὁ κατηχούμενος, *catechumen*. CONST. APOST. 2, 10, 1. 5, 6, 3. 7, 46. 8, 6, 1. IREN. Frag. 13. NEOCAES. 5.

κατήχησις, *εως, ἡ*, *catechization; catechism; preaching*. CONST. APOST. 7, 39, 2. 8, 32, 11. EUS. 6, 6, 8. ATHAN. I, 391 D.

Οἱ ἐν κατηχήσει, the same as οἱ κατηχούμενοι, *catechumens*. CONST. APOST. 8, 15, 2.

κατηχητής, *ου, ὁ*, (κατηχέω) *catechist*. CLEM. ROM. Homil. 3, 71.

κατηχητικός, ἡ, ὁν, *catechetical*. EUS. 4, 23, p. 185. Id. 4, 24 Κατηχητικά βιβλία.

κατηχίζω, *ισα*, = κατηχέω. EUKHOL. PTOCH. 2, 422. κατηχούμενα, *ων, τα*, = κατηχουμενεία. AMPHIL. 183 D. QUIN. Can. 97. NIC. II, 672 A. THEOPH. 639, 5. 715, 2. PORPH. Cer. 80, 9. Adm. 140.

κατηχουμενεία, *ων, τα*, (κατηχούμενος) *the catechumens' place in a church*. CONST. IV, 781 D. PORPH. Cer. 77, 20, et alibi.

κατηχούμενος, see κατηχέω.

κάτιλλος ὀρνάτος, *catillus ornatus*. ATHEN. 14, 57.

κατίνα, *ας, ἡ*, (catinum?) a kind of *ship*. THEOPH. 608. 609, 17. (Not to be confounded with κατήνα.)

κατιόω, ὥσω, (ιόω) *to make rusty, to cover with rust*. SEPT. Sir. 12, 11. GREG. NAZ. I, 495 D Κατιωθῇ, *become rusty*. PORPH. Adm. 40, 12 κατιωθέντων, *having become rusty*.

κατίσχυσις, *εως, ἡ*, (κατισχύω) *violence*. CEDR. II, 653.

Κάτλος, *ου, ὁ*, Catulus, a man's name. INSCR. 5879.

κατοικητήριον, *ου, τὸ*, (κατοικητήρ) *habitation, abode*. SEPT. Ex. 12, 20.

κατοικία, *as, ἡ, (κάτοικος) habitation, dwelling-house.*

SEPT. 1 Esdr. 9, 12. 9, 37. POLYB. 2, 32, 4. 5, 78, 5.

κατοίωμα (οἶομαι), *to be self-conceited.* SEPT. Hab. 2, 5.

κατονομάζω, *to promise, betroth.* POLYB. 5, 43, 1 τὴν Μιθριδάτου τοῦ βασιλέως θυγατέρα παρθένον οὔσαν, γυναῖκα τῷ βασιλεῖ κατονομασμένην.

κατόπιν, the Latin *retro*. NOVELL. 59, 3 εἰ δὲ κατόπιν γένοιτο περὶ τὴν τοιαύτην καταβολήν. PORPH. Adm. 129, 20 εἰς κατόπιν τὰ τῶν Ῥωμαίων ἦλθον πράγματα, *retrograded.*

κατόρθωμα, *ατος, τὸ, (κατορθώω) achievement, exploit, ἀνδραγάθημα.* POLYB. 1, 19, 12, et alibi. CICER. Fin. 3, 7.

κατόρθωσις, *εως, ἡ, a setting aright, correction.* SEPT. Ps. 96, 2. Judith. 11, 7. POLYB. 2, 53, 3. 3, 30, 2. PHILON. I, 432, 18.

κάττα, *as, ἡ, (κάττος) cat, γαλῆ, αἴλουρος.* EUAGR. 6, 23. SCHOL. ARIST. Plut. 693.

κάττος, *ου, ὁ, cattus or catus, male cat, αἴλουρος.*

SCHOL. CALLIM. Cer. 111.

κατουρώ (οὐρώ), *to sail with a fair wind.* POLYB. 1, 44, 3. 1, 61, 7.

κατοχεύω (ὀχεύω), *to cause to copulate.* SEPT. Lev. 19, 19 τὰ κτήνη σου οὐ κατοχεύσεις ἑτεροζύγῳ, *Thou shalt not let thy cattle gender with a diverse kind; as asses with horses.*

κατόχιμος, *ον, (κάτοχος) possessed, held as a bondman.* SEPT. Lev. 25, 46 Ἔσονται ὑμῖν κατόχιμοι, *They shall be your bondmen.*

κάτω, *down*, followed by *eis*, which see.

κατωμάγουλον, *ου, τὸ, (κάτω, μάγουλον) the lower jaw, γνάθος.* PORPH. Cer. 648, 8.

\*Ονου Κατωμάγουλον, a promontory near Malea, Strabo's \*Ονου γνάθος. SCHOL. EUR. Orest. 356.

κατωμοτικός, *ἡ, ὄν, (κατόμνυμι) denoting an affirmative oath*, as applied to the particle *νῆ*; opposed to ἀπωμοτικός. DION. THRAX in BEKKER. 642, 15.

κατωτικός, *ἡ, ὄν, (κάτω) lower.* τὰ κατωτικά μέρη, *The Lower Countries, or the South*, in relation to Constantinople. THEOPH. 662, 12 Ἐκ τῶν νήσων τῆς Ἑλλάδος καὶ τῶν κατωτικῶν μερῶν. Id. 720, 8.

2. *Low-priced, cheap.* PORPH. Cer. 469.

καύκα, *patera.* GLOSS.

καυκάλιον, *ου, τὸ, (καῦκος) = βαυκάλιον.* ΑΡΟΡΗΤΗ. Johann. Colob. 7 τὸ καυκάλιον τοῦ νεροῦ.

καυκίν for καυκίον. PTOCH. 2, 129.

καυκίον, *ου, τὸ, (καῦκος) cur.* NOVELL. 105, 2, § α'. LEIMON. 6. 38 (51) Ξύλινον καυκίον. PORPH. Cer. 468, 12 Κάνκία βασιλικά χαλιντζα.

καυκοδιάκονος, *ου, ὁ, (καῦκος, διάκονος) precise meaning uncertain.* THEOPH. 586, 10 Νικόλαόν τε τὸν ἀπὸ καυκοδιακόνων σοφιστὴν γεγονότα τῆς ἱατρικῆς ἐπιστήμης.

καυκοπινάκια, *ων, τὰ, equivalent to καυκία καὶ πινάκια, cups and dishes.* PORPH. Cer. 464, 15.

καῦκος, *ου, ὁ, cur.* THEOPH. 457, 20. GLOSS. JUR. Καύκουσ, γάβαρα.

καυλακαῦ, a symbolical word used by the Naassenes. HIPPOL. 107, 59 Οὗτοί εἰσιν οἱ τρεῖς ὑπέροργοι λόγοι, καυλακαῦ, σαυλακαῦ, ζησάρ. Καυλακαῦ, τοῦ ἀνωτάτου Ἀδάμαντος, σαυλασαῦ τοῦ κάτω θητοῦ, ζησάρ τοῦ ἐπὶ τὰ ἄνω ρεύσαντος Ἰορδάνου. (Compare Καυλακούσ.)

Καυλακούσ, ὁ, in the jargon of the Basilidians, *the Saviour.* THEOD. IV, 195 D. (See also καυλακαῦ.)

καυλοκοπέω, ἡσω, = καυλοτομέω. With the accusative of the person. CEDR. I, 645, 19. HARMEN. 6, 4, 4.

καυλοκόπος, *ου, ὁ, (καυλός, κόπτω) cut-worm.* EUKHOL. p. 498, incorrectly edited καυσοκόπος.

\*καυλός, οὐ, ὁ, *penis, πόσθη.* NICAND. Ther. 722.

καυλοτομέω, ἡσω, (καυλός, τέμνω) *to cut off the καυλός of any one, καυλοκοπέω.* MAL. 436, 11. 13. 14 καυλοτομηθέντες, *having their καυλοὶ cut off.*

\*καῦμα, *ατος, τὸ, that which is burned.* HES. Καῦμα, κατάκαυμα, ἡ θῦμα, ἡ πύρευσις.

2. *Brand, a mark on an animal.* INSCR. 1569, 44

Τὰ τε καύματα τῶν προβάτων καὶ τῶν ἡγῶν.

καυνάθας, ὁ, (καῦσις) *bath-haunting demon.* EUNAP. Porphy. 17.

καυσάριος, *causarius.* ANTEC. 2, 11, 2 Κανσαρία μισσιόνι, *Causariae missione*, in the Scholium.

καυσοκόπος, see καυλοκόπος.

καυσόμαι, ὠθην, (καῦσος) *to be parched or burned up: to be in a state of fever.* NT. 2 Pet. 3, 10. 12. THEOPH. CONT. 345, 8 Τῷ πυρετῷ καυσώθηναι.



καύσων, *ωνος, ὁ, (καῦσις) burning heat, καῦσος.* SEPT. Judith. 8, 3.

2. *Hot wind.* SEPT. Job. 27, 21. Hos. 12, 1. Jer. 18, 17 Ὡς ἄνεμον καύσωνα διασπερῶ, where καύσωνα has the force of an adjective.

καυτήριον, *ου, τὸ, brand, mark made by burning.* EUS. 5, 2, p. 211, 16.

καύησις, *εως, ἡ, (καυχάομαι) a boasting, boast.* SEPT. Jer. 12, 13.

καυών, ὁ, Hebrew קַיִן, a kind of *cake.* SEPT. Jer. 7, 18. καχέκτης, *ου, ὁ, (κακός, ἔχω) in a bad state of health.*

Metaphorically, *dissatisfied.* POLYB. 1, 9, 3, et alibi.

κάψα, ἡ, *capsa, case, κάμψα, κίστη, θήκη.* BASILIC. 44, 13, 3. SUID.

καψάκης, *ου, ὁ, cruse.* SEPT. 3 Reg. 17, 14 Ὁ καψάκης τοῦ ἐλαίου. 19, 6 Καψάκης ὕδατος.

καψάκιον, *ου, τὸ, dimin. of καψάκης.* HES. Καψάκιον, γλωσσόκομον.

κέβλη, *ης, ἡ, = κεφαλή.* PSELL. 445.

κεδραία, *ας, ἡ, = κεδρία.* PORPH. Cer. 462, 20.

κείμενον, *ου, τὸ, (κείμεναι, κείμενος) text, in the sense of original; opposed to σχόλιον.* PHOT. Nomocan. passim.

κειμηλιοφυλάκιον, *ου, τὸ, (κειμηλιοφύλαξ) treasury.* NOVELL. 74, 4, § β.

κειμηλιοφύλαξ, *ακος, ὁ, (κειμήλιον, φύλαξ) treasurer.* CHAL. 1553 C.

κειμηλιαρχεῖον, *ου, τὸ, (κειμηλιάρχης) = θησαυροφυλάκιον.* THEOPH. 663, 16.

κείρα, *ας, ἡ, (κείρω?) a person's age.* COD. AFR. Can. 76. QUIN. Can. 84. HES. Κείρα, γενεά, ἡ ηλικία.

κείρω, *to shear, said of the clerical tonsure.* QUIN. Can. 21 Τῷ τοῦ κλήρου κειρέσθωσαν σχήματι.

Κεϊτούκειτος, *ου, ὁ, Keitoukeitos, a nickname for Ulpian of Tyre, because he was in the habit of asking Κεῖται; Οὐ κεῖται; Does it occur? Does it not occur? that is, Is this meaning found in any classical author? And woe unto the word that was not at least five hundred years old.* ATHEN. 1, 2 Οὐλπιανὸς ὁ Τύριος, ὃς διὰ τὰς συνεχεῖς ζητήσεις, ἅς ἀνὰ πᾶσαν ὥραν ποιεῖται ἐν ταῖς ἀγυαῖς . . . ἔσχεν ὄνομα τοῦ κυρίου διασημότερον,

Κεϊτούκειτος. Οὗτος ὁ ἀνὴρ νόμον εἶχεν ἴδιον μηδενὸς ἀποτρώγειν πρὶν εἰπεῖν Κεῖται ἢ οὐ κεῖται. Οἷον εἰ κεῖται ὥρα ἐπὶ τοῦ τῆς ἡμέρας μορίου, κ. τ. λ.

κέλερες, *celereres (from celer).* PLUT. I, 34 A. 64 C. κέλευσις, *εως, ἡ, (κελεύω) command, order.* PLUT. II, 32 C. APOCR. Act. Pet. et Paul. 3. CHRON. 728, 15. 729, 15. 730.

κελεύω, *to bid, command, order.* Classical.

The imperatives κέλευσον, κελεύσατε, when used as words of ceremony, correspond to the Modern Greek ὀρισε, ὀρίστε, κοπιασε, κοπιάστε, and to the English *Please, Be pleased.* AMPHIL. 203 C Καὶ ἐρεῖς αὐτῷ, Κέλευσον, εἰσελθε εἰς τὸ ἱερατεῖον, καλεῖ σε ὁ ἀρχιεπίσκοπος. 204 B Κύριε Ἐφραίμ, κέλευσον, εἰσελθε εἰς τὸ ἅγιον βῆμα. LEIMON. 67 Ὡς οὖν ἀνῆλθεν πρὸς τὸν γέροντα καὶ ἀνήγγειλεν αὐτῷ περὶ ἐμοῦ, ποιήσας ὥραν πολλὴν κατῆλθεν λέγων ἡμῖν, Κελεύσατε, *Please walk in, sirs.* EUKHOL. p. 179 Λαμβάνουσιν αὐτὸν δύο ἱερεῖς παρ' ἐκάτερα, καὶ ἀγαγόντες αὐτὸν διὰ τοῦ βορείου κλίτους ἵστανται ἐν τῷ μέσῳ τοῦ ναοῦ καὶ κελεύουσιν αὐτὸν λέγοντες τὸ Κέλευσον, Κελεύσατε, Κέλευσον, δέσποτα ἅγιε.

κελεφός, ἡ, ὄν, (κελύφανον, κελύφη, κέφυλος) *leprous, leprosy.* APOPHTH. Agath. 26.

κέλλα, *ης, ἡ, cella, chamber, room, commonly monk's cell.* EUAGR. SCITENS. 1225 C. NIL. Epist. 2, 96. 132. VIT. EPIPH. 328 B. APOPHTH. Arsen. 3. LEIMON. 32.

κελλαρία, *ας, ἡ, femin. of κελλάριος.* TYPIC. 25.

κελλάρης, *ης, ὁ, the butler of a monastery, κελλάριος, κελλάριτης.* PTOCH. 2, 104. 221. 516.

κελλαρικός, ἡ, ὄν, *cellarius.* CHRON. 540 τὰ κελλαρικά, *stores, provisions.* BASILIC. 44, 13, 6, § 1.

κελλάριον, *ου, τὸ, cellarium, a room where provisions are kept.* BASIL. II, 530 A. 664 D. APOPHTH. Gelas. 3. VIT. EUTHYM. 33. PORPH. Cer. 462, 5.

κελλάριος, *ου, ὁ, cellarius, butler, φύλαξ τοῦ ἁγίου.* BASIL. II, 530 A. PORPH. Them. 28, 5. Cer. 463, 10.

κελλαρίτης, *ου, ὁ, the butler of a monastery, κελλάριος, κελλάρης.* APOPHTH. Gelas. 3.

κελλίον *or κέλλιον, ου, τὸ, (κέλλα) small room, monk's cell.* ATHAN. I, 157 A. BASIL. II, 529 C κέλλια. EUAGR. SCITENS. 1257 A. PALLAD. 162 B. THEOD.

- LECTOR. 1, 8. ΑΡΟΡΗΤΗ. Anton. 10. NOVELL. 133, 1 κέλλιον. LEIMON. 5.
- κελλιότης, ου, ό, (κελλίον) *one who dwells in a cell, the inmate of a cell*, as a monk. VIT. SAB. 258 C. 293 C.
- κελλιωτικός, ή, όν, of a κελλιότης. BALSAM, ad Concil. VII, 19.
- κένδουκλον = κέντουκλον. LEO. 6, 13.
- κενόδοξία, as, ή, (κενόδοξος) *vaingloriousness*. POLYB. 3, 81, 9. 10, 33, 6.
- κενόδοξος, ου, (κενός, δόξα) *vainglorious*. POLYB. 27, 6, 12, et alibi.
- κενόσορος, ου, ή, (κενός, σορός) *empty coffin*. INSCR. Vol. III, p. 1158.
- κενώ, to empty, said of the contents of the thing emptied.
- LEIMON. 5 Ἐκένωσεν ὅσα εἶχε, *poured out*.
- κένσωρ = κήνσωρ. CHRON. 531, 17.
- κένταρχος, ου, ό, (centum, ἄρχω) = κεντυρίων. THEOPH. 443, 8. LEO. 4, 6, 11, et alibi.
- κεντενάριος = κεντηνάριος. BASILIC. 6, 1, 57.
- κεντήκλα = κέντουκλον. PTOCH. 1, 199. 202.
- κενηλίων σχολής, είδος άξιώματος. SUID.
- κέντημα, ατος, τό, a *pricking, piercing, thrusting*. POLYB. 2, 33, 5 Διὰ τὸ μηδαμῶς κέντημα τὸ ξίφος ἔχειν, *Because their swords could not stab*.
2. *Punctum, point*, applied to the mark (.). EPIPH. II, 164 D.
- κενηνάρην for κεντηνάριον. PTOCH. 2, 115.
- κενηνάριον, ου, τό, centenarium, *quintal*, equal to one hundred λίτραι. PROC. I, 112, 3, et alibi. VIT. SAB. 345 C. MENAND. 327, 23.
- κενηνάριος, ου, ό, centenarius, *one who possesses one hundred sestertia*, applied to the ἀπελεύθεροι. ANTEC. 3, 7, 3.
2. Centenarius, κεντυρίων. ATHAN. I, 192 E.
- κενητήριον for κεντητήριον, τό, (κεντέω) a kind of *needle*. ΑΡΟΡΗΤΗ. Gelas. 5.
- κενητήριός, ή, όν, (κεντέω) *pricked*. THEOPH. 441, 7 Ἐν τοῖς μετώποις τὸν τύπον τοῦ σταυροῦ διὰ μέλανος κεντητοῦ ἔχόντων, *Having on their foreheads the figure of the cross made by punctures and stains; by tattooing*. 727, 5 Ἐπιγράψας τὰ πρόσωπα μέλανι κεντηῶ.
2. *Embroidered*. EPICT. Enchir. 39. NICET. 158, 26.
- κεντίκτωρ, incorrectly for κορήκτωρ or κορρήκτωρ. CALLIST. 7, 43.
- κεντινάριον, incorrectly for κεντηνάριον. PORPH. Cer. 471, 11. 473.
- κέντον, centum. PROC. I, 112, 4.
- κεντονάριον = κεντωνάριον. ΑΡΟΡΗΤΗ. Marc. 3.
- κεντόνιον = κεντώνιον. ΑΡΟΡΗΤΗ. Simon. 2.
- κεντούκλα, as, ή, = κέντουκλον. PTOCH. 1, 202. 205, in both places as a various reading.
- κεντουκλείνος, ου, made of κέντουκλον. PORPH. Cer. 353, 16. 487, 5, et alibi.
- κέντουκλον, ου, τό, (centunculus) *felt*, κένδουκλον, κεντούκλα, κεντήκλα. MAURIC. 1, 2. 11, 3. LEO. 5, 4. PORPH. Cer. 460, 3. SUID. Πιλία, τὰ κέντουκλα. Id. Πίλος, τὸ κέντουκλον.
- κεντουρία, as, ή, centuria, *hamlet, ward*. NOVELL. 128, 3 τῶν κεντουρίων for -ίων.
- κεντουρίων = κεντυρίων. LYD. 128, 4. PORPH. Them. 13, 4.
- κεντρίζω = ἐγκεντρίζω. BASILIC. 16, 1, 7, v. l. ἐγκεντρίζει.
- κεντυρίων, ωνος, ό, centurio, κεντουρίων, ἑκατόνταρχος. POLYB. 6, 24, 5. NT. Marc. 15, 39.
- κεντών, ώνος, ό, (κέντρων) cento, κεντωνάριον, κεντώνιον, κεντονάριον, κεντόνιον. SUID. Κεντών . . . καὶ Κεντώνιον.
- κεντωνάριον, ου, τό, = κεντών. VIT. SAB. 298 C.
- κεντώνιον, ου, τό, = κεντών. NIL. Epist. 3, 137. VIT. SAB. 266 B. C. 289 A. SUID. Κεντών . . . καὶ Κεντώνιον.
- κένωμα, ατος, τό, (κενώ) *empty space*. POLYB. 6, 31, 9 et 11. IREN. 1, 4, 2 *vacuum*.
- κενώς, adv. of κενός. POLYB. Frag. Gram. 130.
- κεπφόομαι, ώθην, (κέπρος) *to be infatuated; literally to be gulled*. SEPT. PROV. 7, 22. CICER. Ep. Attic. 13, 40. IREN. 1, 13, 3.
- κεραμαίος, α, ου, = κεράμεος. POLYB. 10, 44, 2.
- κεραμωτός, ή, όν, (κεραμόω) *tiled*, as a roof: *bricked*. STRAB. 11, 3, 1. 13, 1, 27.
- Substantively. (a) Τὸ κεραμωτόν, a *brick structure*. POLYB. 28, 12, 3.

(b) Τὸ κεραμωτόν, a body of troops holding their shields over their heads. ID. 28, 12, 5.

κερασεία, as, ἡ, *cherry-tree*, κερασία, κέρασος. GEOPON. 3, 4, 4. 4, 1, 14. CEDR. I, 619.

κερασία, as, ἡ, = κέρασος. MOER. GEOPON. 10, 41, 2.

κερασία, as, ἡ, (κεράννυμι) *the act of filling a cup for drinking*. PORPH. Cer. 371, 7 Κατὰ δὲ κερασίαν πίνοντος τοῦ βασιλέως λέγουσιν οἱ βουκάλιοι, as often as the cup is handed to the king.

κεράσιον, ου, τὸ, (κέρασος) cerasum, *cherry*. DIOSC. Parabil. 1, 154. GALEN. VI, 345 E. ATHEN. 2, 34, 35.

2. *The gum of the cherry-tree*, τὸ κόμμι τῶν κερασίων. DIOSC. 1, 157.

κεράσμα, ατος, τὸ, *cupful of wine, ready for drinking*. PORPH. Cer. 375, 4.

\*κέρασος, ου, ὁ, cerasus, *cherry-tree*. THEOPHRAST. H. P. 3, 13, 1. ATHEN. 2, 34.

2. Cerasum, *cherry*, the fruit of the κέρασος, κεράσιον. ATHEN. 2, 35.

κεραταία = κεραία. MARTYR. ARETH. 56.

κερατάριον, ου, τὸ, (κέρας) *yard of a ship*, κεραία. LEO. 19, 5. PORPH. Adm. 124, 7.

κερατία, as, ἡ, = κερατία. THEOD. LECTOR. 2, 2. GEOPON. 11, 1.

κερατία, as, ἡ, (κέρας) *carob-tree*, Ceratonia Siliqua, κερατία. STRAB. 17, 2, 2. (See also κεράτιον.)

κερατίω, ἰω, (κέρας) *to butt, κυρίσσω*. SEPT. EX. 21, 28. Deut. 33, 17.

κεράτινος, η, ου, *of horn*. Substantively, ἡ κερατίνη, sc. σάλπιγξ, *horn, trumpet*. SEPT. Jud. 3, 27.

κεράτιον, ου, τὸ, (κέρας) *carob*, the fruit of the κερατία. NT. Luc. 15, 16. DIOSC. 1, 158. GALEN. VI, 355.

2. Carat. NOVELL. 32, 1. 59, 5. THEOPH. 756. CEDR. I, 700, 9.

κερατιστής, ου, ὁ, (κερατίω) *he who butts*. SEPT. EX. 21, 29 Ἐὰν δὲ ὁ ταῦρος κερατιστὴς ᾗ, *is wont to push with the horns*.

κεραυνοβόλος, ου, *fulminant*, an epithet applied to the Christian legion in the army of Marcus Aurelius Antoninus, because their fervent supplication to the God of the Christians was immediately followed by a

violent thunder-storm, which saved the Roman army from imminent danger. DION CASS. 1183, 1. 1184, 27. EUS. 5, 5, p. 215, 24.

κεραυνοβόλος, ου, *proparoxytone, thunder-stricken*. DIOD. 1, 13, p. 17, 28 Κεραυνοβόλου δένδρου.

κεραυνοσκοπία, as, ἡ, (κεραυνός, σκοπέω) *divination by thunder and lightning*. DIOD. 5, 40.

κεραύνωσις, εως, ἡ, (κεραυνώ) *a striking with a thunder-bolt*. SCYMN. 398.

κερβικάριον, ου, τὸ, *cervical, pillow, προσκεφάλαιον*. HERM. Vis. 3, 1. ΑΠΟΡΗΤΗ. Poemen. 131.

κερβούκολος, ὁ, the name of a game. NIL. Epist. 3, 252 Τοῖς κερβουκόλοις.

κερκέσιον, ου, τὸ, the Roman circus. CHRON. 205, 18. 590, 9.

κερκετεύω, εῦσα, (κέρκετον) *to patrol*. PORPH. Cer. 481, 6. 17. 489, 21.

κέρκετον, ου, τὸ, (circitor, circuitus) *patrol*. PORPH. Cer. 474, 11.

κέρσα, ἡ, the name of a coin. HES. Κέρσα, Ἀσιανὸν νόμισμα. [Compare the Arabic درهم, MODERN GREEK, τὸ γρόσι, the Turkish piastre. See also κερσαῖον.]

κερσαῖον, ου, τὸ, = κέρσα. HES. Κορίσιον, ρίζα τις. Ἡ νόμισμα παρ' Ἀιγυπτίοις τὸ κερσαῖον λεγόμενον.

κέρστρος, ὁ, a kind of *weapon*. POLYB. 27, 9, 1. SUID.

κεφαλαίόγραφον, ου, τὸ, (κεφάλαιον, γράφω) *summary*. MAURIC. 12, p. 300.

κεφαλαϊώδης, es, *summary*. POLYB. 2, 14, 1. 2, 35, 10.

κεφαλαϊώτης, ου, ὁ, (κεφάλαιον) *chief, chieftain*. EPIPH. I, 6 C.

κεφαλᾶς, ᾶ, ὁ, (κεφαλή) *large-headed man*. When used as a surname or nickname, it may be rendered *Big-head*. ΑΠΟΡΗΤΗ. Anton. 29 Ὁ ἀββᾶς Παφνούτιος ὁ Κεφαλᾶς. MATOES 10 Τὸν ἀββᾶν Παφνούτιον τὸν λεγόμενον Κεφαλᾶν. THEOPH. CONT. 389, of one Constantine. 656, 22, of the emperor Basil the Macedonian. LEO GRAM. 234, 15, of the same.

\*κεφαλή, ἡς, ἡ, *head, chief, leader, commander*. In the following passages it is applied to the apostle Peter by the Roman bishop's legates. EPHES. 1149 A. 1153 E. CHAL. 864 D.

2. *Head*, as applied to bulbous roots. ARIST. Plut. 718 Σκοροδὼν κεφαλαὶ τρεῖς Τηνίων. POLYB. 12, 6, 4.

κεφαλῆτιών = κεφαλιτιών. NOVELL. 8, 2.

κεφαλικός, ἡ, ὄν, (κεφαλῇ) *pertaining or relating to the head, for the head*. DIOSC. 3, 55, p. 197 B. GALEN. XIII, 698.

Φόρος κεφαλικός, = κεφαλιτιών. THEOPH. 631, 13. κεφαλικῶς, adv. of κεφαλικός, *capitally*. THEOPH. 22, 14 Κεφαλικῶς τιμωρεῖσθαι.

κεφάλιον, ου, τὸ, dimin. of κεφαλῇ. DIOSC. 3, 169. 4, 131.

κεφαλῖς, ἰδος, ἡ, (κεφαλῇ) *volument, roll, εἰλητάριον*. SEPT.

2 Esdr. 6, 2. Ps. 39, 8 Ἐν κεφαλίδι βιβλίου.

κεφαλιτιών, ὠνος, ἡ, (κεφαλῇ) *capitatio, capitation-tax, κεφαλῆτιών, ἐπικεφάλαιον, φόρος κεφαλικός*. THEOPH. 748, 16. BASILIC. 3, 3, 6 κεφαλιτιών, paroxytone. (Compare JOSEPH. Ant. 12, 3, 3 Ἀπολύεσθω δὲ ἡ γερουσία . . . ὧν ὑπὲρ τῆς κεφαλῆς τελοῦσι.)

κεφαλοδέσμιοι, ου, τὸ, (κεφαλόδεσμος) *fillet*. APOCR. Proteuangel. 2, 2.

κεφαλοκλισία, as, ἡ, (κεφαλῇ, κλίνω) *the bowing of the head at church, while the priest is reading, in a low voice, a short prayer*. The κεφαλοκλισία takes place at vespers and matins. PORPH. Cer. 224, 21. 611, 7. EUKHOL. (Compare CONST. APOST. 8, 6, 3 Κλινόντων δὲ αὐτῶν τὰς κεφαλὰς, κ. τ. λ. See also κλίνω.)

κεφουρῆς, οἱ, *bowl, basin*, from the Hebrew כַּפִּי. SEPT. 2 Esdr. 1, 10.

κηδεμονικός, ἡ, ὄν, (κηδεμών) *provident, watchful*. POLYB. Frag. Gram. 127. Substantively, τὸ κηδεμονικόν. Id. 32, 13, 12.

κηδεμονικῶς, adv. of κηδεμονικός. POLYB. 5, 56, 4. 4, 32, 4 Πρὸς αὐτοὺς ἔχοντος . . . κηδεμονικῶς.

κηλάμινα, see κλιβανάριος.

κηλᾶρε, celāre, κρύπτειν, λανθάνειν. PLUT. II, 269 D.

κηλίβανα, see κλιβανάριος.

κηνσεύω, censeo, *to rate, appraise*. BASILIC. 56, 3, 3. κηνήτωρ = κηνήτωρ. HES. Κηνήτωρ, ὁ τὴν γῆν μετρῶν.

κηνσιτορία, as, ἡ, *the office of κηνήτωρ*. ISID. PEL. Epist. 1, 275.

κηνήτωρ, oros, ὁ, censitor, *appraiser, κηνήτωρ, διατιμητής*. BASIL. III, 176 A. 435 B. NOVELL. 17, 8.

κῆνσος, ου, ὁ, census, ἀπογραφή τῶν ἀρχαίων. LYD. 194, 9. SUID. Κῆνσος· οὕτω τῇ ἐπιχωρίῳ γλώσσῃ Ῥωμαῖοι τὴν εξέτασιν τοῦ Ῥωμαϊκοῦ πλήθους προσαγορεύουσιν.

2. *Tribute, tax, τέλος*. NT. Matt. 17, 25. 22, 18. Marc. 12, 15. EUS. V. C. 4, 2. 3. ANTEC. 1, 5, 4, p. 41. SUID. Κῆνσος, τὸ νόμισμα, ἐτήσιον τέλος.

κηνσουάλιος, ου, ὁ, censualis. NOVELL. 128, 13.

κηνσοφύλαξ, ακος, ὁ, (κῆνσος, φύλαξ) *custos census*. NIL. Epist. 2, 146.

κῆνσωρ, ωρος, ὁ, censor, *τιμητής*. ATHAN. I, 182 B. E. SOCR. 1, 27, p. 64, 37, et alibi. LYD. 152, 11. CHRON. 531, 17. SUID.

κηραψία, as, ἡ, (κηρός, ἄπτω) *a lighting of wax-candles, illumination*. CHRON. 701, 16.

κηρέλαιον, ου, τὸ, (κηρός, ἔλαιον) *cerate*. THEOPH. 690.

κήρινος, ον, *waxen*. Κήρινος λαμπάς, *wax-candle*. SOCR. 6, 8, p. 322, 17.

κηριολιτανίκην, incorrectly for κηριολιτανίκην, κηριολιτανίκιον, ου, τὸ, = κηρίον λιτανίκιον (see λιτανίκιον). PORPH. Cer. 74, 8.

κηρίολος, ου, ὁ, (cerula) *wax-candle, κηρός, κηρίον*. ATHAN. I, 114 C Τοὺς κηριόλους τῆς ἐκκλησίας.

κηρίον, ου, τὸ, *wax-candle, λαμπάς*. PORPH. Cer. 65, 12. 125, 25.

κηρογραφέω, ἥσω, (κηρός, γράφω) *to paint with wax*. EUST. ANT. 677 D Ἐξ ἀνομοίων κηρογραφείσθαι χρωμάτων εἰκόνας.

κηρομαστίχη, ης, ἡ, (κηρός, μαστίχη) *wax and mastic melted together*. EUKHOL. p. 305.

κηρομάστιχον, ου, τὸ, = κηρομαστίχη. EUKHOL.

κηροπωλείον, ου, τὸ, (κηρός, πωλέω) *wax-candle-seller's shop*. THEOPH. CONT. 420, 15.

κηρόπωλον, τὸ, = κηροπωλείον. THEOPH. CONT. 744, 19 τὰ κηρόπωλα.

κηρός, οὔ, ὁ, *wax-candle*. CAN. APOST. 72. NIL. Epist. 2, 205. MAL. 467, 16. CHRON. 530, 7. 605, 3.

κηρουλάρια, ων, τὰ, (cerula) = κηροπωλεία. THEOPH. CONT. 377, 10. 715, 12. 870, 21.

κηρουλάριος, ου, ὁ, (cerula) *maker or seller of wax-*

*candles*. THEOPH. 758, incorrectly written κηρουλλάριος with ΛΛ. CEDR. II, 39.

As an epithet, it is applied to Michael, the well-known patriarch of Constantinople. CEDR. II, 530, 20 Μιχαὴλ τὸν λεγόμενον Κηρουλάριον. 550, 8 Μιχαὴλ ὁ Κηρουλάριος.

κηρούλιον, ου, τὸ, *cerula, taper*. PORPH. Cer. 472, 4. 474, 8.

κηρουλλάριος, see κηρουλάριος.

κηρόχυτος, ου, (κηρός, χέω) *formed of melted wax, encasutic*, applied to paintings. ATHEN. 10, 81, p. 455 A, quoted. EUS. V. C. 1, 3, p. 499, 12. 3, 3 Κηρόχυτος γραφή. DAMASC. I, 615 E. NIC. II, 705 C Κηρόχυτος σανίς. NIC. CONST. 86, 2 Κηρόχυτος ὕλη. (Compare PLIN. 35, 39. 41. PROC. III, 204. See also κηρογραφία, ὕλογραφία.)

κήρυγμα, ατος, τὸ, *preaching*, particularly *the preaching of the gospel*. NT. Luc. 11, 32 Μετενόησαν εἰς τὸ κήρυγμα Ἰωάνη. CLEM. ROM. Homil. 2, 12. 12, 1, et alibi saepe.

κηρύσσω, *to proclaim, προσφωνέω*, said of the deacon when he bids to pray. CONST. APOST. 8, 5, 6. 8, 8, 2. 8, 13, 1. ANC. 2. SOCR. 2, 11 Προστάξας τῷ διακόνῳ κηρύξαι εὐχὴν.

κηρωματίτης, ου, ὁ, (κήρωμα) *one who applies cerate*. VIT. SAB. 290 C.

κιβαρίτης, ου, ὁ, *panis cibarius, coarse bread*. PTOCH. 1, 151.

κίββα, ἡ, *bag, κίρβα*. An Ætolian word. HES. Κίββα, πήρα Αἰτωλοί.

κιβούριον = κιβώριον. MAL. 490, 3. CHRON. 713, 11.

κίβους, ὁ, the Latin *cibus, τροφή*. CEDR. I, 295, 7.

κιβώριον, ου, τὸ, *canopy, baldachin* of the holy table (ἅγια τράπεζα). AMPHIL. 184 C. THEOPH. 360. PORPH. Cer. 232, 16.

κιβώτιον, ου, τὸ, *dimin. of κιβωτός*. THEOPH. 459, 21.

κιβωτός, ου, ὁ, Noah's *ark*. SEPT. Gen. 6, 14, et alibi.

κίδαρις, εως, ἡ, a Persian *head-dress*. SEPT. Ex. 28, 4. 39.

κίκκα, ἡ, *hen, ἀλεκτορίς, ἡ ἀλεκτρυνών*. HES.

κίκκιρος, ὁ, = κικκός. HES.

κικκός, ου, ὁ, *cock, ἀλέκτωρ, ὁ ἀλεκτρυνών*. HES.

κίλικιον, ου, τὸ, (Κίλιξ) *cilicium, coarse cloth made of goat's hair*. PROC. I, 271, 5. LEO. 5, 6. PORPH. Cer. 465, 19.

κινάρα, ας, ἡ, *cinarra, artichoke, Cynara Scolymus*. DIOSC. 3, 10. GALEN. VI, 363 D. ATHEN. 2, 82. 83. [MODERN GREEK, ἡ ἀγκινάρα, (a) *Cynara Scolymus*. (b) *Cynara Humilis*. (c) *Cynara Acaulis*.]

κινδυνεύω. APOCR. Act. Paul. et Thecl. 22 Ὡς πολλοὺς κινδυνεύσαι τοῦ ἀποθανεῖν, *were in danger of dying*.

κίνδυνος, ου, ὁ, *duty*. PORPH. Cer. 407, 7 Κίνδυνον ἔχουσιν καταγαγεῖν αὐτά, *It is their duty (business, office) to carry them down*.

κινδυνώδης, ες, (κίνδυνος) *dangerous, perilous, hazardous*. POLYB. 8, 22, 3. 9, 9, 10.

κινέω, *to move, set out, to journey*, intransitive. SEPT. Gen. 20, 1 Καὶ ἐκίνησεν ἐκεῖθεν Ἀβραὰμ εἰς γῆν πρὸς λίβαν. POLYB. 2, 54, 2. PLUT. I, 970 B. MAL. 306, 17.

Λόγος κινεῖται, *The conversation turns upon*. VIT. STEPH. 504 Ἐκινήθη λόγος περὶ τῶν κατὰ χώρας τῶν γεγονότων βασάνων τοῦ διωγμοῦ παρὰ τῶν ἀρχόντων τοῦ τυράννου.

κινητός, ἡ, ὁ, *movable*. Κινητὴ ἑορτή, *movable feast*, a church feast of which the time is regulated by that of Easter, which is a *lunar* feast; opposed to ἀκίνητος ἑορτή (see ἀκίνητος). HOROL.

The principal movable feasts are Πάσχα, Ἀνάληψις, and Πεντηκοστή.

κινύρα = κινύρα. THEOPH. CONT. 114.

κίνσος = κήνσος. HES. Κίνσος, εἶδος νομίσματος, ἐπικεφάλαιον.

κινστέρνα, ας or ης, ἡ, = κιστέρνα. MAURIC. 10, 4. MAL. 423, 5. LEO. 15, 62. 75. 77. SUID. Κινστέρνα. Ὅτι τὴν Μωκισίαν κινστέρναν ὁ βασιλεὺς Ἀναστάσιος ὁ Δίκωρος κτίζει.

κινύρα, ας, ἡ, Hebrew כִּנּוּר, the name of a stringed instrument, κινύρα. SEPT. 1 Reg. 16, 16.

κιονάκιον, ου, τὸ, *dimin. of κίων, small column*. THEOPH. 582, 16.

κιονίτης, ου, ὁ, (κίων) = στυλίτης. EUAGR. 2, 10. THEOPH. 663, 14.

\*κιονόκρανον, ου, τὸ, (κίων, κρανίον) *the capital of a column*.

XEN. Hell. 4, 4, 5. DIOD. 5, 47, p. 369, 94. Id. 18, 26, p. 278, 70. STRAB. 4, 4, 6, p. 199. JOSEPH. Ant. 3, 6, 2.

κιονοστασία, as, ἡ, (κίων, στάσις) *the base of a pillar or column*. PORPH. Cer. 29, 2. 5. 8.

κίρβα, ἡ, *bag*, κίββα, πήρα. HES.

κirkήσια, ων, τὰ, ludi circenses. EPICT. 4, 10, 21.

κirkίτωρ, ὁ, circitor. LYD. 158, 31.

κίρκος, ου, ὁ, circus, ἵπποδρόμιον. EPICT. 3, 16, 14.

NIL. Epist. 2, 205. 290.

κινράω, ἐκέρασα, *to fill*, as a cup for drinking. LEIMON.

68 Κινρᾷ τῷ μητροπολίτῃ. MAL. 151, 8 Ἐκίρνα δὲ καὶ

ταῖς παλλακαῖς αὐτοῦ εἰς αὐτά. THEOPH. CONT. 712,

14 Ἐκέρασσε τῷ βασιλεῖ εἰς τὸ κλητόριον. CUROP. 58, 14.

κισηρῶδης = κισσηροειδής. DIOD. 1, 39.

κίσθαρος, ου, ὁ, = κίστος. DIOSC. 1, 126.

κίσσαρος, ου, ὁ, = κίστος. DIOSC. 1, 126.

κιστέρνα, as, ἡ, cisterna, *cistern*, κινστέρνα, δεξαμενή.

MAL. 477, 2. CHRON. 578, 10. 593, 7, et alibi.

THEOPH. 231, 17.

κιστικός, οὔ, ὁ, meaning uncertain. PORPH. Cer. 717, 17.

κίστος, ου, ὁ, *the rock-rose*, κίσθαρος, κίσσαρος. DIOSC.

1, 126. [MODERN GREEK, τὸ κίσταρον, or τὸ κιστάρη,

(a) *Cistus Villosus*. (b) *Cistus Salvifolius*. See also λήδον.]

κιτατόριον for κιτατόριον. THEOPH. 589, 16 Κιτατόριον μεταθεσίμων.

κιτατόριον, ου, τὸ, (citus, citatus) *call to the episcopal office*, κιτατόριον. CEDR. I, 786, 7. (The imperial

κιτατόριον is this: Ἡ θεία χάρις καὶ ἡ ἐξ αὐτῆς βασιλεία ἡμῶν προβάλλεται τὸν εὐλαβέστατον τοῦτον πατριάρχην Κωνσταντινουπόλεως. See also PORPH. Cer. 565. CUROP. 103, 16 seq.)

When the ordainer is a patriarch, he says, Ψήφω καὶ δοκιμασίᾳ τῶν ἱερωτάτων μητροπολιτῶν καὶ ἀρχιεπισκόπων καὶ ἐπισκόπων. When he is a metropolitan, the κιτατόριον is as follows: Ψήφω καὶ δοκιμασίᾳ τῶν θεοφιλεστάτων ἐπισκόπων καὶ τῶν ὁσιωτάτων πρεσβυτέρων. EUKHOL. p. 180.

κίτριον or κιτρίον, ου, τὸ, = κίτρον. DIOSC. 1, 166.

ATHEN. 3, 25.

κίτρον, ου, τὸ, citrus, *citron*, κίτριον, κιτρίον. AEL.

HERODIAN. Φιλέτ. p. 432 Μῆλα Μηδικὰ, τὰ νῦν κίτρα.

ATHEN. 3, 29. PHRYN. AËT. 7, 101, p. 142, 4.

κicράω, *to lend*, κicρημι. SEPT. PROV. 13, 11.

κλαβικουλάριος, ου, ὁ, clavicularius. LYD. 201, 4.

(See also καπικλάριος.)

κλάβιον, ου, τὸ, clavus. MAL. 457, 17. THEOPH.

377, 12. PSELL. 393 incorrectly written κλάρια.

κλάβος, ου, ὁ, clavus, *tiller*, the handle of a rudder, οἶαξ. LYD. 12, 9.

κλαβουλάριος, ὀχηματικός. LYD. 12, 9.

κλαδεύω, εὔσω, *to prune*, as vines, κλαδάω. POLL. 1, 224.

CLEM. ALEX. I, 341, 37. PHRYN.

κλάδος, ου, ὁ, *branch*. Metaphorically, *offspring*. PORPH. Cer. 383, 12.

κλάδος, εος, τὸ, = ὁ κλάδος. METHOD. 385 D.

κλάμ, clam, in Greek κρύφα. PLUT. II, 269 D.

κλάνω = κλάω. MARTYR. ARETH. 57 Ἐκλανον τὰς πλευρὰς τῶν τετειχισμένων καράβων. [In MODERN GREEK, it is equivalent to the ancient πέρδομαι, pedom.]

κλάπα, as, ἡ, (clava) *clog*, *wooden shoe*. DION CASS. 1290, 19 SUID. Κωλόβαθρον, ἡ λεγομένη κλάπα παρὰ πολλοῖς.

κλάριον, see κλάβιον.

κλάσμα, ατος, τὸ, (κλάω) *fragment*, *piece*. SEPT. Lev. 2, 6. Jud. 9, 53. NT. Matt. 14, 20.

κλασματίζω, σα, (κλάσμα) = κλάω. THEOPH. 610, 20.

κλανθμών, ὠνος, ὁ, (κλαίω) *place of weeping* or *lamentation*. SEPT. Jud. 2, 1, as a proper name.

Κλαυσῖς, ὕ, ὁ, *Klausys*, a man's name. BEKKER. 1195.

κλειδίν for κλειδίον. PORPH. Adm. 208, 5.

κλειδίον, ου, τὸ, *key*, κλείς. APOPHTH. Poemen. I, *lock* or *key*. LEIMON. 16. PORPH. Cer. 519, 5.

κλειδοῦχος, ου, ὁ, *key-holder*, an epithet applied to Saint Peter. PORPH. Cer. 680, 7. (Compare NT. Matt. 16, 19 Δώσω σοι τὰς κλείς τῆς βασιλείας τῶν οὐρανῶν.)

κλειδῶω, ωσα, (κλείς) *to lock*, *lock up*. SCHOL. ARIST. Av. 1159. Eccl. 361. CODIN. 35, 6 κλειδόμενον, write κλειδωμένον. 139, 12 κλειδῶσας.

κλειδωμα, ατος, τὸ, (κλειδῶω) *lock*, *bar*, or *bolt* for fastening a door, κλείθρον. PHOT. Lex. Κλείθροις κλειδῶμασιν.

2. *Clasp* of a book. LEIMON. 16 (28), as a various reading. THEOPH. CONT. 344, 15 'Εν τοῖς κλειδώμασι τῆς βίβλου.

κλείδωσις, εως, ἡ, a fastening or locking. SCHOL. ARIST. Vesp. 155. AV. 1159 Βάλανοι λέγονται τὰ μάγγανα τῆς κλειδώσεως.

κλεισοῦρα, ας, ἡ, (κλείω) *gorge, pass* between two mountains. PROC. I, 290, 6. III, 250, 23. 261, 2. 271, 23, as a proper name. THEOPH. 475, 16, et alibi. EUST. 207, 1 Ξυνοχὰς λέγει ὁδοῦ, ταῦτόν δὲ εἰπεῖν κλεισοῦρας καὶ στενότητας.

2. *Clausura, clusura, fort.* PROC. III, 306, 35, as a proper name. PORPH. Them. 30, 22. SUID. Κλεισοῦραι· οὕτω καλοῦνται τὰ ὀχυρώματα τῶν διαβάσεων τῇ πατρίῳ τῶν Ρωμαίων φωνῇ. [As the Latin claudō corresponds to κλείω, it was natural for the Byzantine Greeks to change clausura into κλεισοῦρα.]

κλεισουράρχης, ου, ὁ, (ἄρχω) *commander of a κλεισοῦρα* 2, κλεισουριάρχης, κλεισουροφύλαξ. THEOPH. 564, 11. PORPH. Cer. 470, 20.

κλεισουριάρχης = κλεισουράρχης. PORPH. Adm. 227, 19. 228, 17. CEDR. I, 775, 4.

κλεισουροφύλαξ, ακος, ὁ (φύλαξ) = κλεισουράρχης. THEOPH. 535, 10.

Κλεοθίς, ἡ, a woman's name. INSCR. 2211, b (Addend.). Κλεομένης, ους, ὁ, Cleomenes, one of the founders of Sabellianism. HIPPOCR. 279 seq.

κλεπτέλεγχος, ου, ὁ, (κλέπτω, ἐλέγχω) *thief-detecting*. DIOSC. 5, 161 'Αερίτης λίθος . . . ἔστι δὲ κλεπτέλεγχος, εἰ ἐπιτιβεῖται τις εἰς τὸν προσφερόμενον ἄρτον· ὁ γὰρ κλέψας οὐκ ἂν δυνηθεῖ καταπιεῖν τὰ μασσηθέντα.

κλεψίγαμος, ον, (κλέπτω, γάμος) *adulterous*. METHOD. 52 C Κλεψιγάμοις εὐναῖς. (Compare APOCR. Proteuangel. 15, 4 \*Εκλεψας τοὺς γάμους αὐτῆς.)

κλεψιλογέω, ἴσω, (κλεψιλόγος) *to steal words or doctrines*. HIPPOCR. 254 Μηθὲν τε καταλείψθαι ὧν κλεψιλογήσαντες παρ' Ἑλλήνων, κ. τ. λ.

κλεψιλόγος, ου, ὁ, (κλέπτω, λόγος) *stealer of words or doctrines*. HIPPOCR. 5. 338, 99.

κλεψιμαῖος, ου, ὁ, *stolen, κλοπιμαῖος*. SEPT. Tobit. 2, 13.

κλεψίνους, ουν, (κλέπτω, νοῦς) *beguiling the mind*. IGNAT. Philipp. (interpol.) 4.

κλεψίσοφος, ον, (σοφός) *sophistical*. METHOD. 52 B Κλεψισόφοις νοθεύοντες δόγμασι τὰς γραφάς.

κληδονίζομαι (κληδών), *to use divination*. SEPT. Deut. 18, 10. 4 Reg. 21, 6.

κληδονισμός, οὔ, ὁ, (κληδονίζομαι) *omen, presage: sorcery*. SEPT. Esai. 2, 6. EPIPH. I, 1107 A.

κληματούρχης, see τρακτευτής.

κληρικός, οὔ, ὁ, (κλήρος) *one belonging to the clergy, simply clergyman*. CAN. APOST. passim. LAOD. 20.

In the plural οἱ κληρικοί, *the clergy*. CAN. APOST. 2, et alibi.

κληροδοσία, ας, ἡ, (κληροδοτής) *inheritance, κληρονομία*. SEPT. Ps. 77, 55.

κληροδοτέω, ἴσω, *to give by lot, to assign, to leave anything as an inheritance*. SEPT. 2 Esdr. 9, 12 Κληροδοτήσετε τοῖς υἱοῖς ὑμῶν. Ps. 77, 55.

κληρονομέω, ἴσω, *to be heir to any one*. SEPT. Gen. 15, 3 'Ο δὲ οἰκογενὴς μου κληρονομήσει με. PHRYN.

2. *To have possession*, as of land, κληρουχέω. SEPT. Gen. 47, 27 Κατόκησε δὲ Ἰσραὴλ ἐν γῇ Αἰγύπτῳ ἐπὶ γῆς Γεσέμ, καὶ ἐκληρονόμησαν ἐπ' αὐτῆς.

κληρονόμος, ου, ὁ, = εἰρήναρχος. MARTYR. POLYC. 6.

κλήρος, ου, ὁ, *inheritance*. SEPT. Deut. 10, 9.

2. *Lot*. NT. Act. 1, 26.

3. *The clerical office*. CAN. APOST. 26. CONST. APOST. 6, 17, 2. IREN. 3, 3, 3. EUS. 6, 43, p. 314, 18. NIC. I, Can. 1. 19.

4. *The clergy*, collectively considered, οἱ κληρικοί. CAN. APOST. 36. CONST. 8, 11, 4. 8, 12, 18. PETR. ALEX. 10. ANC. 3.

κληρώω, ὡσω, *to cause one to become a clergyman*. VIT. SAB. 244 A 'Η τοῦ κληρωθῆναι ἐπιθυμία. EUAGR. 4, 36, p. 417 Τὸν μὲν παῖδα καὶ τὴν μητέρα . . . ἐκλήρωσε.

κλήρωσις, εως, ἡ, = κλήρος 3. COD. AFR. 80. 90.

κληρωτί (κληρωτός), adv. *by lot*. SEPT. Jos. 21, 4. 5.

κλησιγράφος, ου, ὁ, (κλήσις) *writer of summons?* CEDR. II, 117.

κλήσις, εως, ἡ, *invitation to an entertainment*. GANGR. 11.

κλητικός, ἡ, ὄν, (κλητός) *vocativus*. Substantively, ἡ κλητική, sc. πτώσις, *the vocative case, simply the vocative*.

DION. THRAX in BEKKER. 636, 3. (See also *προσαγορευτικός*.)

κλητορεύω, εὔσω, (κλητόριον) *to invite to dinner or supper*, said of the emperor. THEOPH. 574, 18 ἄλλους δὲ πρὸς ἀριστοδείπνον κλητορεύων. PORPH. CER. 465, 18. κλητόριον = κλητώριον. THEOPH. CONT. 229. LEX. SCHED. 412.

κλητός, ἡ, ὄν, *called*. Substantively, ἡ κλητή, *convocation*. SEPT. LEV. 23, 2.

κλητώριον, ου, τὸ, (κλητήρ) *banquet*, especially a banquet given by the emperor. PORPH. CER. 293, et alibi. SUID. Κλητώριον, ἡ βασιλικὴ τράπεζα.

2. *Banqueting-hall*. PORPH. CER. 70, 7.

κλιβανάριος, ου, ὁ, clibanarius. LYD. 158, 25 κλιβανάριοι, ὁλοσίδηροι · κηλίβανα γὰρ οἱ Ῥωμαῖοι τὰ σιδηρὰ καλύμματα καλοῦσιν, ἀντὶ τοῦ κηλάμνα. [John Lydus seems to believe that κλιβανον or κλιβάνιον, the primitive of κλιβανάριος is formed from cēlo as follows: cēlo, cēlamen, cēlibanum, clibanum.]

κλιβάνιον, ου, τὸ, = κλίβανον. LEO. 6, 4. PORPH. ADM. 92, 20. 237, 12.

κλίβανον, ου, τὸ, *mail, coat of mail, κλιβάνιον*. MACAR. 113 B. CUROP. 37, 14. (See also κλιβανάριος.)

κλίμα, ατος, τὸ, (κλίνω) *slope, declivity, side of a mountain*. POLYB. 2, 16, 3. 7, 6, 1.

2. *Quarter*, one of the four cardinal points. IREN. 3, 11, 8 Τέσσαρα κλίματα τοῦ κόσμου.

3. *Clime, region, district, department*. IREN. 1, 13, 7. EUS. 6, 27. BASIL. III, 331 D. PATR. 135, 9.

4. *Quarter, ward*, as of a town. SOCR. 2, 38, p. 146, 42. Id. 7, 13, p. 358, 33. NOVELL. 43, 1, § α'.

κλιμακίς, ἰδος, ἡ, dimin. of κλίμαξ. POLYB. 5, 97, 5.

κλιμακοφόρος, ου, ὁ, (κλίμαξ, φέρω) *ladder-bearer*. POLYB. 10, 12, 1.

κλιμακωτός, ἡ, ὄν, (κλίμαξ) *like stairs*. POLYB. 5, 59, 9 Πρόσβασιν δὲ μίαν ἔχει κατὰ τὴν ἀπὸ θαλάττης πλευρὰν κλιμακωτὴν καὶ χειροποίητον.

κλιματάρχης, ου, ὁ, (ἄρχω) *governor of a κλίμα* 3. SIMOC. 133, 6. 174, 12.

κλινοκοσμέω, ἡσω, (κλίνω, κοσμέω) *etymologically, to arrange beds or couches*. In the following passage it

means *to be constantly talking about the arrangement of beds or couches*. POLYB. 12, 24, 3.

κλίνω, with or without τὴν κεφαλὴν or τὰς κεφαλὰς, *to bow down the head*. CONST. APOST. 8, 6, 4 Κλινάτε οἱ ἐνεργούμενοι καὶ εὐλογεῖσθε, sc. τὰς κεφαλὰς ὑμῶν, *Bow down your heads, ye energumens, and receive the blessing*. 8, 6, 2. 8, 6, 3 Κλινόντων δὲ αὐτῶν τὰς κεφαλὰς, *And as they have bowed down their heads*. EUKHOI. p. 21 τὰς κεφαλὰς ἡμῶν τῷ κυρίῳ κλίνωμεν. (See also κεφαλοκλισία.)

κλιπεάτος, ὁ, clipeatus. LYD. 128, 11.

κλίπεος, ὁ, clipeus, *θυρεός*. LYD. 129, 3.

κλίσις, εως, ἡ, *wheeling about*, in military language. POLYB. 3, 115, 10. 10, 21, 2.

2. *Declension of nouns*, in grammatical language. DION. THRAX in BEKKER. 632, 8.

κλίτος, εος, τὸ, (κλίνω) *side*, as of a chest or tent. SEPT. EX. 25, 12. 26, 18 τοῦ κλίτους τοῦ πρὸς βορρᾶν.

2. *Aisle*, as of a church. EUKHOI. p. 6 Ἐξέρχεται ἅμα τῷ ἱερεὶ διὰ τοῦ βορείου κλίτους.

Κλοιλία, ας, ἡ, Cloelia, a woman's name. PLUT. I, 107.

κλοποφορέω, ἡσω, (κλοπή, φέρω) *to steal from, rob*. SEPT. GEN. 31, 26 κλοποφορῆσαι τινα.

κλουβίον, ου, τὸ, *cage, bird-cage, κλουβός* 1. NICET. 565, 22.

2. *Balustrade, bars*. THEOPH. CONT. 145, 7.

κλουβός, οὔ, ὁ, Hebrew כְּלִיבָה, *cage, bird-cage, κλουβίον* 1, κλωβός. PHILOSTORG. 10, 11.

2. *Chamber, room*. VIT. STEPH. 433 τὸν κλουβὸν τῆς αὐτοῦ ἀσκήσεως. TZETZ. CHIL. 5, 602.

κλωβός, οὔ, ὁ, = κλουβός. CEDR. II, 247, 4.

κλωκνδά, adv. *upon the hams*, with reference to sitting. HES. Κλωκνδά, τὸ καθῆσθαι ἐπ' ἀμφοτέροις ποσὶ. (Compare ὀκλάξ, ὀκλάζω. Also, the MODERN GREEK, ἀνα-κούρκουδα, in the same sense.)

κλών, ωνός, ὁ. NIC. CONST. 29, 18 τοῖς κλώνοις, as if from ὁ κλώνος.

κλώνιον, ου, τὸ, dimin. of κλών, *little branch*. DIOSC. 4, 39. GEOPON. 2, 27, 6.

κλώσμα, ατος, τὸ, (κλώθω) *thread*. SEPT. NUM. 15, 38.

κνήφη, ης, ἡ, (κνάω) *itch*. SEPT. DEUT. 28, 27.



κνίδιον, ου, τὸ, (Κνίδιος) a wine measure so called.

ΑΡΟΦΗΤΗ. SISOES 8 Κνίδιον οἴνου, γ. l. κνίδιον.

κνιπία, as, ἡ, (κνιπός) *scarcity*. THEOPH. 456, 19 Κνιπία παντὸς εἶδους, γ. l. σκνηπία.

κνιπός, ἡ, ὅν, *niggardly, parsimonious*. ANTHOL. III, 49.

MAL. 454, 2. SUID. Κνίψ, ζῶψιον. Ἡ γενικὴ τοῦ κνιπός μετέστη εἰς εὐθείαν, καὶ σημείνει τὸν ὀλίγα δαπανῶντα.

κοβαλεύω (κόβαλος), *to carry* in small portions from one place to another, *κουβαλέω*. SUID. Κοβαλεύειν, τὸ μεταστρέφειν τὰ ἀλλότρια μισθοῦ κατ' ὀλίγον.

κογγιάριον, ου, τὸ, *congiarium*, *γογγιάριον*. EPIPH. II, 177 D. 184 C Κογγιάριον δὲ μέτρον ἐστὶν ὑγροῦ. CHRON. 218, 16.

κογνατιών, ὄνος, ἡ, *cognatio*. ANTEC. 1, 10, 1, p. 65.

κογνάτος, ου, ὁ, *cognatus*. ANTEC. 1, 10, 1, p. 64.

κογνιτιών, ὄνος, ἡ, *cognitio*. CHAL. 1029 B.

κογχάριον, ου, τὸ, *dimin. of κόγχη, conch*. STRAB. 16, 2, 41.

κογχευτός, ἡ, ὅν, meaning uncertain. PORPH. Cer. 128, 14. *κόγχη, ης, ἡ, concha, absis, apsis* or *apse*, of an edifice. INSCR. 4556 Τὴν Τυχέαν (sic) σὺν τῇ κόγχῃ (sic) . . . ἐκόσμησεν. EUS. V. C. 3, 32, equivalent to *καμάρα*.

The *apsis* of a church is a hollow semi-cylinder surmounted by the fourth part of a hollow sphere.

Its basis constitutes the *βῆμα*, where the holy table stands. As the Eastern Christians regularly pray towards the east, the *apsis* is in the middle of the east end of the church. EUAGR. 4, 31, p. 412 Τῆς ἱερᾶς κόγχης ἔνθα τὰ τῆς ἀναιμάκτου καλλιερεῖται θυσίας, referring to the *apsis* of Saint Sophia. MAL. 287, 4. CHRON. 528, 22. PORPH. Cer. 7, 12. 22, 4. (See also ἀνατολή, *βῆμα, θυσιαστήριον, ἱερατεῖον, ἱερόν, τράπεζα*. For the *apsis* of Saint Sophia, see PROC. III, 175.)

κογχυλευτής, οὐ, ὁ, (κογχύλη) *dye of purple*. NOVELL. 38, 6. BASILIC. 54, 16, 11. PORPH. Adm. 244.

κογχυλευτική, ἡς, ἡ, sc. τέχνη, *the art of a κογχυλευτής*. NOVELL. 38, 6.

κοδράντης, ου, ὁ, *quadrans*, a small coin so called. NT. Matt. 5, 26. Marc. 12, 42.

κόζμος = κόσμος. INSCR. 6015.

κόθωνοι = *χωθωνόθ*. SEPT. 2 Esdr. 2, 69.

κοιαισίτωρ, ωρος, ὁ, *quaesitor, κναισίτωρ*. PROC. III, 116, 19.

κοιαιστόριος, see *κοιαιστόριος*.

κοιαιστωρ, ωρος, ὁ, *quaestor, κναιστωρ, κνέστωρ, κναιστωρ*. JULIAN. Epist. 28. AMPHIL. 182 B. ZOS. 293, 12. NOVELL. 7, 9. PROC. I, 52, 4, et alibi.

κοιαιστόριος, ον, *quaestorius, κοιαιστόριος*. BASILIC. 6, 1, 56, as a various reading.

κοιαιστόριον, ου, τὸ, *quaestorium*. THEOPH. 723, 14.

κοιλάς, ἀδος, ἡ, (κοῖλος) *hollow place*. SEPT. Lev. 14, 37. In general, *valley*. SEPT. Num. 14, 25. POLYB. 5, 44, 7.

κοίλασμα, ατος, τὸ, (κοιλῆνω) *hollow pit*. SEPT. Esai. 8, 14.

κοίλη, ης, ἡ, *the hold* of a vessel. APOCR. Act. Andr. et Matthiae 7 Ἡ κοίλη τοῦ πλοίου.

κοιλιακός, ἡ, ὅν, (κοιλία) *belonging or relating to the belly*.

Κοιλιακὴ νόσος, *A disease of the bowels*. LEIMON. 36 (42).

κοιλιδούλος, ου, ὁ, (κοιλία, δούλος) *slave to his belly, glutton*. VIT. STEPH. 515.

κοιλίσω, perf. part. pass. *κοιλιωμένος*. PORPH. Cer. 542, 8 Καθέζεται δὲ ἡ σύγκλητος ἅπασα ἀπὸ σκαραμαγγίου ἔξωθεν τῆς κοιλιωμένης πόρτης, meaning uncertain.

κοιλοσταθμέω (κοιλόσταθμος), *to make with a vaulted roof*. SEPT. 3 Reg. 6, 9 Ἐκοιλοστάθησε τὸν οἶκον κέδροις. 6, 15 Ἐκοιλοστάθησε συνεχόμενα ξύλοις ἔσωθεν.

κοιλόσταθος, ον, (κοῖλος, σταθμός) *vaulted*. SEPT. Hagg. 1, 4 Οἶκος κοιλόσταθος.

κοιλίσω, ὥσω, (κοῖλος) *to hollow, hollow out*. DIOD. 3, 13.

κοίλωμα, ατος, τὸ, (κοιλίσω) *hollow place*. SEPT. Gen. 23, 2. DIOD. 3, 15, p. 184, 64.

2. *Basin*, as used in physical geography. POLYB. 4, 39, 2. 4, 39, 8, et alibi; with reference to *Mæotis* and *Propontis*.

3. *Bed*, as of a torrent. Id. 4, 70, 7. 12, 20, 4.

κοιμάομαι, ἡθην, *to sleep*. Metaphorically, *to die*. SEPT. 3 Reg. 1, 21. 4 Reg. 24, 6. 2 Par. 9, 31.

Οἱ κεκοιμημένοι, *They that are asleep*, applied to those who died in the true faith. NT. 1 Thess. 4, 13, et alibi. CONST. APOST. 6, 30, 1.

κοίμη, ης, ἡ, = κοίμησις, *death*. HERM. Vis. 3, 11.

κοίμησις, εως, ἡ, *sleep*, in the sense of *death*. HIPPOL. 288, 89. ANT. 23. ATHAN. I, 867.

Ἡ κοίμησις τῆς ὑπεραγίας θεοτόκου, *The anniversary of the death of the superholy Deipara*; a church feast corresponding to the *Assumptio beatae Mariae virginis* of the Western Church. PORPH. Cer. 189, 18. 541, 12. TYPIC. 59. HOROL. Aug. 15 Ἡ κοίμησις τῆς ὑπεραγίας ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας. (Compare NIC. II, 920 τῇ ἡμέρᾳ τῆς ἁγίας θεοτόκου πεντεκαδικατῇ αὐγούστου. According to Epiphanius nothing was known about the death of the Virgin. EPIPH. I, 1043 C.)

κοιμητήριον, ου, τὸ, *cemetery*. CONST. APOST. 6, 30, 1. LAOD. 9. EUS. 2, 25, p. 83, 35. ATHAN. I, 312 D. CHRYS. II, 398 A.

κοινοβιακός, ἡ, ὅτι, *belonging to a κοινόβιον, cenobitic*. APOPTH. Cassian. 7. BALSAM. ad Concil. VII, 19 Κοινοβιακὰ μοναστήρια, the same as κοινόβια.

Substantively, οἱ κοινοβιακοί, *cenobites*. BASIL. II, 562 D.

κοινοβιάρχης, ου, ὁ, (ἄρχω) *chief of a κοινόβιον*. APOPTH. Isaac. 2. VIT. EUTHYM. 16 τὸν ἀββᾶν Θεοδόσιον τὸν γεγονότα τῆς ἐρήμου ταύτης μέγαν κοινοβιάρχην. LEIMON. 117 (146). 118 (147). HOROL. Jan. 11 τοῦ ὁσίου πατρὸς ἡμῶν Θεοδοσίου τοῦ κοινοβιάρχου.

κοινόβιον, ου, τὸ, (κοινόβιος) *coenobium*, a convent where all live in common. BASIL. II, 533 A. 560 D. APOPTH. Anton. 21. NOVELL. 5, 3. 123, 36.

κοινόβιος, ου, (κοινός, βίος) *living in common*. IAMBL. Vit. Pythagor. cap. 5 fin.

κοινοβούλιον, ου, τὸ, (κοινός, βουλή) *common council*. POLYB. 28, 16, 1.

κοινοδίκαιον, ου, τὸ, (κοινός, δίκη) *common rights*? POLYB. 23, 15, 4.

κοινολεκτέω (κοινός, λέγω), *to use the language of common life*. THEOPH. CONT. 318, 16.

κοινολεξία, as, ἡ, *the language of common life*. CEDR. II, 153, 21.

κοινοπραγέω (κοινός, πράσσω), *to act in common with any one*. POLYB. 4, 23, 8 Κοινοπραγεῖν τοῖς Αἰτωλοῖς. 30, 4, 16 τῶν κοινοπραγησάντων περὶ τινων ἀπορρήτων.

κοινοπραγία, as, ἡ, *an acting in common*. POLYB. 5, 95, 2, et alibi.

κοινός, ἡ, ὅν, *common*. Κοινὴ συλλαβή, *A common syllable* in grammar. DION. THRAX in BEKKER. 633, 16.

\*Ὄνομα κοινόν, *A common noun*, as ἄνθρωπος, ἵππος, λίθος. Id. 634, 19.

Ἡ κοινὴ διάλεκτος, *The language of common intercourse*. DIOD. 1, 16.

Particularly, Ἡ κοινὴ διάλεκτος, Ἡ κοινὴ γλῶσσα, or simply ἡ κοινή, *The common dialect*, a name given to the Attic dialect as used in countries more or less remote from the city of Athens. LUCIAN. Quomod. Hist. Scrib. 16. CLEM. ALEX. 404, 24. MAL. 74, 14 τῇ κοινῇ γλώσσῃ. 135, 19 τῇ κοινῇ διαλέκτῳ. PSELL. 8. (See also INTRODUCTION, § 7, and compare ἀπαγγελία, γλῶσσα.)

κοινόστομον, ου, τὸ, (κοινός, στόμα) = διμοῖρον. COTELER. IV, 309.

κοινωνέω, ἦσω, *to communicate with, to have communion with*, in ecclesiastical language. CAN. APOST. 30 Οἱ κοινωνοῦντες αὐτῷ.

2. *To communicate, to be a communicant*. CAN. APOST. 15. ANC. 8. 9.

3. *To communicate*, to partake of the sacred elements. LAOD. 7 Κοινωνεῖν τῷ μυστηρίῳ τῷ ἁγίῳ. 19 Μόνους ἐξὸν εἶναι τοῖς ἱερατικοῖς εἰσιέναι εἰς τὸ θυσιαστήριον καὶ κοινωνεῖν. BASIL. III, 186 D Τέταρτον καθ' ἐκάστην ἐβδομάδα κοινωνοῦμεν. CONST. (536), 1148 C Ἐκ τῶν χειρῶν σου κοινωνῆσαι θέλομεν. LEIMON. 18 (30). THEOPH. CONT. 667, 10.

4. Causatively, (a) *To cause one to share in anything*. APOCR. Proteuangel. 2, 3 Ἦλθες κοινωνῆσαι με τῇ ἁμαρτίᾳ μου, v. l. ποιῆσαι καμὲ κοινωνῆσαι.

(b) *To make one a communicant*. THEOPH. 89, 9 Οὗς καὶ ἀποδεξάμενος Λιβέριος ἐκοινωνήσεν.

κοινωνία, as, ἡ, *communion, fellowship*. NT. Act. 2, 42. 2 Cor. 13, 14. CONST. APOST. 2, 38, 2. 4, 10, 2. ANC. 3. LAOD. 1. 2.

2. *Communion*, the consecration of the elements. CONST. (536), 1205 D.

3. *Communion*, as applied to the sacred elements. BASIL. III, 327 A. NOVELL. 7, 11. LEIMON. 17 bis.

The full expression, in this case, is 'ἡ κοινωνία τῶν ἁγιασμάτων. BASIL. III, 327 A.

κοινωνικός, ἡ, ὄν, *communicant*, in ecclesiastical language.

THEOD. III, 716 B Κοινωνικοὶ ἐπίσκοποι, *Catholic bishops*, not heretical.

Substantively. (a) 'Ο κοινωνικός, a *communicant*. BASIL. III, 211 D. 221 D. 385 D, et alibi. PAL-LAD. Vit. Chrys. 4 F Κοινωνικῶν Ἰωάννου, *in communion with Joannes*. CHAL. 1572 A.

(b) Τὸ κοινωνικόν, sc. τροπάριον, *communio hymn*, a short troparion chanted while the communion is delivered to the congregation. BASIL. II, 685 C (spurious). CHRYS. XII, 795 B (spurious). CHRON. 714, 16.

κοινωνικῶς, adv. of κοινωνικῶς, *in common*. POLYB. 18, 31, 7.

2. *Communicantly, as a communicant*. CONST. APOST. 2, 58, 2 Προσδεχέσθω ὑπὸ τῶν πρεσβυτέρων κοινωνικῶς.

κοινῶς, adv. of κοινός, as used in grammar. DION.

THRAX in BEKKER. 634, 13 Κοινῶς τε καὶ ἰδίως.

κοινωφέλεια, as, ἡ, (κοινωφελής) *common utility*. DIOD. 1, 51, p. 61, 98.

κοινωφελής, ἐς, (κοινός, ὄφελος) *of common utility*. CLEM.

ROM. Epist. 1, 48 Ζητεῖν τὸ κοινωφελές πᾶσιν, καὶ μὴ τὸ ἐαυτοῦ.

κοῖος, ὁ, = ἀριθμός. A Macedonian word. ATHEN. 10, 83.

κοιτασία, as, ἡ, (κοιτάζω) *a lying with*. SEPT. Lev. 20, 15 'Ὁς ἂν δῶ κοιτασίαν αὐτοῦ ἐν τετράποδι.

κοίτη, ἡ, ἡ, *the bed of a river*. PROC. III, 320, 2. SUID.

Σεμίραμις . . . 'Ἡ αὐτὴ ἐκνεύσασα τὸν ποταμὸν καὶ ἐντὸς τῆς κοίτης τούτου κτίσασα παλάτια, κ. τ. λ. TZETZ. Chil. 6, 479.

Of the sea. MAL. 485, 22 Ἀπεκατέστη ἡ θάλασσα εἰς τὴν ἀρχαίαν κοίτην.

κοιτών, ὦνος, ὁ, *the imperial treasury*. PORPH. Adm. 223, 8.

κοιτωνάριον, ου, τὸ, (κοιτών) *small couch*, κλινίδιον.

ΑΠΟΡΗΤΗ. Agathon. 1.

κοιτωνίτης, ου, ὁ, (κοιτών) *cubicularius, chamberlain*, κου-βικουλάριος. EPICT. 1, 30, 7. INSCR. 6418 Κοιτωνίτη

καίσαρος. PORPH. Ceg. 472, 7. THEOPH. CONT. 376 Μετὰ μεγίστου κοιτωνίτου. (Compare NT. Act. 12, 20 Βλάστον τὸν ἐπὶ τοῦ κοιτώνος τοῦ βασιλέως. INSCR. 2947 Αἴλιον Ἀλκιβιάδην ἐπὶ κοιτώνος Σεβαστοῦ. 3804 Εὐφημον ἐπὶ τοῦ κοιτώνος.)

κόκκινος, ον, (κόκκος) *scarlet, red*. SEPT. Gen. 38, 28. NT. Matt. 27, 28. EPICT. 3, 22, 10. 4, 11, 34.

κοκκίον, ου, τὸ, (κόκκος) *grain*, as of barley. ΑΠΟΡΗΤΗ. Sisoës 31.

2. *Tessella, a little cube*. MAL. 103, 14.

κολαβρίζω, ἰσω, (κόλαβρος) *to despise, mock, treat with contempt*. SEPT. Job. 5, 4 Κολαβρισθήσαν δὲ ἐπὶ θύραις ἡσσόνων. SUID. Κολαβρισθείη, χλευασθείη, ἐκτιναχθείη, ἀτιμασθείη . . . ἀντὶ τοῦ οὐδενὸς λόγου ἄξιος νομισθείη.

κολάζω, *to damn*. CONST. APOST. 1, 3, 1 Θάνατος παρὰ θεοῦ ἐπελεύσεται σοι αἰώνιος ἐν αἰσθήσει πικρῶς κολαζόμενῳ. IGNAT. Ephes. (interpol.) 16. JUST. Apol. 1, 8. 19 'Ἡ δὲ γένερά ἐστι τόπος ἐνθα κολάζεσθαι μέλλονσιν οἱ ἀδίκως βιώσαντες. AMPHIL. 211 A. PTOCH. 1, 255.

κόλασις, εως, ἡ, *punishment, torment, damnation*. NT. Matt. 25, 46. CONST. APOST. 1, 6, 5. 3, 2, 2. 3, 12, 1. 6, 17, 2. CLEM. ROM. Epist. 2, 6. JUST. Apol. 1, 8. MARTYR. POLYC. 11. IREN. 2, 33, 5. EUS. 5, 1, p. 203, 12.

2. *Hell, géenna*, the place where the wicked are damned. ΑΠΟΡΗΤΗ. Zenon. 6. Οἱ κλέπται εἰς κόλασιν ὑπάγουσιν, *Thieves go to hell*. Isidor. 6 Κἂν εἰς κόλασιν ἐμβληθῶ, ὑμᾶς ὑποκάτω εὕρισκω, *And if I be cast into hell, I shall find you under me*; that is, you are worse than I. Macar. 38.

For a description of hell, see APOCR. Act. Thom. 52 seq. According to the "Sermon on the Departure of the Soul" (CYRILL. ALEX. V, 404), the different compartments of hell are as follows: *Gehenna, Tartarus, Darkness, Venomous Worm, River of Fire, Lightless Gloom, Outer Darkness, Indissoluble Chains, Gnashing of the Teeth, Inconsolable Wailing, Inevitable Pangs of Conscience*.

PTOCHOPRODROMUS (1, 255) speaks of only three subdivisions of hell, namely, *the Sleepless Worm, Darkness, and Tartarus*.

κολαφίζω, ἴσω, (κόλαφος) *to buffet, cuff*. NT. Matt. 26, 67. κολβα οἱ κόλβια, ὡν, τὰ, *boiled wheat*, κόλυβα, κόλλυβα.

The word belongs to the dialect of Euchaita in Asia Minor. NECTAR. 1829 D κολβα. 1832 A κολβια. κολήγιον, less correctly for κολλήγιον. ΑΡΟΡΗΤΗ. Paphnut. 2.

κολιάνδρον, οὐ, τὸ, *coriandrum, coriander*, κορίαννον. ΓΕΩΡΟΝ. 12, 1, 2.

κολλάριον, οὐ, τὸ, *collare, collaria*. HES. ΚΛΟΙΟΣ . . . . κολλάριον, ἦτοι *μανιάκης*. SCHOL. ARIST. Vesp. 897.

κολλάω. SEPT. Baruch. 1, 20 Ἐκολλήθη εἰς ἡμᾶς τὰ κακὰ καὶ ἡ ἀρά. BARN. 10 Κολλάσθαι μετὰ τῶν φοβουμένων τὸν κύριον.

κολλεκτάριος, οὐ, ὁ, *collectarius, money-changer*, ἀργυραμοιβός, *τραπεζίτης*. SUID. Κολλεκτάριος, ἀργυραμοιβός, ἦτοι ὁ κέρμα ἀντὶ ἀργυρίου ἀλλασσόμενος. Τραπεζίτης, ὁ ἀργυροπράτης, κολλεκτάριος.

κολλήγας, α, ὁ, *collega, colleague*. EUS. 10, 5, p. 484, 10. 21. 28.

κολλήγιον, οὐ, τὸ, *collegium, κολήγιον, κολλίγιον, σύστημα, σύνοδος* 3. INSCR. 6376. DION CASS. 159, 96. ΑΡΟΡΗΤΗ. Paphnut. 2, as a various reading. LYN. 162, 12.

κολλίγιον = κολλήγιον. INSCR. (Addend.) 2007, f.

κολλούριον, οὐ, τὸ, *collyrium, eye-salve*, κολλύριον. NT. Apoc. 3, 19.

κόλλυβα, see κόλυβα.

Κολλυριδιανοί, ὧν, οἱ, (κολλύριον) *Collyridians*, a sect so called from the circumstance that they offered *cakes* (κολλύρια) to the Virgin Mary once a year. EPIPH. I, 1057 seq.

κολλυρίζω, ἴσω, *to make a collyris*. SEPT. 2 Reg. 13, 6 Κολλυρισάτω ἐν ὀφθαλμοῖς μου δύο κολλυρίδας.

κολλυρίς, ἴδος, ἡ, dimin. of κολλύρα. SEPT. 2 Reg. 6, 19 Κολλυρίδα ἄρου.

κολόβιον, οὐ, τὸ, (κολοβός) *colobium*, the name of an outer garment without sleeves, called also *κολοβίον*. ΑΡΟΡΗΤΗ. Martyr. Bartholom. 2. ATHAN. II, 368 C. ΑΡΟΡΗΤΗ. Nister. 4. LEIMON. 66. 95. PORPH. Cer. 469, 5 Κολόβιον μεγαλόζηλον. GEN. 7, 2. THEOPH. CONT. 604, 11 Τὴν ἐσθήτην ἣν ἐπεβέβλητο ροδοει-

δέσι χροαῖς ἐκλάμπουσιν καὶ κολόβιον ὁ προσωνομάζουσι κατὰ τὸ ἔκπαλαι στρατηλατῶν τηρηθὲν ἔθος. (Compare SOZ. 3, 14, p. 111, 26 Χιτῶνας ἀχειριδῶτους, *Sleeveless tunics*. Compare also the *φλοκάτα* of the modern Albanians, and τὸ πίστι or μπίστι, the distinctive outer garment of the monks of Mount Sinai.)

κολοβίων, ὡνος, τὸ, = κολόβιον. EPIPH. I, 729 A.

κολοβοδάκτυλος, οὐ, ὁ, (κολοβός, δάκτυλος) *whose finger or fingers are cut off, fingerless*, κουτζοδάκτυλος. HIPPOL. 252.

κολοβόκερκος, οὐ, (κολοβός, κέρκος) *stump-tailed, short-tailed*, κούντουρος οἱ κόντουρος, κόλουρος. SEPT. Lev. 22, 23.

κολοβόριν, ἴνος, ὁ, (κολοβός, ρίς, ρίν) *stump-nosed*, κουτζομύτης. SEPT. Lev. 21, 18.

\*κολοβώω, ὥσω, (κολοβός) *to cut off, shorten, mutilate*. ARISTOTEL. H. A. 1, 1, 20 Κεκολωβωμένοι πόδες. Part. Animal. 3, 8, 4 Ἡ φύσις κεκολωβῶται μόνον. 4, 13, 1 Τὸ δὲ τῶν ἰχθύων γένος ἔτι μᾶλλον κεκολωβῶται τῶν ἐκτὸς μορίων, *is destitute of*. SEPT. 2 Reg. 4, 12 Κολοβοῦσι τὰς χεῖρας αὐτῶν καὶ τοὺς πόδας αὐτῶν. POLYB. 1, 80, 13. DIOD. 1, 78, p. 90, 10 Τῆς δὲ γυναικὸς τὴν ρίνα κολοβοῦσθαι. NT. Matt. 24, 22. Marc. 13, 20.

κολόκυνθα, ἡ, *cucurbita, gourd*, κολοκύνθη, κολοκύντη. DIOSC. 2, 161. JUST. Tryph. 107. DION CASS. 1153, 5. PHERYN.

\*κολοκύνθη, ἡ, = κολόκυνθα. ARISTOTEL. H. A. 8, 10, 2, v. l. κολοκύντη. LUCIAN. Jud. Vocal. 10. Ver. Histor. 2, 37.

κολοκύνθιν for κολοκύνθιον. VIT. SAB. 291 C.

κολοκύνθινος, οὐ, (κολοκύνθη) *of gourd*. LUCIAN. Ver. Histor. 2, 37.

κολοκύνθιον, οὐ, τὸ, (κολόκυνθα) *calabash*, κολοκύντιον. VIT. SAB. 291 C Κολοκύνθιον ἔξους. 293 C Μάγειρος τῆς λαύρας ἥψιέ ποτε κολοκύνθια.

κολοκύντιον, οὐ, τὸ, (κολοκύντη) = κολοκύνθιον. ΑΡΟΡΗΤΗ. Elias 4.

κολοσσιαίος, α, οὐ, = κολοττικός. DIOD. 1, 46, p. 55, 63, as a various reading.

κολοττικός, v. l. κολοσσικός, ἡ, ὄν, *colossal*. DIOD. 1, 46, p. 55, 63.

κόλυβα or κόλλυβα, ων, τὰ, = κόλβα. PALLAD. Vit. Chrys. 77 C. SUID. Κόλυβα σίτος ἐψητός. SCHOL. ARIST. Plut. 768? HOROL. τῷ πρώτῳ σαββάτῳ τῶν ἡστυαίων ἀνάμνησιν ποιούμεθα τοῦ διὰ τῶν κολλύβων γενομένου θάνατος παρὰ τοῦ ἁγίου μεγαλομάρτυρος Θεοδώρου τοῦ Τύρωνος. (Compare GALEN. VI, 314 E Πυροὶ ἐν ὕδατι ἐψημένοι.)

2. In the RITUAL, *boiled wheat* distributed to the congregation at church on stated days, usually in remembrance of the dead. EUKHOL. p. 494. TYFIC. 71. PACH. I, 10, 15.

3. *Fruits, cakes, and the like*, the classical τρογᾶλια. HES. Κόλλυβα, τρογάλια. (This definition may be doubted.)

κολυμβάς, ἄδος, ἡ, (κολυμβάω) *swimming*. Κολυμβάδες ἐλαῖαι, *Olives swimming in brine*, equivalent to the earlier ἀλμάδες ἐλαῖαι. DIOSC. 1, 139. ATHEN. 2, 47. Id. 4, 10 ταῖς ἀλμαῖσιν ἐλαῖαι, ἃς κολυμβάδας καλοῦσιν. PHRYN. MOER.

κολυμβήθρα, as, ἡ, baptismal font. SOCR. 7, 4. CONST. (536), 972 E. 1205 D. PROC. III, 101, 16.

κολύμβησις, εως, ἡ, (κολυμβάω) *a swimming, diving*. ARRIAN. Peripl. Mar. Erythr. 35 Κολυμβήσεις εἰσι τοῦ πινικίου κόγχου, *diving after it*.

κολώνεια = κολωνία. INSCR. 4496. EUS. 5, 19 Ἀπὸ Δελβετοῦ κολωνείας τῆς Θράκης.

κολωνία, as, ἡ, colonia, κολώνεια, ἀποικία, a Roman colony. NT. Act. 16, 12. CHAL. 1544 C Ἐν κολωνίᾳ φιλοχρίστῳ Βηρυτῷ. HIEROSOL. 1252 C Ἐν κολωνίᾳ Αἰλία μητροπόλει τῇ καὶ Ἱεροσολύμοις. (Compare JOSEPH. Bell. Jud. 7, 3, 1 Εἰς Βηρυτὸν ἦκεν ἡ δὲ ἔστιν ἐν τῇ Φοινίκῃ πόλις Ῥωμαίων ἀποικος.)

κολωνός, οὔ, ὁ, colonus. NOVELL. 162, 2.

κομβάριον, ου, τὸ, (κύμβη, cumba) a kind of *shēr* used by the Saracens, κομπάριον, κουμβάριον, κουμπάριον.

THEOPH. CONT. 298, 7. 299, 17.

κόμβενδον, τὸ, = κομβέντος. CHRON. 596, 20.

κομβέντιον, τὸ, = κομβέντος. MAL. 183, 22.

κομβέντον, τὸ, = κομβέντος. ANTEC. 1, 6, 4.

κόμβεντος, ου, adjective, *convened, convoked*. MAL. 438, 23 Γενομένου σιλεντίου κομβέντου. 494, 12 Ποίησας σιλέντιον κόμβεντον.

κομβέντος, ου, τὸ, conventus, *assembly, council*, κόμβενδον, κομβέντιον, κομβέντον, κομέντον, κομμέντον, κομμένδον, κομβέντος, συνέλευσις. LYD. 11, 22. MAL. 102, 6. 371, 12. THEOPH. 262, 5. 8.

κομβίνα, as, ἡ, (combino) *tractoriae, an order from the proper authority to engage in the races of the hippodrome*, κομπίνα. PORPH. Cer. 304.

κομβινευμα, ατος, τὸ, (κομβινεύω) *a matching*. CHRYS. VIII (Spuria), 88 (722) D.

κομβινεύω, ευσα, combino. CHRYS. Ibid.

κομβινογράφος, ου, ὁ, (γράφω) *writer of κομβίνα*. THEOPH. CONT. 198, 19.

κομβιον, ου, τὸ, (κόμβος) *small purse tied up*. PORPH. Cer. 798, 4. (Compare ἀποκόμβιον.)

κομβολύτης, ου, ὁ, (κόμβος, λύω) *cutpurse, βαλαντιστός*. HES.

κόμβος, ου, ὁ, knot. SUID. Κόμβος, ὁ κόμβος τῶν δύο χειρῶν, ὅταν τις δήσῃ ἐπὶ τὸν ἴδιον τράχηλον. CUROP. 13, 9 Τοῦ κόμβου τῶν φοινίκων, *bunch*.

2. *Joint*, as of a reed, κόνδυλος. CYRILL. HIER. Catech. 9, 10.

[It seems to be of the same origin with κυβ-ηστάω, κύμβη κύμβ-αχος, κυβ-ησίνδα. Compare also knob, cob, German Knopf, Kopf, Koppe, Kappe.]

κομβόω, ὥσω, (κόμβος) *to knot, to tie in a knot*. Mid. κομβόομαι, *to put on one's self, as a garment*. HES. Κομβώσασθαι, στολίσασθαι. (See also ἀνακομβόω, ἐγκομβόω.)

2. *To bewitch, deceive* by magical knots or juggling tricks, καταδέω. MAL. 395, 11 Ἠπάτησε πολλοὺς καὶ ἐκόμβωσε πολλὰ χρήματα. 395, 14 Ἐκόμβωσε κάκεϊ πολλοὺς ἀργυροπράτας. 395, 18 Ἐμὲ οὐ κομβώσεις.

κόμβωμα, ατος, τὸ, (κομβόω) *equipment, dress*. HES. Κόμβωμα, στολισμα, σκεῖρωμα (write σπείρωμα?).

κομβωτής, οὔ, ὁ, (κομβόω 2) *impostor: swindler, ἐπιθέτης*. BASILIC. 60, 30, 8.

κομεάτον, ου, τὸ, commeatus, *furlough, κομιάτον, ἡ ἀπόλυσις τῶν στρατιωτῶν*. MAURIC. 1, 6. 7. LEO. 8, 4.

κομενταρήσιος, ου, ὁ, commentariensis, *κομενταρίσιος, κομεντάριος*. BASIL. III, 425 D. NIL. Epist. 1, 309. EDICT. 13, 17. ET. M. p. 527, 25 Κομενταρήσιοι, τοὺς ἐπὶ τῶν ὑπομηματογράφων ὁ νόμος καλεῖ, κ. τ. λ.

κομεντάρια, α, ων, τὰ, commentaria. ATHAN. I, 313 D.

κομεντάριος, ου, ὁ, = κομενταρήσιος. ATHAN. I, 131 A.  
κομενταρίσιος = κομενταρήσιος. MAL. 492, 10. HES.

Κομενταρίσιος, τὰς ἐγγραφὰς τῶν ἐγκλημάτων δεχόμενος.  
κομέντον = κομβέντος. PORPH. Cer. 422, 11. LEO  
DIACON. 150, 22.

κομετάτος = κομιτάτος. MAL. 319, 6.

κομέτιον, ου, τὸ, = κομήτιον. INSCR. 5879.

κόμης, ἦτος rarely ιτος, ὁ, comes. INSCR. 372 κομίτων.  
EUS. V. C. 3, 53, p. 608. Id. 4, 1. ATHAN. I,  
195 B. κόμιτι. 196 D. BASIL. III, 111 E 'Ὁ κόμης  
τῶν θησαυρῶν. EPIPH. I, 128 A -ιτος. NIL. Epist.  
1, 140. 2, 290. LYD. 172, 20. 173.

2. *Headman, chief, governor.* EPHEM. 989 B.  
1121 A. 1252 C. 1304 B. ZOS. 248. NOVELL.  
8, 2 Κόμητα Φρυγίας Πακατιανῆς. PROC. III, 246, 15.  
MALCH. 240, 8. HES. Κόμης, ἄρχων, ἡγεμών. SUID.  
Κόμης, ὁ λαοῦ ἄρχων, καὶ κλίνεται κόμητος.

κομητατήσιος, comitatensis, pertaining to the κομιτάτος.  
THEOD. III, 689 A Τῶν κομητατησίων δὲ λαργιτιόνων  
κόμης.

κομητάτον, ου, τὸ, = κομιτάτος. EPIPH. I, 135 C. 722 C,  
et alibi. CHAL. 1548 B.

κομητάτος = κομιτάτος. CHAL. 1813 D.

κομητιανός, ἡ, ὄν, belonging to a κόμης. NOVELL. 8, 2.

κομητικός, ἡ, ὄν, = κομητιανός. CHAL. 1537 C 'Ἡ κομη-  
τική τάξις.

κομήτιον, ου, τὸ, comitium, κομέτιον. PLUT. II, 279 D.  
κομήτισσα, ἡς, ἡ, the wife of a κόμης. NIL. Epist. 2, 213.  
κομητόπουλος, ου, ὁ, (pullus) the son of a κόμης. CEDR.

II, 434, 23 Κόμητος ὄντες παῖδες, καὶ διὰ τοῦτο κομητό-  
πουλοι κατονομαζόμενοι.

κομιάτον = κομεάτον. HES. Κομιάτον, ἐξαίτησιν λαμβά-  
νειν τοῦ ἀφεθῆναι. SUID. Κομιάτων . . .

κομιτάτον or κομιτάτον, ου, τὸ, = κομιτάτος. ATHAN. I,  
112 B. 170 E. COD. AFR. 93. 97, et alibi. SOCR.  
2, 23, p. 110, 20 -άτον.

κομιτάτος, ου, ὁ, comitatus, the imperial court, the em-  
peror's retinue or residence, κομετάτος, κομητάτον, κομη-  
τάτος, ἡ βασιλικὴ συνοδιά. PALLAD. Vit. Chrys. 29 C.  
31 C. LYD. 173.

κομμένδον, ου, τὸ, = κομβέντος. THEOPH. 668, 20.

κομμέντον, ου, τὸ, = κομβέντος. THEOPH. 262, 8.

κομμερκεύω, εὔσα, (κομμέρκιον) to trade. THEOPH. CONT.  
853, 9.

κομμερκιάριος, ου, ὁ, commerciarus, collector of cus-  
toms, κουμερκιάριος, τελώνης. MAL. 396, 14. CHRON.  
721, 7. PORPH. Adm. 190, 20.

κομμέρκιον, ου, τὸ, commercium, trade, traffic, com-  
merce, ἐμπορία, ἐμπόλησις. ANTEC. 3, 19, 2 Κομμέρ-  
κιον γάρ ἐστιν ἡ τοῦ δύνασθαι πιπράσκειν ἢ ἀγοράζειν  
ἐξουσία.

2. *Customs, custom-house duty.* THEOPH. 728, 2.  
737, 6. 757, 8.

3. *Proceeds of any transaction, revenue.* PORPH.  
Adm. 208, 3.

κομμιτεύεται, βεβαιοῦται. GLOSS. JUR.

Κομμόδεια, ων, τὰ, games celebrated in honor of the em-  
peror Commodus. INSCR. 248.

κομμονητόριον = κομμονητόριον. SUID. Κομμονητόριον, ἐπι-  
στολὴ προστακτικὴ ἀποστελλομένη εἰς χώρας.

κομμονητόριον = κομμονητόριον. NOVELL. 128, 17. EDICT.  
12, 1.

κομμονητόριον, ου, τὸ, commonitorium, memorial, ὑπο-  
μνηστικόν. COD. AFR. 92. 93. CHAL. 924 C. 1545.

κόμοδα, ων, τὰ, commoda (from commodum), per-  
quisites, pay, reward. SUID. Κόμοδα, δόσις ἐπὶ  
σεισμοῦ παρεχομένη [??].

κομοδρόμος, see κωμοδρόμος.

κομοτροφέω (κόμη, τρέφω), to let the hair of the head grow.  
DIOD. 1, 18, p. 21, 88.

κομπάριον = κομβάριον. PORPH. Them. 61, 13.

κόμπαρος, ου, ὁ, compar, partner. SUID. Κόμπαρος, ὅς  
συνέζευκται εἰς ὑπηρεσίαν τινὶ ὁμοίως τὴν αὐτὴν ἐκτελῶν  
χρείαν.

κομπίνα, as, ἡ, meaning uncertain. PORPH. Cer. 464, 17.

κομπινεύω, εὔσα, (κομπίνα) to adjust? arrange? PORPH.  
Cer. 475, 20 'Ἰνα . . . κομπινεύσῃ τὰ τε σαγμάρια καὶ  
τὰ παρίππια. (See also κομβινεύω.)

κομφέκτωρ, ορος, ὁ, confector, analogous to the Span-  
ish *matador*. MARTYR. POLYC. 16.

κονβέντος = κομβέντος. ANTEC. 3, 12 init.

κονδάκιον = κοντάκιον. BALSAM. ad Concil. Laod. 15  
Τοὺς χοροστάτας τῶν κονδακίων. LEX. SCHED. 790  
Τόμος ἐστὶ κονδάκιον.

κονδάπτω, αψα, (κονδός?) *to stumble*, σκονδάπτω, κονδρίζομαι, προσπταίω. MAL. 309, 9 Τὸν ἵππον . . . κονδάπαντα εἰς αὐτὸ γονατίσαι.

κονδάριν for κονδάριον, = κοντάριον. MAURIC. 3, 14.

κονδικτικός, ον, *condicticius, condictitius*. ANTEC. 2, 1, 26.

κονδίτος, ον, *conditus, seasoned, spiced*. ATHAN. II, 488 D Κονδίτος οἶνος, *Vinum conditum*. Also unaccompanied by οἶνος: APOPHTH. Petr. Pionit. 1 κονδίτον. THEOPH. CONT. 142, 3.

κονδοειδής, ἐς, (κονδός, ΕΙΔΩ) *short of stature*, κονδοήλικος. MAL. 100, 17, et alibi.

κονδοήλικος, ον, (ἡλικία) = κονδοειδής. APOCR. Martyr. Barthol. 2.

κονδόβριξ, τριχος, ὁ, *short-haired*. MAL. 88, 18. 232, 13.

κονδομάνκος = κοντομάνκος. PORPH. Cer. 778, 3.

κοντούρα = κοντούρα. PORPH. Adm. 151, 19.

κονδοχέρης, ἡ, ὁ, (χείρ) *short-handed*. THEOPH. 366, 6 Κονδοχαίρης, as a proper name.

κονδρίζομαι = κονδάπτω. PORPH. Cer. 448, 14.

κόνδυλος, ου, ὁ, *joint*. THEOPH. CONT. 318, 17 Κόνδυλος καλάμου. GLOSS. JUR. Καννία, οἱ κόνδυλοι τῶν καλάμων. [Compare κονδύλιον in the Appendix.]

κονσένσος, ου, ὁ, *consensus, συναίνεσις*. ANTEC. 1, 14, 1, p. 102.

κονσίλια = κονσουάλια. MAL. 183, 1.

κονσιλιάριος, ου, ὁ, *consiliarius, βουλευτής*. NIC. II, 728 C.

Porphyrogenitus seems to use κονσιλάριος (sic) in the sense of κονσουλάριος. PORPH. Them. 16, 19.

κονσίλιον, ου, τὸ, *concilium, design, intention, βούλευμα*. ANTEC. 1, 6, 3 and 4.

κονσιστωριανοί, ὡν, οἱ, *consistoriani, συστατήριοι*. NOVELL. 13, 3 *consistorianῶν*. PORPH. Cer. 495, 11.

κονσιστόριν for κονσιστώριον. VIT. SAB. 299 B.

κονσιστόριον, ου, τὸ, *consistorium, assembly*, κονσιστόριν, κωνσιστώριον. CHAL. 868 A, et alibi. HES. Κονσιστόριον, θείον συνέδριον.

κονσοβρίνα, as, ἡ, *consobrina, first female cousin, εξαδελφη*. ANTEC. 3, 6, 4. (She is of the fourth degree. See βαθμός.)

Πρόπρια κονσοβρίνα, *propria consobrina, grand-uncle's or grand-aunt's daughter, μεγάλου θείου ἡ μεγάλης θείας θυγάτηρ*. Id. 3, 6, 5. (She is of the fifth degree.)

Μείζων κονσοβρίνα, *second female cousin*. Id. 3, 6, 6. (She is of the sixth degree.)

κονσοβρίνος, ου ὁ, *consobrinus, first male cousin, εξαδελφος*. ANTEC. 3, 6, 4. (He is of the fourth degree.)

Πρόπριος κονσοβρίνος, *proprius consobrinus, grand-uncle's or grand-aunt's son, μεγάλου θείου ἡ μεγάλης θείας νιός*. Id. 3, 6, 5. (He is of the fifth degree.)

Μείζων κονσοβρίνος, *second male cousin, the son of my father's or mother's first cousin*. Id. 3, 6, 6. (He is of the sixth degree.)

κονσουάλια, ὡν, τὰ, *consualia, ἱπποδρόμια*. LYD. 143, 14.

κονσουλάριος, ου, ὁ, *consularis, κονσουλάριος, ὑπατικός*. CHAL. 840 D. NOVELL. 8, 1. 28, 5.

κόνσουλός, ου, ὁ, the Roman consul, ὑπάτος. SUID. Ὑπατοὶ . . . κονσούλους αὐτοὺς ὀνομάσασα.

κονστιτουτιῶν, ὧν, ἡ, *constitutio, διάταξις, διατύπωσις*. ANTEC. 1, 2, 6.

κοντάκιον, ου, τὸ, (κόνταξ) *roll, scroll, κοντάκιον, τόμος*. Hence, *official writing* of any kind. TYPIC. 24, p. 196. CUROP. 5, 2 Τὸ κοντάκιον τῆς χειροτονίας. 6, 8 Ὁ ἀρχὼν τῶν κοντακίων.

2. In the RITUAL, a κοντάκιον is a short hymn (τροπάριον) containing a comprehensive view or the substance of a church feast. It may be compared with the *Collect* of the Anglican Church. Most of the κοντάκια are ascribed to Saint Romanus, who flourished in the reign of Anastasius (A. D. 496–518). MENAION, Oct. 1 Τῇ αὐτῇ ἡμέρᾳ μνήμη τοῦ ὁσίου πατρὸς ἡμῶν Ρωμανοῦ τοῦ ποιητοῦ τῶν κοντακίων. SYNAX. Oct. 1 Ἐπετέλει οὖν ἐκείσε τὴν παννυχίδα καὶ πάλιν ἐπέστρεφεν ἐν τοῖς Κύρου, ἔνθα καὶ τὸ χάρισμα τῆς συντάξεως τῶν κοντακίων ἔλαβεν, ἐπιφανείσης αὐτῷ τῆς ὑπεραγίας θεοτόκου κατ' ὄναρ, καὶ τόμον χάρτου ἐπιδούσης καὶ κελευσάσης αὐτὸν καταφαγεῖν. CUROP. 57, 15. (See also INTRODUCTION, § 42.)

κόνταξ, ακος, ὁ, (κοντός, *javelin*) the throwing of a javelin? ἀκοντισμός? PHOT. Nom. p. 243 (near the end of the book) Κυντανός κόνταξ χωρίς τῆς πόρπης, ὁ ἀκοντισμός χωρίς περόνης, ἤγουν σιδήρου, ἀπὸ Κυίντου τινὸς οὕτω κληθείς.

κονταράτος, ου, ὁ, armed with a κοντάριον, hastatus. JUL. AFR. 72, p. 313. LEO. 12, 41, et alibi.

κονταρέα, ας, ἡ, (κοντάριον) thrust with a spear. THEOPH. 490, 6.

κοντάριν for κοντάριον. CHRON. 701. THEOPH. 458, 17. κοντάριον, ου, τὸ, (κοντός) spear, κονδάριν, κοντάριν, δόρυ. MAURIC. 1, 1. 2, 9. LEO. 5, 3, et alibi.

2. Pole, to push with. PORPH. Adm. 76, 7 Μετὰ

κονταρίων κοντοβευόμενοι.

κοντάτος, ου, ὁ, (κοντός) = κονταράτος. MAURIC. 2, 1. 5. 7. κόντευρος, incorrectly for κόντουρος? PORPH. Adm. 167. [Ducange writes κόντουρος.]

κοντεύω, ευσα, (κοντός) to put on a spear. MAL. 160, 6. 245, 19 Τὴν κεφαλὴν δὲ τοῦ ἱερέως Φινεὲς ἐκόντευσεν. (Compare Id. 389, 12 Εἰς κοντὸν πεπηγμέναι. 426, 11 Εἰς κοντὸν βασταζομένην, sc. τὴν κεφαλὴν.)

κοντήκτωρ, incorrectly for κονρήκτωρ or κορρήκτωρ. EUS. 10, 5, p. 485, 40 Κοντήκτορος Σικελίας.

κοντοβεύω, ευσα, (κοντός) to set or drive with a pole, as a boat. PORPH. Adm. 76, 7 Οἱ μὲν πλώραν, οἱ δὲ μέσον, οἱ δὲ καὶ εἰς τὴν πρύμναν μετὰ κονταρίων κοντοβευόμενοι.

κοντομανίκιον, ου, τὸ, (κοντομάνικος) short-sleeved garment. PORPH. Cer. 641, 10.

κοντομάνικος, ου, (κοντός, μανίκιον) short-sleeved, κονδομάνικος. PORPH. Cer. 294, 15. 578, 20.

κοντομονόβολον, ου, τὸ, (κοντός, μόνος, βάλλω) jump, leap, πήδημα. PHOT. Nom. p. 241.

κοντομύτης, η, ὁ, (κοντός, μύτη) snub-nosed person, σιμός. THEOPH. CONT. 137, 8, as a surname.

κοντόν, οὔ, τὸ, (κοντός, short) jacket. THEOPH. 682, 12. κοντός, ἡ, ὁ, short, κονδός, βραχύς. LEO. 6, 26. 37 κοντότερος. Id. 12, 86. [In classical Greek κοντός is a substantive meaning pole, shaft of a spear.]

Κοντοστέφανος, ου, ὁ, (κοντός, Στέφανος) Short Stephens, as a surname. CEDR. II, 437, 5.

κοντουβερνάλιος, ου, ὁ, contubernalis, κοντουβερνά-

ριος, συστρατιώτης. BASILIC. 13, 1, 21, as a various reading. HES.

κοντουβερνάριος, ου, ὁ, = κοντουβερνάλιος. MAURIC. 9, 5, p. 235. BASILIC. 13, 1, 21.

κοντουβέρνιον, ου, τὸ, contubernium, κοντουβέρνιν, ἀκία. MAURIC. 1, 2, et alibi. LEO. 4, 2. 35 Ἐν τοῖς κοντουβερνίοις, τουτέστιν ἐν ταῖς ἀκίαις.

κοντούρα, ας, ἡ, a kind of light vessel, κονδούρα. PORPH. Adm. 150, 11. [Compare gondola?]

κόντουρος, see κούνουρος.

κοντράριος, α, ου, contrarius. ANTEC. 1, 21 init.

κονφιρματέω, confirmo, βεβαιῶ. ANTEC. 1, 13, 5.

κόνχη, see κόγχη.

κόξα, ας, ἡ, κοχα, the bend of the knee, κώληψ. SUID.

Κόξα, τὸ ὀπίσω τοῦ γονατίου μέρος. Id. Κώληπα, τὸ ὀπίσω τοῦ γονατίου μέρος, ἡ κόξα.

κοόρτις, ἡ, cohors, cohort, σπείρα. POLYB. 11, 23, 1. 11, 33, 1 Τέτταρας κοόρτις. LXD. 157 αἱ κοόρτης, cohortes. SUID. Κόορτις, Ρωμαϊκὴ σπείρα.

κοπάδιον for κοπάδιον, ου, τὸ, (κοπή) piece of meat. APOPHTH. Theophil. 3.

κοπάζω, to have rest from. SEPT. JOS. 14, 15 Ἡ γῆ ἐκόπασε τοῦ πολέμου.

κοπανίζω, ἴσω, (κόπανον) to bray, pound, as wheat. SEPT. 3 Reg. 4, 22 Ἀλεῦρου κεκοπανισμένου.

κοπέυς, ἑως, ὁ, (κόπτω) chisel. DIOD. 1, 35, p. 42, 40.

κοπή, ἡς, ἡ, slaughter. SEPT. Gen. 14, 17. Deut. 28, 25.

κοπιάζω, ασα, = κοπιᾷ. It is also politely used for ἔρχεσθαι, to come. THEOPH. 728, 18 Γέρων δὲ εἶ, καὶ οὐ θέλω ἵνα κοπιήσῃς ἕως τῶν ὧδε, You are an old man, and I do not wish that you should take the trouble to come as far as here.

κοπιότης, οὔ, ὁ, (κοπιᾷ) industrious person, worker. HIPPOL. 58 κοπιᾷται.

2. Vespillo, fossarius, bearer, ὁ τὰ σώματα περιστέλλων τῶν κεκοιμημένων. EPIPH. I, 1104 C. NOVELL. 59, 2 Δεκανούς, ἥτοι κοπιατάς. GLOSS. Κοπιαταί, bespelliones.

κοπιδερμία, ας, ἡ, (κόπτω, δέρμα) a cutting of the skin. In the following passage it is of uncertain import. MAL. 401, 9 Ἐν αὐτῷ δὲ τῷ χρόνῳ ἐξεφώνησεν ὁ αὐτός



βασιλεὺς διάταξιν ὥστε μὴ ποιεῖν τινα ἔγγραφον κοπιδερμίας, μήτε δὲ αὐτὸ τὸ ὄνομα τοῦ κοπιδέρμου ὀνομάζεσθαι, μήτε τὸ πρᾶγμα γίνεσθαι, τῆς αὐτοῦ νομοθεσίας ἐχούσης οὕτως ὅτι Ἡμῖν ἐστὶν εὐχή τοὺς ἐν ζυγῷ δουλείας ἐλευθεροῦν· πῶς οὖν ἀνεξόμεθα τοὺς ἐν ἐλευθερίᾳ ὄντας ἄγεσθαι εἰς δουλικὴν τύχην;

κοπίδερμον, ου, τὸ, = κοπιδερμία, which see. MAL. 401, 11.

κόπρια, ων, τὰ, (κόπριος) = κόπριος. SEPT. Esai. 5, 25.

κοπροθέσιον, ου, τὸ, (κόπριος, θέσις) a place where dung is put. THEOPH. 679, 17. LEO GRAM. 239, 21.

Κοπρώνυμος, ου, ὁ, (κόπριος, ὄνομα) *Copronymus*, an epithet applied to the emperor Constantine, the son of Leo the Isaurian. CEDR. II, 4, et alibi. [Compare THEOPH. 615, 9 Ἀφοδεύσαντος αὐτοῦ ἐν τῇ ἀγίᾳ κολυμβήθρᾳ, ὡς φασιν οἱ ἀκριβεῖς αὐτόπται γεγονότες. PORPH. Them. 53 Κωνσταντῖνος ὁ τῆς κοπρίας ἐπώνυμος. From some cause or other this emperor was surnamed *Caballinus* (Καβαλλίνος, which in Greek would be Ἱππειος). But as this epithet suggested *καβαλλίνα*, *horse-dung*, nothing was more natural for his religious opponents than to invent the fable that he defiled the font while the priest was baptizing him.]

κοπτή, ἡς, ἡ, (κοπτός) a kind of cake or pie. SUID. Ἀμαξίς, εἶδος πλακοῦντος, ἣν νῦν κοπτὴν φαμεν.

κόπτω, to cut. MAL. 387, 15 Εἰς δύο αὐτὸν κόψαι, *To cut him in two.*

2. *To cut off*, to take away, not to pay. PORPH. Adm. 270, 14 Τοῦ κόψαι καὶ τὰς δέκα λίτρας τὰς διδομένας ἀπὸ τοῦ δημοσίου εἰς τὸ κάστρον Χερσῶνος.

3. *To clarify*, as oil. Part. *κεκομμένος*, *clarified*, *pure*. SEPT. 3 Reg. 5, 11 Ἐλαίου κεκομμένου.

4. *To obstruct*, as a passage. MAL. 98, 14 Ἐλαφος ἔκοψε τὴν ὁδὸν διαδραμοῦσα ἔμπροσθεν ἐν μέσῳ τῶν βασιλέων καὶ τοῦ στρατοῦ.

κόπωσης, εως, ἡ, (κοπῶ) *weariness*. SEPT. Eccl. 12, 12 Μελέτη πολλὴ κόπωσης σαρκός.

κόραξ, ακος, ὁ, the name of an engine for grappling ships. POLYB. 1, 22, 3 seq.

2. An instrument of torture so called. APOCR. Act. Philipp. 19 Κομίσαι δὲ καὶ κόρακας σιδηροῦς καὶ τὰς πτέρνας αὐτοῦ διαπαρῆναι καὶ κρεμασθῆναι κατὰ κεφα-

λῆς. 34 Τινὲς δὲ τῶν πιστῶν προσέδραμον ἵνα καθέλωσιν τὸν Φίλιππον καὶ ἀρούσιν ἀπ' αὐτοῦ τοὺς σιδηροῦς κόρακας καὶ τοὺς ὀγκίνους ἐκ τῶν σφυρῶν.

κοράσιον, ου, τὸ, (κόρη) *maid, girl*. SEPT. Ruth. 2, 8. Esth. 2, 2. Tobit. 6, 12. NT. Matt. 9, 24. 25. LUCIAN. Luc. sive Asin. 6. PHRYN. Κόριον ἢ κορίδιον ἢ κορίσκη λέγουσι· τὸ δὲ κοράσιον παράλογον.

κορβάν, indeclinable, Hebrew כֹּרְבָן, *oblation, offering*, δῶρον. NT. Marc. 7, 11. JOSEPH. Ant. 4, 4, 4 Κορβάν . . . τῷ θεῷ. (Compare PTOLEM. Gnost. p. 928 Δῶρον τῷ θεῷ ὃ ἐὰν ἐξ ἐμοῦ ὠφελήθῃς.)

κορβανᾶς, ᾶ, ὁ, (κορβάν) *the sacred treasury*, γαζοφυλάκιον. NT. Matt. 27, 6.

κόρβος, ου, ὁ, *corvus*. SUID. Κορβίνος . . . κόρβους γὰρ καλοῦσι Ῥωμαῖοι τοὺς κόρακας.

κόρδα, ἡς, ἡ, (χορδή, *chorda*) *bowstring*. MAURIC. 2, 2. THEOPH. 571, 19 Κόρδῃ τοῦτον ἀπῆγγεν, *He bowstringed him*. LEO. 6, 2. PORPH. Cer. 669, 21.

κόρη, ἡς, ἡ, *young and handsome married woman*. EUAGR. 4, 7, p. 390, 10. MAL. 62, 11 τὰς εὐμόρφους γυναῖκας οἱ Μολοσσαῖοι τῇ ἰδίᾳ γλώσσει κόρας ἐκάλουν.

κορήκτωρ = κορρέκτωρ. MARTYR. EUPL. 192, as a various reading. COTELER. I, 753.

κόριον, ου, τὸ, = κορίαννον. SEPT. Ex. 16, 14. 31.

Κόρκυρα, ας, ἡ, = Κέρκυρα. SCYMN. 436.

Κορκυραῖος, α, ου, = Κερκυραῖος. SCYMN. 440.

κόρμα, τὸ, a kind of ζύθος, *κοῦρμι*. ATHEN. 4, 36.

κορμίον, ου, τὸ, dimin. of κορμός. MARTYR. ARETH. 50 Τὰ κορμία τῶν ξύλων.

κορμός, οὔ, ὁ, *corpus, body*, the human body. MAL. 397, 8.

κορνίκιον, ου, τὸ, *corniculum*. PORPH. Cer. 7, 3.

κορνικουλάριος, ου, ὁ, *cornicularius*, *κεραῖτης*, *πρόμαχος*, ὁ πρωτεύων τοῦ παντός καταλόγου. INSCR. 4453 Βοηθῶ κορνικουλαρίων, *Adjutori corniculariorum*. LYD. 197, 8.

κορνοκόπιον, τὸ, *cornu copiae*, *φίβουλα*. LYD. 169, 10.

κορνοῦτοι, ων, οἱ, *cornuti*, a band of soldiers so called. PHILOSTORG. 7, 7. CHRON. 549, 7.

κορός, ὅν, *black*, μέλας. LEX. SCHED. 384.

κόρος, ου, ὁ, Hebrew כֹּר, kor, the name of a measure.

SEPT. Num. 11, 32. 3 Reg. 5, 11. 2 Par. 2, 10.

κορρέκτωρ, ὁ, corrector, governor of a province, κορρήκτωρ, κορρίκτωρ, κορήκτωρ. MARTYR. EUPL. 192. COTELER. I, 753.

κορρηκτόριος, ου, belonging to a κορρήκτωρ. NOVELL. 8, 1. κορρήκτωρ = κορρέκτωρ. MARTYR. EUPL. 192, as a various reading. COTELER. I, 753.

κορρίκτωρ, ορος, ὁ, = κορρέκτωρ. ISID. PEL. Epist. 3, 359, et alibi. MARTYR. EUPL. 192, as a various reading. COTELER. I, 753.

κορσαῖον, ν. l. κόρσειον, ου, τὸ, = κόρσιον. DIOD. 1, 10.

κορταλίνος, ου, ὁ, cohortalinus, attendant, as of a provincial governor, κορτελίνος, κορτινάριος. CHAL. 1813 C.

κορτελίνος = κορταλίνος. PORPH. Them. 26, 19. GLOSS.

JUR. Κορτελλίνος, εὐτελὴς θυρωρὸς τοῦ πραιτωρίου.

κόρτη, ης, ἡ, (cohors) the emperor's pavilion. THEOPH. 725, 9. PORPH. Cer. 465, 3. THEOPH. CONT. 9, 11. CEDR. II, 25, 18.

2. A general's staff. LEO. 4, 30.

3. Head-quarters. PORPH. Cer. 452, 14. LEO GRAM. 244, 20.

4. Court-yard, αὐλαία. THEOPH. CONT. 236, 2.

κορτίνα, ας, ἡ, (cortina) curtain. VIT. SAB. 357 A. PORPH. Cer. 68, 19. 451, 8 τῆς κορτίνος.

κορτινάριος, ου, ὁ, = κορταλίνος. PORPH. Cer. 489, 20. CURIOP. 38 Ὑπηρετοῦσι δὲ οἱ κορτινάριοι εἰς τὴν τοῦ βασιλέως σκηνήν.

κόρτις, ἡ, = κόρτη. THEOPH. 716, 3.

κορυφάδιν for κορυφάδιον, ου, τὸ, headstall of a bridle, the classical κορυφαία. MAURIC. 1, 2, p. 22. LEO. 6, 10 Κορυφάδιν τοῦ ἵππου τουρόν.

κορυφαῖος, ου, ὁ, chief, applied to the apostles Peter and Paul. APOCR. Act. Pet. et Paul. 84 Τοὺς ἀγίους καὶ κορυφαίους ἀποστόλους. THEOD. LECTOR. 2, 16.

κορυφή, ης, ἡ, summit, as a title. SOZ. 1, p. 6, 43 Τῇ φιλοχρίστῳ καὶ εὐαγεστάτῃ ὑμῶν κορυφῇ, addressed to the emperor.

κορώνη, ης, ἡ, corona. HES. Κορώνη . . . καὶ εἶδος στεφάνου.

κοσκινωτός, ὁ, ὄν, (κόσκινον) sieve-like. PORPH. Cer. 472, 3.

κοσμητεύω, εὔσω, to be a κοσμητής. INSCR. 246 Ἐκοσμήτευσεν δ' ἐφήβων Μάρκελλος. 248 Κοσμητεύοντος Πλουτάρχου Ἀχαρνέως.

κοσμητής, οὔ, ὁ, superintendent of the gymnasia at Athens. INSCR. 258 Τὸν ἐαυτῶν κοσμητήν. 270, I, 5 Κοσμητῆς ἐφήβων.

2. Entablature, στεφάνη, κοσμίτης. In this sense it is accented on the penult, κοσμήτης. PORPH. Cer. 582, 16. THEOPH. CONT. 420, 11.

κοσμίδιν for κοσμίδιον, ου, τὸ, = κόσμον. PORPH. Cer. 406, 21.

κοσμικός, ἡ, ὄν, belonging to the world, worldly. NT. Hebr. 9, 1, et alibi. CAN. APOST. 6. NOVELL. 123, 42. BASILIC. 4, 1, 14.

Substantively, τὰ κοσμικά, worldly things. CLEM. ROM. Epist. 2, 5.

2. Secular, CAN. APOST. 30. CONST. APOST. 2, 45. SARD. 7. CONST. I, 6.

3. Pertaining to a layman. PACHOM. 949 A τὰ κοσμικὰ ἱμάτια. NIC. CONST. Can. 17 Παιδία κοσμικά, Laymen's sons. PORPH. Adm. 150, 3 Σχήμα δὲ κοσμικὸν περιβεβλημένος, Wearing a layman's dress. THEOPH. CONT. 375, 22.

Substantively, ὁ κοσμικός, layman, λαϊκός; opposed to μονάζων or μοναχός. PACHOM. 949 A. EPHES. 977 A. 989 C. APOPHTH. Arsen. 22. LEIMON. 60. 61. 134.

Feminine, ἡ κοσμική, literally, lay-woman, ἡ λαϊκή. ATHAN. II, 116 D.

κοσμιότης, ητος, ἡ, modesty, decorum, as a title. BASIL. III, 265 B.

κοσμίτης, ου, ὁ, (κόσμος) entablature, στεφάνη, κοσμήτης. PORPH. Adm. 138, 10. THEOPH. CONT. 744, 16. CEDR. II, 313, 6. TZETZ. ad Lycophr. 290.

2. Undertaker, manager of funerals. APOPHTH. Paul. Cosmit. 1.

κοσμοκράτωρ, ορος, ὁ, plural οἱ κοσμοκράτορες, the rulers of the world, applied to the evil spirits. NT. Ephes. 6, 12 Τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου. APOCR. Act. Philipp. 38. (Compare ἄρχων.)

The Gnostics applied κοσμοκράτωρ to the Devil. IREN. 1, 5, 4.

It was sometimes used with reference to the Roman emperor. INSCR. 5892.

κοσμóλεθρος, ου, (κόσμος, ὄλεθρος) *world-destroying*. THEOPH. 475, 7.

κοσμοπλάνος, ου, ὁ, (κόσμος, πλάνος) *deceiver of the world*, applied to the Antichrist. CONST. APOST. 7, 32, 2.

κοσμόπολις, ἴδος, ὁ, (πόλις) a magistrate among the Locrians of Italy. POLYB. 12, 16, 6.

κοσμοπολίτης, ου, ὁ, (κόσμος, πολίτης) *citizen of the world, cosmopolite*. CONST. APOST. 7, 39, 1. DIOG. LAERT. 6, 63. (Compare LUCIAN. Vit. Auct. 8 τοῦ κόσμου πολίτην ὄρας.)

κοσμοπολίτις, ἴδος, ἡ, *femin. of κοσμοπολίτης*. PHILON. I, 657, 6 Κοσμοπολίτιδες ψυχαί.

κόσμος, ου, ὁ, *the world*. NT. *passim*.

Ὁ ἄνω κόσμος, or Ὁ ἄνωθεν κόσμος, (a) *The upper world*, that is, *this world* with reference to the under-world. APOCR. Nicod. Euangel. II, 2 (18), 2. 4 (20), 1. (b) *The upper world*, that is, *heaven, paradise*, in relation to this world. APOCR. Act. Thom. 36.

Ὁ ἐκεῖ κόσμος, *The world there*, that is, *The other world*. APOPHTH. Poemen. 76.

2. *Multitude, people*. NT. Joan. 12, 19.

κοσσίζω (κόσσος), *to buffet, cuff, kolaφίζω, ραπίζω*. LEIMON. 75 (105) τοῖς περὶ αὐτοῦ τὰς ὤφεις. κόσσος, ου, ὁ, (κόπτω?) *blow, box on the ear, cuff, κόλαφος, ράπισμα*. SUID. Κόσσος, τὸ ράπισμα.

Κοσσούς, οὐ, ὁ, *Kossous*, a man's name. INSCR. 2131, 40.

κόσυμβος, ου, ὁ, *caul, net for the hair*. SEPT. Esai. 3, 18.

κοσυμβωτός, ἡ, ὁ, (κόσυμβος) *bordered, furnished with a border*, as a garment. SEPT. Ex. 28, 4 Χιτῶνα κοσυμβωτόν.

κοτιδιανός, ἡ, ὁ, *quotidianus or cotidianus, ἐφήμερος*. LYD. 213 κοτιδιανός.

κοτίκας, ὁ, *cocck, ἀλέκτωρ*. HES.

κοτρίγα, ἡ, *quadriga*. MAL. 307, 7.

κοτάναθρον, ου, τὸ, (κόττος) *hen-roost, ἐνθα οἱ ὄρνιθες κοιμῶνται*. HES.

κοττίζω, ἴσω, (κόττος, *die*) *to play at dice, κυβεύω*. MAL. 345, 17. GLOSS. Κοττίζω, *aleam ludo*.

κοττισμός, οὐ, ὁ, (κοττίζω) *dice-playing, dicing, κυβεία*. GLOSS. Κοττισμός, *alor*.

κοττιστής, οὐ, ὁ, *dice-player, gambler, κυβευτής*. MAL. 451, 20. BASILIC. 19, 10, 4.

κοττοβολέω (κόττος, *bird, βαλεῖν*) = ὀρνιθεύω? HES. Κοττοβολεῖν, τὸ παρατηρεῖν τινα ὄρνιν.

κόττος, ου, ὁ, *a die, κύβος*. Hence, *the game of dice, κυβεία, κοττισμός*. MAL. 451, 18. BASILIC. 3, 1, 5. 53, 7, 10. GLOSS. Κόττος, *alea*. PTOCH. 2, 498 Καὶ καταβῇ τὸ λέγουσι τινὲς τὸ κόττου βόλον, *And hazard all upon one throw*; a proverbial expression.

[In Slavic, *κόσ τ* (feminine) means *bone*; in Russian, *bone*, or *a die*. The Byzantine *κόττος* therefore may be regarded as a modification of the Slavic *κόσ τ*.]

κόττος, ου, ὁ, *bird, ὄρνις*. HES. [It seems to be an onomatopoeia. Compare the modern *κόκοττος*.]

κοττυλοῖός, οὐ, ὁ, *domestic fowl*. HES. Κοττυλοῖοί, *κατοικίδιοι ὄρνιθες*. (Compare the preceding.)

κότυμβον, ου, τὸ, *a kind of boat*. ARRIAN. Peripl. Mar. Erythr. 44 Ἄ λέγεται τράπαγα καὶ κότυμβα.

κουαίστωρ = *κοιαίστωρ*. PORPH. Cer. 61, 15.

κουαιστῶρισσα, ἡ, ἡ, *the wife of a κουαίστωρ*. PORPH. Cer. 67, 17, incorrectly written *κουαιστῶρισα*, with one Σ.

κουβαλέω = *κοβαλεύω*. APOPHTH. Theodor. 29 Ἐκουβάλει τὰ σκεύη αὐτοῦ, *said of a robber*. PTOCH. 1, 239.

κουβάριον, ου, τὸ, *cupa, cask*. PORPH. Cer. 677, 9.

κουβαρίς, ἴδος, ἡ, *multipeda, milleped*. DIOSC. 2, 37 titul. Περὶ κουβαρίδων, v. l. *ὀνίσκων*.

κουβίκλειον, ου, τὸ, *cubiculum, bedchamber, private apartment, κουβικούλιον, κουβούκλειον, κουβούκλιον, κουβούκλιον*. MAL. 239, 19. 355, 4. 440, 11.

κουβικουλαρέα = *κουβικουλαρία*. PORPH. Adm. 265, 6. 19. 20.

κουβικουλαρία, *as, ἡ, cubicularia, κουβικουλαρέα*. MAL. 95, 12. THEOPH. 728, 6. PORPH. Adm. 265, 4. CEDR. II, 26, 10.

κουβικουλάριος, ου, ὁ, *cubicularius, chamberlain, a eunuch of the imperial palace, κουβουκλάριος*. NIL. Epist. 1, 37. NOVELL. 43, Prooem. VIT. SAB.

299 A. CHRON. 432, 20. 551, 4. The cubicularii were often persons of great influence.

κουβικούλιον, τὸ, = κουβίκειον. CHRON. 578, 4.

κούβιτον, incorrectly for ἀκούβιτον. LEO GRAM. 230, 5  
Τοῖς Δεκαεννέα Κουβίτοις.

κουβουκλάριος = κουβικουκλάριος. NIL. Epist. 2, 289.

328. LEIMON. 117, of a bishop.

κουβούκειον = κουβίκειον. NOVELL. 8, 1, § γ', p. 24.

MAL. 35. 86, 5. NIC. II, 1025 E Κοσμάς ὁ θεοφιλέστατος διάκονος κουβουκλείων.

Οἱ τοῦ κουβουκλείου, = οἱ κουβικουκλάριοι. PORPH. Cer. 6, 4.

2. The cubicularii collectively considered, the same as οἱ τοῦ κουβουκλείου. PORPH. Cer. 8, 16. 485.

3. Chest, box, κιβωτός. CHRON. 69, 15.

κουβουκλείσιος, ου, ὁ, one of the Byzantine patriarch's chamberlains. NIC. II, 733 A. PORPH. Cer. 95, 11.

κουβούκλιν for κουβούκλιον. INSCR. 6189, b.

κουβούκλιον = κουβίκειον. VIT. EPIPH. 331 C. CHRON. 578, 4.

Κούϊντος, ου, ὁ, Quintus, a man's name. INSCR. 4713, e.

κούκι, τὸ, cucī, cocoa, the tree and its fruit. PLIN. 13, 18. (Its Greek form does not occur. See the following.)

κούκινος, ου, of κούκι. ARRIAN. Peripl. Mar. Erythr. 33  
Φύλλων κουκίνων.

\*κουκιοφόρος, ου, (κούκι, φέρω) bearing cocoa-nuts. THEOPHRAST. H. P. 4, 2, 7.

κούκκος, ου, ὁ, cuckoo, κόκκυξ. SUID. Κόκκυξ, εἶδος ὀρένου, ὁ παρ' ἡμῶν κούκκος. NOM. COTELER. 317, incorrectly κούκος with one κ.

κουκκούμιον = κουκούμιον. EPICT. 3, 22, 71.

κουκουλάρικος, ου, furnished with a κουκούλιον, as a garment. PORPH. Cer. 678, 4.

κουκούλιον = κουκούλλιον. ATHAN. II, 116 B. AMPHIL. 203 C. SOZ. 3, 14, p. 111, 29. APOPTHTH. Zachar. 3. EUAGR. SCITENS. 1220 C, with κουκούλιον as a various reading.

κουκούλλιον, ου, τὸ, cucullus, cowl, hood, particularly a monk's hood; usually written κουκούλιον (which see). PACHOM. 952 A. EUAGR. SCITENS. 1220 C. VIT. STEPH. 516, 6.

κουκουμάριον = κουκούμιον. PORPH. Cer. 95, 14. 15.

κουκουμίλιον, ου, τὸ, meaning uncertain. PORPH. Cer. 468, 9 Σελλία τοῦ κουκουμιλίου ὀλόκανα. 471, 19 Κουκουμίλιον. [It may possibly be a proper name.]

κουκούμιον, ου, τὸ, cucuma, pitcher, κουκκούμιον, κουκουμάριον, κακούβιον. PORPH. Cer. 466, 5.

κουκουρόν, οὔ, or κούκουρον, ου, τὸ, cucurum, German Kõcher, quiver, κουκουρόν, φάρετρα. MAURIC. 1, 2 κούκουρον. THEOPH. 560, 19 as a various reading. LEO. 5, 3. 6, 2, κούκουρον.

κουλλίκιον, ου, τὸ (κόλλιξ) small roll of bread, or a cake. DAMASC. I, 649 Α Κολλίριον, ὁ τὰ παρ' ἡμῶν νήπια κουλλίκιον κοινῶς ὀνομάζουσι.

κουλούκης, η, ὁ, (κύλλας, σκύλαξ) dog, κύων. THEOPH. 689, 13, as a surname.

κουμάσιον, ου, τὸ, hen-coop, τὸ τῶν ὀρνίθων οἶκημα. HES. [Compare coop, German Kufe, Latin cupa or cuppa.]

κουμβάριον = κομβάριον. LEO. 18, 140. 19, 70. THEOPH. CONT. 196, 17.

κουμερκιάριος = κομμερκιάριος. PORPH. Cer. 717, 18.

κουμέρκιον = κομμέρκιον. PORPH. Cer. 697, 2.

κουμουλάτος, η, ου, cumulatus, as full as it can be. PORPH. Cer. 311, 17.

κουμπάριον = κομβάριον. CEDR. II, 225, 10 Τριάκοντα πλοῖα τὰ μέγιστα ἐξαρτυσάμενος (κουμπάρια ταῦτα καλεῖν εἰώθασιν οἱ Σαρακηνοί).

κούνα, ἡ, cuneus, wedge, in military language, κουνίον. MAURIC. 11, 3.

κουνάριον, ου, τὸ, pine-cone, the cone of the stone-pine, κῶνος. THEOPH. CONT. 142, 2.

κουνίκλος, ὁ, cuniculus, rabbit. EROTIAN. Λεβηρίδες . . . ὁ Ρωμαῖοι μὲν κουνίκλον καλοῦσι, Μασσαλιῶται δὲ λεβηρίδα.

κουνίον, ου, τὸ, cunae, cradle, λίκνον. PORPH. Cer. 618, 6. TETZ. ad LYCOPHR. 18.

κουνίον, ου, τὸ, cuneus, wedge, in military language, κούνα. MAURIC. 12, 1. GLOSS. Κούνιον (sic), τὸ σύστημα, cuneum.

2. Squad of monks in a κουνόβιον?? BASIL. II, 527 E. The chief of a κουνίον was called ἀρχικουνίτης, which see.

κουντουβέρνιν for κοντοβέρνιον. LEO. 6, 27.

κούντουρος, ου, (κοντός, οὐρά) *dock-tailed*, as a horse, κολοβάκερος. SUID. Κούθουρον, τὸν κούντουρον (v. l. κόντουρον). CODIN. 37, 8.

Substantively, τὸ κούντουρον, *dock-tailed horse*. CODIN. 37, 5, public horse.

κούρα, ἡ, cura. BASILIC. 6, 1, 57.

κουρά, ἄς, ἡ, tonsure. QUIN. 33 Ἱερατικὴ κουρά. (Compare SOCR. 3, 1, p. 169, 9 Ἐν χρῶ τε κειράμενος τὸν τῶν μοναχῶν ὑπεκρίνετο βίον.)

κουράν, τὸ, indeclinable, Arabic كُورَان, koran, the sacred book of the Mohammedans. PORPH. Adm. 114, 11.

κουρατιών, ὠνος, ἡ, curatio, a law term. ANTEC. 1, 23 init.

κουρατορεύω or κουρατωρεύω, to be a κουράτωρ, ἐπιτροπεύω. INSCR. 5884. ANTEC. 1, 13 init. κουρατωρεύονται, curatorem habere. 121, 3 κουρατωρεύεται. BASILIC. 7, 5, 47.

κουράτωρ, ὁρος or ὠρος, ὁ, curator, φροντιστής, ἐπίτροπος, a public officer. INSCR. 5898. NIL. Epist. 2, 179. NOVELL. 123, 5. CONST. (536), 1153 C. 1177 A.

κουρατωρεία, ἄς, ἡ, curatoria, ἐπιτροπή. NOVELL. 123, 5. CONST. IV, Can. 11.

κουρατωρεύω, see κουρατορεύω.

κουρατωρία, ἄς, ἡ, (κουράτωρ) public treasury?? THEOPH. 756, 8. THEOPH. CONT. 416, 23.

κουρατωρίκιον, ου, τὸ, the office of κουράτωρ. PORPH. Cer. 461, 3. 463, 19.

κουράω, ἄς, meaning uncertain. THEOPH. 693, 9 Ὁ δὲ κουφότητι ἔγραψεν αὐτῷ κακέινος μαθὼν ἐκούρασεν πάντας; he punished them.

κούρβα, ἄς, ἡ, harlot, πόρνη. GLOSS. JUR. Κούρβον, τὸ καμπηλὸν καὶ σκαμβόν. Κάντεϋθεν τὰ ξυλίκια τῆς σέλλας κούρβια λέγονται ὡς καμπηλά. Διότι δὲ πάλαι τὰ τοιαῦτα κούρβια εἰς ὀχείαν ὑπόκειται τοῖς ἐφίπποις, διὰ τοῦτο μεταφορικῶς καὶ τὴν πόρνην κούρβαν λέγομεν διὰ τὸ αἰεὶ ὀχεῖσθαι. [This derivation is not very probable. In vulgar Russian, as also in vulgar Modern Greek, κούρβα is equivalent to the vulgar Modern Greek πορνάνα, a common prostitute.]

κούρβιον, ου, τὸ, (κούρβος) = ἐμπροσθοκούρβιον, ὀπισθοκούρβιον. GLOSS. JUR. Κούρβον . . . τὰ ξυλίκια τῆς σέλλας κούρβια λέγονται.

κούρβος, α or η, curvus, bent, curved, καμπύλος. GLOSS. JUR. Κούρβον, τὸ καμπηλὸν καὶ σκαμβόν.

κούρε, curre (from curro). SUID. Κούρε, Ρωμαῖστὶ, τρέχε. Ἐνθεν καὶ κουρσῶρες.

κουρεακός, ἡ, ὄν, (κουρεύς) barber's, barber-like. POLYB. 3, 20, 5 Κουρεακῆς καὶ πανδήμου λαλιᾶς.

κούρευμα, ατος, τὸ, (κουρεύω) a shearing, tonsure. PORPH. Cer. 620, 19.

κουρεύω, εὔσω, to shear, to cut one's hair. EPIPH. II, 183 B. MAL. 189, 13 Κουρευσάμενος τὴν ἰδίαν κόμην τῆς κεφαλῆς αὐτοῦ. THEOPH. 584, 16. NIC. CONST. Can. p. 451 C. NICET. 322, 26 Ἄς κουρευθῇ δὲ καὶ ἡ δέσποινα καὶ ἄς ἀπέλθῃ εἰς μοναστήριον.

κουρία, ἄς, ἡ, curia. DION. HAL. I, 250, 6.

κούρικος, ου, ὁ, currus, curriculum. EPIPH. I, 1058 B.

κουρίσκος, ου, ὁ, barber, κουρεύς. THEOPH. 72. CEDR. I, 532, 19.

κουρίων, ὠνος, ὁ, curio. LYD. 128, 3.

κουρίωσος, ου, ὁ, curiosus, cursus publici procurator, surveyor of highways. ATHAN. I, 190 B. LYD. 12. 176, 15. 234, 6. (Compare PROC. I, 380, 13 Ὁ τοῦ δημοσίου δρόμον ἐπιμελόμενος.)

κούρκουμον, ου, τὸ, curreuma, cucurba, curb, κούρκωμον, κημός. HES. Ἐν κημῷ, ἐν κουρκούμῳ.

κουρκουρόν = κουκουρόν. THEOPH. 560, 19.

κούρκωμον = κούρκουμον. MAL. 395, 17.

κουροπαλάτης, ου, ὁ, (κούρα, παλάτιον) the major-domo of the imperial palace. EUAGR. 5, 1. SIMOC. 154, 17. THEOPH. 362, 12.

κουροπαλατῖκιν for κουροπαλατίκιον, ου, τὸ, the office of κουροπαλάτης. PORPH. Adm. 210, 3.

κουρούλιος, ὁ, curulis. INSCR. 1133 κουρούλλιον. DION CASS. 205, 36, et alibi.

κουρσάτωρ, ὁ, = κούρσωρ. LEO. 12, 27.

κουρσεύω, εὔσα, εὔθην, ευμένος, (κούρσον) to pillage, plunder, ληΐζομαι. THEOPH. 487, 12. 588, 9. PORPH. Adm. 68, 22.

2. To pursue the enemy. LEO GRAM. 235, 8.

Οἱ κουρσεύοντες, *skirmishers*, irregular troops. CURIOP. 32, 11.

κούρσον, ου, τὸ, (*cursus*) *marauding expedition*. THEOPH. 499, 13. LEO. 6, 22.

2. *Marauding party*, μονόκουρσον. THEOPH. 582, 12. 699, 16, et alibi. PHOC. 194, 12.

κούρσωρ, ωρος or ορος, ὁ, *cursor*, *courier*, *messenger*, ταχυδρόμος. APOCR. Nicod. Euangel. I, A, 1, 2. 3. NIL. Epist. 1, 118. 2, 208. LYD. 201, 2. PHILOSTORG. 2, 4.

2. *Skirmisher*, πρόμαχος. LEO. 4, 20.

κουσουλάριος = *κουσουλάριος*. HIMER. Orat. 5, 1.

κουσούλλιον = *κουσσούλιον*. LEIMON. 45.

κουσπος, ου, ὁ, (*cuspis*) *stocks* for the feet of criminals, κῦππος, ποδοκάκη. MAL. 50, 7. CEDR. I, 45.

κουσσοῦλιν for *κουσσοῦλιον*. LEIMON. 120.

κουσσοῦλιον, a kind of *garment*, *κουσσοῦλιν*, *κουσσοῦλλιον*.

ΑΠΟΡΗ. Isaac. 8.

κούστος, ὁ, *custos*, φύλαξ. SUID.

κουστωδία, as, ἡ, *custodia*, *watch*. NT. Matt. 27, 65. 66.

κουστωδιάριος, ου, ὁ, (*κουστωδία*) one of the officers of the circus. PORPH. Cer. 310, 18.

Κουτζίνης, ἡ, ὁ, *Koutzines*, a proper name. MAL. 496.

κουτζοδάκτυλος, ον, (*κουτζός*, *δάκτυλος*) *whose finger or fingers are cut off, without a finger or fingers*, *κολοβοδάκτυλος*. THEOPH. 689, 13, as a surname.

κουτζομύτης, η, ὁ, (*κουτζός*, *μύτη*) *stump-nosed*, *κολοβομύτης*. CEDR. II, 529, 25, as a surname.

κουτζός, ἡ, ὁ, (*κόπτω*, *cut*) *curtus*, *curtal*, *cut off*, *κολοβός*. Implied in *κουτζοδάκτυλος*, *κουτζομύτης*, which see. (Compare the Hebrew קָצַר, *to cut off*.)

2. *Lame*, *halt*, *χολός*. NOM. COTELER. 94. (So in MODERN GREEK.)

Κούφης, η, ὁ, *Kouphes*, the name of a river. THEOPH. 670. CEDR. II, 12.

κουφίζω, ἴσω, *to relieve*, with reference to taxation. THEOD. III, 931 A. PRISC. 143, 4 Τὴν βαρυτάτην κουφισθέντας τῆς γῆς ἀποτίμησιν. MAL. 246, 16 Ἐκούφισεν ἀπὸ τῶν συνεργῶν . . . τὴν λειτουργίαν. 313, 2 Ἐκούφισεν αὐτοὺς τῆς συντελείας ἐπὶ ἔτη Γ'. 437, 18 Κουφίσας τοὺς ὑποτελεῖς ἐκ τοῦ βάρους. GLOSS. Κουφίζω, *levo*, *relevo*. Ibid. Κουφίζουσιν, *adleviant*.

κουφισμός, οὗ, ὁ, (*κουφίζω*) *remission* of taxes. THEOD. III, 928 C. THEOPH. 756, 3. BASILIC. 56, 8, 13.

GLOSS. Κουφισμός, *immunitas*.

κουφοσιτία, as, ἡ, (*κοῖφος*, *σίτος*) *the living upon light food*. PALLAD. Vit. Chrys. 41 A.

κουφοτέλεια, as, ἡ, (*τελέω*) *light taxation*. INSCR. 4957, 29.

κοχλάζω, ἄσω, *to boil*, *καχλάζω*. MAL. 419, 11.

Βόρβορος *κοχλάζων*, *Boiling mire*, in Hell. APOCR. Act. et Martyr. Matt. 3. (Compare ARIST. Ran. 146 Σκῶρ αἰώνων.)

κόχλαξ, ακος, ὁ, *pebble*, *κάκληξ*. SEPT. 1 Reg. 14, 14. DIOSC. 2, 75.

κοχλιάριον, ου, τὸ, (*κόχλος*, *cockle*) *spoon*, *λίστρον*. DIOSC. 2, 44. 50. GALEN. XIII, 311 A. PHRYN. HES. Βιάτωρ, *κνάθιον* *μικρόν*, ἦγον *κοχλιάριον*.

κοχλίας, ου, ὁ, *spiral stair*. STRAB. 17, 1, 10 Διὰ *κοχλίου* τῆν ἀνάβασιν ἔχων. PROC. I, 127, 9 Ἐκ δὲ τοῦ παλατίου Μουήδος μὲν διὰ πύλης ἐξῆει, ἔνθεν δὲ ὁ *κοχλίας* ἀπὸ τῆς ἰδέας καθόλου κυκλοτεροῦς οὐσης ὠνόμασται. MAL. 320, 9. CHRON. 562, 4. 579, 16. THEOPH. 193, 21 Ὁ *κοχλίας* τοῦ παλατίου. 197, 19 Ὁ *κοχλίας* τοῦ ἱππικοῦ. CODIN. 70.

κοχλιοειδής, ἐς, (*κοχλίον*, ΕΙΔΩ) *spiral*. MAL. 32, 5.

κοχλιός, οὗ, ὁ, = *κοχλίας*. PORPH. Cer. 77, 16. 20. 304, 22.

κόχλος, ου, ὁ, ἡ, (Hebrew לִחְחֹל *kohhol*, *cholās*, a dark pigment with which women blackened the edge of their eyelids. EPIPH. II, 228 A. BASILIC. 2, 5, 25 Ἐγκαυστή *κόχλος*. EUST. 728, 47 Στίμμι, ὃ δηλοῖ τὸν καὶ παρὰ τοῖς παλαιοῖς καὶ παρὰ τοῖς ἄρτι δὲ *χολᾶν*, ὃν *κόχλον* ἢ *γυναικεία* *γλῶσσα* *φιλεῖ* *καλεῖν*. (See also *χολλαῖζω*. The Hebrew word means *στιβίζω*, *to paint the eyes with stibium*.)

κραβαταρία = *κραβαταρία*. MAL. 397, 8.

κραβαταρία, as, ἡ, (*κράβατος*) *hearse* for bearing corpses to the grave. MAL. 436, 12. CHRON. 696, 14.

κραβατοπυρία, as, ἡ, (*κράβατος*, *πῦρ*) *grated bedstead*, or *gridiron*, for broiling criminals. MARTYR. IGNAT. (inedit.) 3. [Saint Lawrence was roasted on a *κραβατοπυρία*.]

κραββάτιον, ου, τὸ, *dimin.* of *κράβατος*. EPICT. 3, 22, 74. CHAL. 1605 C, *bed*.

κράββατος, ου, ὁ, grabatus, couch, bed. NT. Joan.

5, 8. PHRYN. Σκίμπους λέγε, ἀλλὰ μὴ κράββατος.

SOZ. 1, 11, p. 24 Οὐ σύ γε, ἔφη, ἀμείνων τοῦ κράββατον εἰρηκότος, ὅτι ταῖς αὐτοῦ λέξεσι ἐπαισχύνῃ χρῆσθαι;

κραββατοστρώσια, ων, τὰ, (στρώννυμι) bed-clothes, καταλέκτια. THEOPH. CONT. 430, 7.

κράβρα = κραῦρα. CEDR. II, 343, 12.

κράκτης, ου, ὁ, (κράζω) noisy fellow. TZETZ. Chil. 8, 438.

2. Crier, an officer. PORPH. Cer. 35, 23.

κράλης, η, ὁ, kral, the ruler of Servia or of Turkey (Hungary). CEDR. II, 527, 10 Κράλης Τουρκίας.

κράμα, ατος, τὸ, wine diluted with water. Hence, wine, οἶνος. SEPT. Cant. 7, 2. PLUT. II, 140 F τὸ κράμα καὶ τοι ὕδατος μετέχον πλείονος, οἶνον καλοῦμεν. JUST. Apol. 1, 65. (See also διάκλυσμα 2.)

2. Breakfast, ἀκράτισμα. PORPH. Cer. 26, 11.

κραματίζω, ισα, (κράμα) to breakfast, ἀκρατίζομαι. PORPH. Cer. 18, 2. (Compare SCHOL. THEOCR. 1, 51 οἱ μέλλοντες πολεμεῖν πρωΐας ἔτι οὔσης ὀλίγον τινα ἥσθιον ἄρτον καὶ ἄκρατον οἶνον ἔπινον, ὥς θερμοὶ ᾧσι καὶ μὴ δειλιῶσιν, ὃ καὶ ἀκρατισμὸν ἐκάλουν.)

κράμβιν for κράμβιον, ου, τὸ, cabbage, κράμβη. GEOPON. 12, 1, 8. PTOCH. 2, 195 κραιβίν.

κρασῖς, ᾱ, ὁ, (κрасин, красіон) vintner. THEOPH. CONT. 198, 17, as a surname.

Κρασημέρης, η, ὁ, Krasemeres, a proper name. PORPH. Adm. 150.

κрасин for красіон. PTOCH. 1, 95, et alibi.

κрасіон, ου, τὸ, (κрасис) wine, красин, κράμα, διάκλυσμα 2, οἶνος. NICET. 503, 28. (Compare DIOD. 4, 4, p. 250, 81 Κατὰ τὴν ἐξ ἀρχῆς εὑρεσιν τοῦ οἴνου μήπω τῆς τοῦ ὕδατος κράσεως εὐρημένης ἄκρατον πίνειν τὸν οἶνον. ATHEN. 2, 7 Τὴν τοῦ οἴνου κρᾶσιν πρῶτον κεράσαι. 2, 23 Τὴν τοῦ οἴνου πρὸς τὸ ὕδωρ κρᾶσιν.)

κрасοβόλιν for красοβόλιον. PTOCH. 1, 195. 2, 125. 281. красοβόλιον, ου, τὸ, (κрасіон, βάλλω) small wine measure, used in monasteries, красοβόλιν. TRIOD. (τῷ ἀγίῳ καὶ μεγάλῳ σαμβάτῳ.) TYPIC. 47, p. 229 Διδόσθω δὲ καὶ εἰς πόσιν τὸ σύννηθες μέγα красοβόλιον. Ibid. 48, p. 234 τῷ ἐλάττονι красοβολίῳ.

κραταιότης, ητος, ἡ, (κραταιός) might, power. SEPT. Ps. 45, 4.

κραταιόφρων = καρτερόφρων. PORPH. Them. 33, 20.

κραταιώ, ὡσω, (κραταιός) to strengthen, κρατύνω. SEPT.

1 Reg. 30, 6 Ἐκραταιώθη Δαυὶδ ἐν κυρίῳ θεῷ αὐτοῦ.

2 Reg. 2, 7 Κραταιούσθωσαν αἱ χεῖρες ὑμῶν. 11, 23

Ἐκραταίωσαν ἐφ' ἡμᾶς, They prevailed against us.

11, 25 Κραταίωσον τὸν πόλεμόν σου εἰς τὴν πόλιν καὶ

κατάσπασον αὐτὴν καὶ κραταίωσον αὐτήν. 13, 14 Ἐκρα-

ταίωσεν ὑπὲρ αὐτήν, overcame her. Ps. 79, 16 Ὁν

ἐκραταίωσας σεαυτῷ.

κραταίωμα, ατος, τὸ, = κραταίωσις. SEPT. Ps. 24, 15

Κραταίωμα κύριος τῶν φοβουμένων αὐτῶν. 42, 2 Σὺ εἶ

ὁ θεὸς κραταίωμά μου.

κραταίωσις, εως, ἡ, (κραταιώω) strength, power, κραταίωμα.

SEPT. Ps. 59, 9. 67, 36, et alibi.

κρατέω, ἦσω, to hold, hold fast: to keep. NT. Marc.

1, 31 Κρατήσας τῆς χειρὸς αὐτῆς. Αποκ. 2, 13 Κρατεῖς

τὸ ὄνομά μου. 2, 14 Κρατεῖν τὴν διδαχὴν τῶν Νικολαῖ-

τῶν. ΑΠΟΡΗΤΗ. Theodor. Phermens. 29 Οἱ δύο ἐκρά-

τουν αὐτόν. ΑΓΑΘΗ. 80 Σαρίσσας ἐκράτουν. MAL.

35, 21. 60, 20. PORPH. Adm. 209, 14 Κράτησον τὸ

τοιούτον κάστρον, Take possession of this fortress.

2. To arrest, seize, take, apprehend. ΑΠΟΚΡ. Act.

Pet. et Paul. 9 Νομίσαντες οὖν ὅτι ὁ Παῦλος ἐστιν ἐκρά-

τησαν καὶ ἀπεκεφάλισαν αὐτόν. LEG. HOMER. 79. MAL.

60, 14. SYNAX. Oct. 13 Ἐκρατήθη παρὰ τοῦ τῆς χώρας

ἡγεμόνος.

3. To prevail. EUS. 4, 7, p. 150 Παρὰ πᾶσι κρατοῦσα.

4. To catch, as fish. PORPH. Cer. 488, 20 Ἵνα

κρατῶσιν ὀψάρια εἰς τοὺς ποταμούς τῆς ἐρήμου.

5. To last. MAL. 72, 13 Κρατήσασα ἔτη ἐννακόσια

ἐπτὰ. 195, 16 Ὁ δὲ πόλεμος αὐτοῦ ἐκράτησεν ἔτη Θ'.

κράτημα, ατος, τὸ, (κρατέω) advantage in battle. MAURIC.

4, 5.

κράτησις, εως, ἡ, (κρατέω) arrest, as of a criminal. DA-

MASC. I, 615 D.

κράτιστος, most excellent, as a title. NT. Luc. 1, 4.

Act. 23, 26.

κράτος, ους, τὸ, majesty, as a title. ΑΠΟΚΡ. Anaphor.

Pilat. A, 11. ATHAN. I, 782 C Δεόμεθά σου τοῦ

κράτους. ΕΠΙΡΗ. II, 166 D Εἰ οὖν δοκεῖ τῷ κράτει σου,

βασιλεῦ. CHAL. 1644 A Τὸ ὑμέτερον κράτος. MAL.

409, 3.

κραυγικῶς (κραυγή), adv. *vociferously*. THEOPH. 579, 12

Κραυγικῶς ἐπαπειλοῦντος.

\*κραῦρα, as, ἡ, the name of a disease in swine and cattle, κράβρα. ARISTOTEL. apud PHOT. Lex. Κραῦρον . . . κραῦρα δὲ καὶ ἡ τῶν συν νόσος ἰσχυρά τις οὔσα, ὡς Ἀριστοτέλης.

κρεαφαγέω = κρεωφαγέω. POLYB. 2, 17, 10, as a various reading.

κρεβατίζω or κρεββατίζω, ἰσα, (κράβας, κράββας) to expose in a hearse, as a punishment, that is, to disgrace publicly. EPHES. 976 E.

κρεδίτωρ, ορος or ωρος, ὁ, creditor, δανειστής. ANTEC. 1, 6, 3. 4, 6, 7, p. 611.

κρείος, ου, ὁ, a kind of conch. ATHEN. 3, 33. (See also κώρυκος.)

κρεμάζω = κρεμάννυμι. SEPT. Job. 26, 7 Κρεμάζων γῆν ἐπὶ οὐδενός.

κρεμάννυμι, to hang. SEPT. 2 Reg. 18, 10 Κρεμάμενον ἐν τῇ δρυϊ. APOCR. Proteuangel. 4, 4 Ἐκρεμάσθη εἰς τὸν τράχηλον αὐτοῦ. MAL. 267, 5 Κρεμασθῆναι εἰς μίαν ἀλυσιν τῶν ὄντων ἐν τῷ ἱερῷ κανδήλων.

κρέμασις, εως, ἡ, (κρεμάννυμι) a hanging, suspending. THEOPH. 360, 3, staging?

κρέμμυον = κρόμμυον. HES.

κρεοπωλείον = κρεωπωλείον. GREG. NYSS. II, 249 B.

κρεοπώλιον = κρεωπώλιον. DIOD. 12, 24, p. 493, 51, with various readings.

κρεωβόρος, ου, ὁ, (κρέας, βιβρώσκω) flesh-eating, carnivorous. LYD. 139.

κρεωδοτέω, ἡσα, (κρέας, δίδωμι) to give meat. CONST. APOST. 6, 20, 2.

κρεωλογέω, ἡσα, (κρέας, λέγω) to gather meat. CONST. APOST. 6, 3, 1.

κρεωπωλείον, ου, τὸ, = κρεωπώλιον. ASTER. 373 B.

\*κρεωπώλης, ου, ὁ, (κρέας, πωλέω) meat-seller, butcher. MACHON apud ATHEN. 13, 43, p. 580 C.

κρεωπωλικός, ἡ, ὄν, belonging to a κρεωπώλης. PLUT. II, 643 A Κρεωπωλικὴ τράπεζα.

κρεωπώλιον, ου, τὸ, meat-market, shambles, κρεωπολείον, κρεοπώλιον, κρεοπωλείον, μακελλεῖον, μάκελλον. DIOD. 12, 24, p. 493, 51. PLUT. II, 277 D.

κρεωφαγέω, ἡσω, (κρεωφάγος) to eat meat (flesh), κρεαφα-

γέω. POLYB. 2, 17, 10. ISID. PEL. Epist. 1, 446. 474. APOPHTH. Isidor. Presbyter. 4. NIC. CONST. Can. 35.

κρεωφαγία, as, ἡ, an eating of flesh. PLUT. II, 132 A, et alibi. EPIPH. I, 146 A. THEOD. IV, 316.

κρητάριον, see κριτάριον.

κρητίζω, ἰσω, (κρῆς) to act like a Cretan, that is, to lie; the Cretans being the greatest liars on record. POLYB. 8, 21, 5 Πρὸς Κρήτα-κρητίζειν. PLUT. I, 267 F. (Compare CALLIM. JOV. 8. NT. Tit. 1, 12 εἰπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, Κρήτες αἰεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί. Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής.)

κρητισμός, οὔ, ὁ, (κρητίζω) Cretan behavior, that is, lying. PLUT. I, 268 F.

κρίριον, ου, τὸ, ram, κρίς. PORPH. Cer. 487, 18.

κριθάριον, ου, τὸ, barley, κριθή. PORPH. Cer. 658, 10.

κριθιάζω, ασα, (κριθή) to stuff one's self with barley, as a horse. BABR. 62. κριθιάσας, suggested by the Homeric ἀκοστήσας.

κρίθινος, ου, of barley. Κρίθινος οἶνος, beer, ζύθος. POLYB. 34, 9, 15.

κριθοφαγία, as, ἡ, the eating of barley, living on barley. POLYB. 6, 38, 4.

κρικέλλιον, ου, τὸ, = κρικίον. MAURIC. 1, 2. LEO. 5, 4, 6, 2. PORPH. Cer. 660, 3.

κρικελλοειδής, ἐς, (κρικελλος, ΕΙΔΩ) ring-like. PORPH. Them. 28, 5 κρικελοειδές, with an α.

κρικελλος, ου, ὁ, metallic ring, κρίκος. GLOSS. Κρικελλος, circulus. CODIN. 50, 13.

κρικίον, ου, τὸ, dimin. of κρίκος, metallic ring, κρικέλλιον. METHOD. 384 A.

κρίμα, ατος, τὸ, (κρίνω) judgment, decision. SEPT. Lev. 26, 46. POLYB. 4, 1, 12.

2. Sin, guilt. APOPHTH. Matthes 9 οὐκ ἔχω κρίμα, I am not guilty.

κρίνινος, ου, (κρίνον) made of lilies. ATHEN. 10, 53, as a various reading.

κρινίτος, crinitus, εὐπλόκαμος. LYD. 60, 17.

κρίνω, to punish. NT. Joan. 18, 31. Rom. 2, 13. CLEM. ROM. Epist. 1, 11.

κριοκοπέω, ἡσω, (κρίος, κόπτω) to batter with a battering



*ram*. POLYB. 1, 42, 9 Τοὺς δὲ λοιποὺς [πύργους] πάντας ἅμα κριοκοπεῖν ἐπεχείρησαν.

κριός, οὐ, ὁ, *ram*. Κριοὶ προβάτων, periphrastic for κριοί, *rams*. SEPT. 2 Par. 17, 11. (See also INTRODUCTION, § 79, 3.)

κριστάτης, ου, ὁ, (*crista*) = *τριχοραχάτης*. THEOPH. 619, 14.

κριτάριον, incorrectly for κρητάριον, ου, τὸ, *creta*, *chalk*. GEOPON. 2, 42, 2. BASILIC. 10, 3, 34.

κριτήριον, ου, τὸ, *test*, *criterion*. Τὸ κριτήριον τῆς ἀληθείας, *The test of truth*. SEXT. Pyrrhon. Hypót. 2, 3, p. 70.

κρόκινος, ου, (*κρόκος*) of *saffron*. SEPT. PROV. 7, 17 *κροκίνφ*, sc. *μύρφ*.

κρομμύδιον for κρομμύδιον, ου, τὸ, *onion*, *κρόμμυον*, *κρέμμυον*. GEOPON. 12, 1, 2.

Κρονικός, ἡ, ὄν, of *Kronos*, belonging to *Kronos* the father of *Zeus*. JUST. Apol. 1, 67 Ἡ Κρονική ἡμέρα, *the Day of Kronos*, corresponding to *Saturday*.

κροσσοί, ὦν, οἱ, *tassel*, *fringe*, *θύσανοι*. POLL. 7, 64, 65.

\*κροσσωτός, ἡ, ὄν, (*κροσσοί*) *tasselled*, *fringed*. ARAROS apud POLL. 7, 65. SEPT. EX. 28, 14. Ποιήσεις δύο κροσσωτὰ ἐκ χρυσίου καθαροῦ. LYCOPHR. 1102.

κροτέω, to convene, bring together, bring about. THEOPH. 337, 11 Σύνοδον ἐκρότησεν. 28, 4 Πολέμου δημοσίῳ κροτηθέντος. 752 Σύνοδον κατ' αὐτῶν κροτηθῆναι ἐκέλευσεν.

κροτιστής, οὐ, ὁ, (*κροτέω*) *clapper*, one who claps his hands rhythmically. LEG. HOMER. 97. (Compare Ibid. 96 Οἱ κροτοῦντες χερσί.)

κρούκης, η, ὁ, (*crux*?) *deserving crucifixion*?? THEOPH. 443, 16.

κρούσις, εως, ἡ, a striking, playing on a stringed instrument. POLYB. 30, 13, 5, in the plural. PLUT. I, 161 D, et alibi.

κρούσμα, ατος, τὸ, (*κρούω*) *blow*, *κρούμα*. CAN. APOST. 65.

2. *The striking of the sounding-board* (ξύλον, σήμαντρον). VIT. SAB. 287 A Πρὸ τῆς τοῦ κρούσματος ὥρας.

κρουσματικός, ἡ, ὄν, (*κρούσμα*) *sonorous*: *high-sounding*, as words. POLYB. 3, 36, 3 Τοῖς ἀδιανοήτοις καὶ κρουσματικοῖς λόγοις.

κρούω, to strike, τύπτω. CAN. APOST. 65.

2. *To strike the sounding-board* (ξύλον, σήμαντρον). VIT. SAB. 287 B.

3. *To knock*, as at a door on the outside. APOPHTH. Achilles 2 Ἐκρουσα εἰς τὸ κελλίον τοῦ ἀββᾶ Ἀχιλλᾶ . . . . Οὐκ ἤθελον ἵνα κρούσης μοι ἄρτι.

κρυβῆ, adv. = *κρυφῇ*. SEPT. 2 Reg. 12, 12.

κρύβω, to hide, conceal, κρύπτω. APOCR. Proteuangel. 12, 3. IREN. 1, 18, 4. MAL. 101, 20 ἀπο-κρύβω. HIPPOCR. 101. PHRYN. (See also περικρύβω.)

κρύος, α, ου, (*κρύος*) *cold*, *ψυχρός*. ATTAL. 146 Κρύα Πηγὴ, *Cold Spring*, a place so called. SCYL. 691, 4. κρυστάλλινος, ου, (*κρύσταλλος*) of *crystal*, *crystalline*. STRAB. 2, 3, 4. BASILIC. 44, 13, 3.

κρυσταλλόομαι (*κρύσταλλος*), to be frozen. PHILON. II, 174, 9. 20. APOCR. Act. Philipp. in Hellad. 19 Ὅ μὲν εἰς μου πούς κάτωθεν κρυσταλλοῦται, ὁ δὲ ἕτερος δεινῶς ἐκθερμαίνεται.

κρύσταλλος λίθος, ὁ, *rock-crystal*. DIOD. 2, 52.

κρυψιγαμία, ας, ἡ, (*κρύπτω*, *γάμος*) = *λαθρογαμία*. THEOPH. CONT. 652, 13.

κρωσσοί = *κροσσοί*. SEPT. EX. 28, 22.

κτενῆς, ᾶ, ὁ, (*κτεῖς*) *comb-maker*, *comb-seller*. PORPH. Adm. 232, 18, as a surname.

κτενιστός, ἡ, ὄν, (*κτενίζω*) *combed*.

2. *Carded*, as wool. PORPH. Cer. 465, 18 Μαλὸς κτενιστός.

κτῆμα, ατος, τὸ, *village*, *hamlet*. CHAL. 1509 D. MARTYR. ARETH. 60. MAL. 47, 18. 51, 9. PORPH. Cer. 720, 6.

κτηματικός, ἡ, ὄν, (*κτῆμα*) *possessing property*. Hence, *wealthy*, *rich*. Substantively, οἱ κτηματικοί, *landed proprietors*, *men of property*, *the wealthy*, *the rich*; opposed to οἱ ἀκτήμονες, or to ὁ ἀστικός ὄχλος καὶ ἀγοραῖος. POLYB. 5, 93, 6. PLUT. I, 85 D. 456 C. 828 C.

κτημάτινος, ου, meaning? PORPH. Cer. 461, 2.

κτηνέτης, ου, ὁ, (*κτῆνος*) *one who tends beasts of burden*. VIT. EUTHYM. 34.

κτηνομίσθιον, ου, τὸ, (*κτῆνος*, *μισθός*) *a hiring of beasts of burden*. BASILIC. 53, 5, 14.

κτηνοτρόφος, ου, (*κτῆνος*, *τρέφω*) *feeding or keeping cattle*

(domestic animals). SEPT. Gen. 4, 20. Num. 32, 4. DIOD. 3, 9, p. 180, 65.

κτηνοφθορία, *as, ή, (φθείρω) bestiality.* LEG. HOMER. 78. (Compare SEPT. Ex. 22; 19 Πᾶν κοιμώμενον μετὰ κτήνους θανάτῳ ἀποκτενείτε αὐτούς.)

κτηνώδης, *es, (κτῆνος) brutish.* SEPT. Ps. 72, 22.

κτητικός, *ή, όν, possessive, in grammar; as Ἐκτόρεος, Νεστόρεος.* DION. THRAX in BEKKER. 634, 25.

Substantively, *ή κτητική, sc. πῶσις, the possessive case, the same as ή γενική, ή πατρική.* Id. 636, 5.

κτήτωρ, *oros, ό, (κτάομαι) landholder.* DIOD. II, 599, 17.

NT. Act. 4, 34. CLEM. ALEX. 166, 12.

κτίσις, *eos, ή, creature.* SEPT. Ps. 73, 18.

κτίσμα, *atos, τὸ, the act of building.* MAL. 318, 15.

κτισματολατρεία, *as, ή, (κτισματολάτρης) creature-worship.* NIC. II, 1049 E.

κτιστολάτρης, *ou, ό, (κτιστός, λατρεύω) worshipper of created things, κτισματολάτρης.* EUST. ANT. 676 A.

κυαθίζω, *isω, to dip water as with a κύαθος.* POLYB. 8, 8, 6 Ταῖς μὲν ναυσὶν αὐτοῦ κυαθίζειν ἐκ θαλάττης.

κυαίστωρ, *oros, ό, = κοιαίστωρ.* LYD. 140, 5. PROC. III, 116, 14, as a various reading.

κυαίστωρ, *oros, ό, = κοιαίστωρ.* LYD. 140, 4. CHRON. 621, 6.

κυανανήης, *es, blue, βένετος, καλλαίνος, κνάνεος.* SIMOC. 327, 6 Οἱ μὲν οὖν τοῦ κυανανοῦς χρώματος = οἱ Βένετοι.

κνάνεος. Οἱ κνάνεοι = οἱ Βένετοι, *the Blues.* EUAGR. 4, 32.

κνανός = κνάνεος. MAL. 175, 23. 176, 7.

κύββα, *ή, (cuppa) cup, ποτήριον.* HES. (Compare κύπελλον, κύμβη, σκύφος, cumba.)

κύβεθρον, *ou, τὸ, = κυψέλη.* HES. PHOT. Lex.

κυδέστερος, *irregular comparative of κυδρός, as if from ΚΥΔΗΣ.* POLYB. 3, 96, 7.

κυδώνιος, *a, on, Cydonian. Τὸ κυδώνιον μῆλον, The Cydonian apple, the quince.* PLUT. I, 89 C. ATHEN. 2, 53. 3, 20.

κυέστωρ = κοιαίστωρ. NIL. Epist. 2, 305 -ορι. SOCR. 2, 34. CHRON. 541, 17.

κύθρα, *as ή, earthen pot, the earlier χύτρα.* GEOPON. 2, 4, 2. (See also κύθρινος, κυθροκακκάβια. For the

change of the mutes, compare the Ionic· κιθών for χιτών.)

κύθρινος, = χύτρινος. ARRIAN. Peripl. Mar. Erythr. 44. κυθροκακάβιον, *ou, τὸ, (κύθρα, κακάβιον) caldron shaped like a χύτρα.* PORPH. Cer. 676, 6.

κῦνκεννάλια, *ων, τὰ, quinquenalia, quinquenale certamen.* CHRON. 569, 21. 572, 3.

κῦντίλιος, *ou, ό, quintilius.* DION. HAL. II, 1068, 15. Κῦντίλιος μῆν.

κυκλικός, *ή, όν, (κύκλος) circular.* DIOD. 2, 36, p. 149, 45 Κυκλική τιμὴ περιόδῳ.

κυκλίν for κυκλίον, *ou, τὸ, (κύκλος) arch??* PORPH. Cer. 15, 24.

κυκλόπους, *odos, ό, (κύκλος, πούς) circular snow-shoe.* THEOPH. 604, 9.

κύκλος, *ou, ό, circle.* Adverbially, *κύκλον, equivalent to the classical κύκλῳ, around.* PORPH. Adm. 139, 5 \*Ἐχει δὲ τὸ τοιοῦτον κάστρον κύκλον αὐτοῦ ὅρη ὑψηλά.

κύκνειος, *on, swan's.* JOSEPH. Macc. 15, p. 516.

Substantively, *τὸ κύκνειον, sc. μέλος, the swan's dying song.* POLYB. 30, 4, 7. 31, 20, 1.

κυκίζα, γλυκεῖα κολόκυντα. HES.

κύκνος, *ou, ό, cucumis, cucumber, σικυός.* HES.

κυλίστρα, *as, ή, (κυλίω) place where tumblers play their tricks?* QUIN. Can. 71.

κυλίω = κυλίνδω. SEPT. Amos. 2, 13. POLYB. 26, 10, 16. APOCR. Act. Paul. et Thecl. 20.

κύλλας, *ό, dog.* An Elean word. HES. Κύλλας, σκύλαξ. Ἥλαιοι. (See also κουλούκης.)

\*κυμάτιον, *ou, τὸ, (κῦμα) molding or moulding, in architecture.* INSCR. 160, 30. 34. SEPT. Ex. 25, 11. 25.

κυματοδής, *es, = κυματοειδής.* SCYMN. 190. DIOD. 1, 32, p. 37, 71.

κύμβη, *ης, ή, head, κεφαλή.* SUID. (See also κόμβος.)

κύμβιον, *ou, τὸ, a kind of cup.* Classical.

2. A kind of vessel (sail). SUID. Κύμβιον, εἶδος τι ἐκπώματος ἐπίμηκες καὶ στενὸν, καὶ τῷ σχήματι παρόμοιον τῷ πλοίῳ, ὃ καλεῖται κύμβιον.

κυνηγέσια, *ων, τὰ, ludus bestiarius, the contest of wild beasts, or of wild beasts with men, in the public shows, κυνήγιον.* MARTYR. POLYC. 12. DION CASS. 1270, 42. ATHEN. 5, 24. EUS. p. 412, 11 τὸ κυνηγέσιον.

κυνήγιον, ου, τό, *hunting-grounds*. DIOD. 2, 8, p. 122, 76.

2. *Ludus bestiaris*, the same as *κυνηγέσια* (which see). POLYB. 10, 25, 4. INSCR. 4039: also vol. III, p. 1081. APOCR. Act. Paul. et Thecl. 30. CONST. APOST. 8, 32, 8. EPIPH. I, 1107 B. SOCR. 7, 22, p. 369, 34. MAL. 339, 16, *arena*.

κυνηγός, οὔ, ὁ, *arenarius, bestiarius*. NOVELL. 115, 3, ὁ. GLOSS. JUR. *Κυνηγούς* καλῶ ἐν τῷ νόμῳ τοὺς θηριομάχους.

κύνικλος, ου, ὁ, *cuniculus, rabbit, κουνίκλους*. POLYB. 12, 3, 9.

κυνικός, ἡ, ὄν, (κύων) *caninus, dog-like*. PLUT. II, 133 B τὸ κυνικὸν καὶ θηριῶδες τῶν ὀρέξεων. 182 E 'Ἄλλ' οὐ κυνικὸν ἔφη τὸ λήμμα. 490 D 'Ἀνθρώπους κυνικούς.

2. *Churlish*. SEPT. 1 Reg. 25, 3.

3. *Cynic*, in its technical acceptance. PLUT. II, 107 F 'Ο κυνικός Διογένης. 182 E Θρασύλλου δὲ τοῦ κυνικοῦ.

κυοφορέω, to be pregnant. Passive *κυοφορηθῆναι*, said of the offspring. CLEM. ROM. Homil. 2, 52 'Υπὸ τῶν τοῦ θεοῦ χειρῶν κυοφορηθεῖς. IGNAT. Ephes. 18 'Ο γὰρ θεὸς ἡμῶν 'Ιησοῦς ὁ Χριστὸς ἐκυοφορήθη ὑπὸ Μαρίας κατ' οἰκονομίαν θεοῦ. IREN. 1, 5, 6.

κύπερις, εως, ἡ, = κύπερος, κύπειρος. EUKHOL. p. 160.

κύπη, ης, ἡ, *hyle, τρώγλη, γύπη*. HES.

κύππος, ου, ὁ, *cippus* = *κούσπος*. SUID. Ποδοκάκη . . . ὁ παρὰ Ῥωμαίοις κύππος καλεῖται.

Κυπριανὰ, ὦν, τὰ, a festival celebrated in honor of Saint Cyprianus. PROC. I, 397, 18.

κυπρίζω, ἰσω, (κύπρις) to bloom, to be in blossom. SEPT. Cant. 2, 13 Αἱ ἄμπελοι κυπρίζουσιν, ἔδωκαν ὀσμὴν.

κυπρισμός, οὔ, ὁ, (κυπρίζω) *bloom, blossom*. SEPT. Cant. 7, 12 'Ἡνεθρεν ὁ κυπρισμός.

Κυπριώτης, ου, ὁ, (Κύπρος) *native of Cyprus, Κύπριος*.

VIT. EUTHYM. 82.

κῦρ, vocative of κύρις, which see.

κυρά, ἄς, ἡ, = κυρία, as a title. MAL. 319, 15 Τὴν κύραν (sic) 'Ελένην. NIC. II, 748 A Τῆς κυρᾶς 'Ελένης.

PORPH. Cer. 647, 11. THEOPH. CONT. 247, 4.

κυρία, see under κύριος.

κυριακή, ἡς, ἡ, (κυριακός) sc. *ἡμέρα, dominica, the Lord's day*, simply *Sunday*. CONST. APOST. 2, 47, 1. 5, 17. 5, 20, 8. 7, 36, 1. 8, 33, 1. IGNAT. Magn. 9. LAOD. 29. NIC. I, Can. 20. (Compare BARN. 15 'Ἀγομεν τὴν ἡμέραν τὴν ὀγδόην εἰς εὐφροσύνην, ἐν ᾗ καὶ ὁ 'Ιησοῦς ἀνέστη ἐκ νεκρῶν.)

'Ἡ μεγάλη κυριακή, *The great Sunday*, an expression applied to *Easter Sunday*, the greatest of church festivals. PORPH. Cer. 21, 12. 22, 13.

'Ἡ καινὴ κυριακή, *The new Sunday*, corresponding to *Dominica in Albis, Quasimodo, or Low Sunday*. GREG. NAZ. I, 697. QUIN. Can. 66. PORPH. Cer. 188, 15.

'Ἡ νέα κυριακή, = 'Ἡ καινὴ κυριακή. CONST. (536), 1189 A. 1204 A. EUAGR. I, 3.

'Ἡ κυριακή τοῦ Θωμᾶ, = 'Ἡ καινὴ κυριακή. It received this name from the circumstance that Thomas examined the Pierced Side on the eighth day after the resurrection. HOROL. (See NT. Joan. 20, 26 seq. CONST. APOST. 5, 19, 5.)

'Ἡ κυριακή τοῦ ἀντίπασχα, see ἀντίπασχα.

2. *Church, κυριακόν, ἐκκλησία*. CEDR. I, 497, 15.

κυριακόν, οὔ, τὸ, (κυριακός) *the Lord's house, kirk, church, Saxon cýric*. CONST. APOST. 2, 59, 1. ANC. 15. NEOCAES. 5. 13. LAOD. 28. EUS. 9, 5. ATHAN. I, 304 D.

κυριακός, ἡ, ὄν, (κύριος) *the Lord's*. CAN. APOST. 40. 81 Τὴν κυριακὴν παρακάλειυσιν, *The Lord's admonition*. CONST. APOST. 2, 24, 6. 2, 25, 2. ATHAN. I, 100 A. ASTER. 280 C 'Ο κυριακὸς ἄνθρωπος (οὕτω γὰρ τοῖς πολλοῖς φίλον προσαγορεύειν τὸν 'Ιησοῦν).

'Ἡ κυριακὴ ἡμέρα, *The Lord's day*, that is, *Sunday*. NT. Apoc. 1, 10. CAN. APOST. 66. (See also *κυριακή*.)

κυριαρχέω, ἴσω, (κύριος, ἄρχω) to be a ruler. CEDR. I, 313, 14 'Ο τῶν Ῥωμαίων κυριαρχῶν.

κυριοκτονία, ας, ἡ, *the being* κυριοκτόνος. EUS. V. C. 3, 18, p. 587, 31.

κυριοκτόνος, ου, ὁ, (κτείνω) *murderer of the Lord*; applied to the Jews. CONST. APOST. 8, 46, 9. IGNAT. Trall. (interpol.) 11. Tars. 3. EUS. 2, 1, p. 44, 4. ATHAN. I, 113 E.

κυριολογέω, ἤσω, (λέγω) *to call one lord, to give the title of lord to any one.* JUST. TRYPH. 56 bis.

\*κύριος, α, ον, *ruling, having authority.* INSCR. 4697, 39 'Ο κυριώτατος θεὸς τοῦ ἱεροῦ, *The god to whom the temple is dedicated*, whose name it bears.

Substantively. (a) 'Ο κύριος, *lord, master, sir*, as a title. SEPT. GEN. 19, 2 Ἰδοὺ, κύριοι, ἐκκλίνετε εἰς τὸν οἶκον τοῦ παιδὸς ὑμῶν. NUM. 11, 28 Κύριε Μωϋσῇ, κώλυσον αὐτούς, *My lord Moses, hold them.* POLYB. 7, 9, 5 Κυρίου Καρχηδονίου, καὶ Ἀννίβαν τὸν στρατηγόν. NT. JOAN. 4, 19 Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. CLEM. ROM. HOMIL. 13, 5. 20, 5 Κύριέ μου Πέτρε. HIPPOCR. 287 Δέομαι, κύριε Φουσκιανέ, μὴ ἂν αὐτῷ πιστεῦναι. ATHAN. I, 110 Κυρίους ἀγαπητοῖς. 181 E Κύριε ἐπίσκοπε. 193 D Τοῖς ἐν Τύρῳ συνελθοῦσιν ἐπισκόποις κυρίους τιμιωτάτοις. CYRIL. ALEX. Epist. 85 B 'Ο κύριος Ἰωάννης ὁ ἐπίσκοπος. LEIMON. 55 Κύριε ὦ ναύκληρε, *Mr. Captain.*

(b) Ἡ κυρία, *domina, lady, mistress*, as a title, κυρά. EPICT. ENCHIR. 40 Αἱ γυναῖκες εὐθὺς ἀπὸ τεσσαρεσκαίδεκα ἔτων ὑπὸ τῶν ἀνδρῶν κυραὶ καλοῦνται. INSCR. 4470 Τῆς κυρίας Ἀρτέμιδος. Addend. 4928, ὁ Τὴν κυρίαν Ἰσιν. 4930, ὁ Τὴν μεγίστην θεὰν κυρίαν σώτειραν Ἰσιν.

(c) In the SEPTUAGINT, κύριος is the representative of יהוה, the proper name of the God of the Jews. (See also Ἰαῶ, Ἰαβέ.)

(d) In Christian writers, ὁ κύριος, *Lord*, is one of the epithets of God.

Κύριε ἐλέησον, *Lord, have mercy*, an ejaculatory prayer of frequent occurrence. CONST. APOST. 8, 6, 1. 8, 8, 3. BASIL. II, 680 B (spurious). DID. ALEX. 736 A. In the RITUAL, nothing is more common than this expression. (Compare SEPT. ESAI. 33, 2 Κύριε, ἐλέησον ἡμᾶς, ἐπὶ σοὶ γὰρ πεποίθαμεν.) From the occurrence of the expression in Epictetus, it is natural to infer that in the time of this philosopher it was used also by the heathens. But there is no evidence that it was borrowed from the Christians. EPICT. 2, 7, 12.

Ἐν κυρίῳ χαίρειν, *Greeting in the Lord*; an expression used in the heading of an epistle. CYRILL. ALEX. Epist. 19 E.

2. *Proper*, as a name, in grammar. DION. THRAX in BEKKER. 636, 9.

κύρις or κύρις for κύριος, as a title. CHAL. 1009 B 'Ο κύρις Μελίφθογγος. 1540 C 'Ο κύρις ὁ θεοφιλέστατος ἐπίσκοπος Θαλάσσιος. 1541 B 'Ο κύρις ὁ διάκονος Εὐλόγιος. 1568 D 'Ο κύρις δὲ Σαμουῆλος. LEIMON. 46 Ἐγὼ καὶ ὁ κύρις Σωφρόνιος ὁ σοφιστής. MAL. 293, 14 κύρις. THEOPH. 691, 19 κύρις.

Genitive κυροῦ or κύρου. CHAL. 1568 B κύρου. 1633 D. LEIMON. 150. THEOPH. 546, 2 κύρου.

Dative κυρῷ or κύρῳ. CHAL. 988 D. 993 A κύρῳ. CONST. III, 1020 A κύρῳ. NIC. II, 895 B.

Accusative κύριν, κύριν, or κύρον. CHAL. 993 A. THEOPH. 696, 19. PSELL. (titul.) κυρόν.

Vocative κύρι, κύρι, or κύρ. CHAL. 1012 B Ὁμολογεῖς δύο φύσεις, κύρι ὁ ἀρχιμανδρίτης; LEIMON. 1 Κύρι ἄββᾶ. 28 Ἀψωμεν πῦρ, κύρι ὁ πατριάρχης. VIT. SAB. 323 B τί λέγεις, κύρι ὁ οἰκονόμος; NIC. II, 880 D Κύρι ὁ μέγας, addressed to a bishop. THEOPH. CONT. 72, 19 Κύρι οἰκονόμε. 350, 23 Κύρ Λέων.

Κυρίται, ὦν, οἱ, Quirites. PLUT. I, 61 C.

κύταρον, ου, τὸ, (κύτος) *spoon, ladle*, ζωμήρυσσις. HES.

κῦφι, εως, τὸ, (Egyptian) the name of a medicine.

DIOSC. I, 24. GALEN. XIII, 585 F. HIPPOCR. 63. κυφών, ἡ κυνάγχη. PSELL. 387.

κυψέλη, ης, ἡ, *bee-hive*, κύψελον, κύβεθρον. PLUT. II, 601 C. TZETZ. CHIL. 8, 200 Καὶ τὰ ἀγγεῖα λέγονται τῶν μελισσῶν κυψέλαι.

κύψελον, ου, τὸ, = κυψέλη. HES.

κωδία, ας, ἡ, *the head of the porphy*, or simply *the porphy*, κώδεια. HES. Κωδία, ἡ τῆς μήκωνος κεφαλῇ. LEX. BOTAN. Μήκων καὶ μώκων, ἡ κωδία.

κωδικέλλιον = κωδικίλλιον. PORPH. CER. 238, 11.

κωδικέλλος = κωδικίλλος. EPICT. 3, 7, 30. PORPH. CER. 254, 12.

κωδικίλλιον, ου, τὸ, = κωδικίλλος. MAL. 384, 1.

κωδικίλλος, ου, ὁ, *codicillus*, κωδικέλλος, κωδικίλλιον, κωδικέλλιον, κωδίκιον. INSCR. 4033. ANTEC. 2, 25. CHRON. 610, 12.

κωδίκιον, ου, τὸ, = κωδικίλλος. CONST. III, 740 E.

κώδιξ, ικος, ὁ, *codex*, a book of records, βιβλίον. MAL. 408, 14. CHRON. 610, 12. CEDR. I, 298, 20.

2. Codex, code. ANTEC. Prooem. 2 Τριῶν γὰρ ὄντων κωδικῶν τοῦ τε Γρηγοριανοῦ φημί καὶ Ἑρμογενιανοῦ καὶ Θεοδοσιανοῦ. EUAGR. 1, 12. Ἰουστινιανοῦ κώδιξ. CHRON. 619 Ὁ Ἰουστινιανὸς κώδιξ.

κωδωνάτος, η, ον, (κῶδων) *tintinnabulatus, carrying a bell or bells*. THEOPH. 199, 8, as a surname.

κωθονίζομαι (κῶθων), *to ply the cups, to top, tippie*. SEPT. 1 Esdr. 4, 63.

κωλέντερον, ου, τὸ, (κῶλον, ἔντερον) *colon, in anatomy*. PETR. ANT. 156 C.

κωλόβαθρον, ου, τὸ, (κῶλον, βάθρον) = κλάπα. SUID.

κωλόβιον, incorrectly for κολόβιον. CODIN. 137, 3.

κῶλος, ου, ὁ, anus. SUID. Πρωκτός, ὁ κῶλος.

κῶλυμα. MAL. 347, 23 Ἐποίησεν αὐτὸν ὑπὸ κῶλυμα, *Interdicted him, in its ecclesiastical acceptance*.

κωλυσιεργέω, ἦσω, (κωλύω, ΕΡΓΩ) *to prevent one from doing anything*. POLYB. 6, 15, 5.

κωμήτις, ιδος, ἡ, *belonging to the country*; opposed to μητροπολίτις. SYNES. Epist. 67, p. 210 C τὰς κωμητίδας, sc. ἐκκλησίας.

κωμικός, ἡ, ὄν, (κῶμος) *comic, comical, κωμωδικός*. LUCIAN. Quomod. Histor. Scrib. 4, et alibi.

Substantively, ὁ κωμικός, *comic writer, comedian, κωμωδιογράφος*. POLYB. 12, 13, 3. When unaccompanied by a qualifying word or expression, ὁ κωμικός regularly refers to *Aristophanes*, the prince of the ancient comedians. LUCIAN. Prometh. 2.

κωμογραμματεὺς, ἑως, ὁ, (κῶμη, γραμματεὺς) *town-clerk, town-notary*. INSCR. 4699 (Egypt).

κωμοδρομέω, *to be a κωμοδρόμος*. MAL. 453, 16.

κωμοδρόμος, ου, ὁ, (κῶμη, δρόμος) *tinker? blacksmith?*

THEOPH. 347, 20 v. 1. κωμοδρόμος. PORPH. Cer. 494, 9 κωμοδρόμος. Adm. 225, 22 Κομοδρόμος, as a proper name. LEX. SCHED. 58 Βάνανσος ὁ χαλκεὺς τε καὶ χρυσοχόος λέγεται, ἀλλὰ καὶ κωμοδρόμος.

κωνάριον, ου, τὸ, (κῶνος) *the pineal gland in the brain*. HIPPOCR. 91. 137.

κωνσιστόριον = κονσιστόριον. SUID. Κωνσιστόριον, παρὰ Ῥωμαίοις οὕτω λέγεται τὸ συνέδριον καὶ τὸ σύστημα, ἔνθα περὶ τῶν ἐπειγόντων βουλευόμενται.

Κωνσταντινουπολίτης, ου, ὁ, (Κωνσταντινούπολις) *a Constantinopolitan*. CYRILL. ALEX. Epist. 42 E.

Κωνσταντίνου πόλις, ἡ, *the city of Constantine, Constantinople*. ALEX. ALEX. 548 A. EUS. V. C. 3, 48. ATHAN. I, 183 C. EPIPH. I, 463 A. GREG. NAZ. I, 213 C. EUNAP. 93, 20.

Most commonly it is written as one word, ἡ Κωνσταντινούπολις, εως. ATHAN. I, 202 A. EPIPH. I, 734 C. LYD. 86, 12. MAL. 320. (Compare SOCR. 3, 1 Κωνσταντίνος ὁ τὸ Βυζάντιον τῷ ἰδίῳ προσαγορεύσας ὀνόματι.)

κωνωπίον, ου, τὸ, (κῶνωψ) *bed with mosquito-curtains*. SEPT. Judith. 10, 21.

κωπηλάτης, ου, ὁ, (κῶπη, ἐλαύνω) *rower, ἐρέτης*. POLYB. 34, 3, 8.

κῶρυκος, ου, ὁ, a species of *conch*, κρεῖος. A Macedonian word. ATHEN. 3, 33.

κῶταλις, ἡ, *ladle, κύταρον*. SUID. Λάκτιν, τὴν λεγομένην κῶταλιν ἢ τορύνην, ὃ ἐστὶ ζωμήρυσιν.

κωφεύω, εὔσω, (κωφός) *to be silent or quiet*. SEPT. Jud. 16, 2. 2 Reg. 19, 10 Ἵνα τί ὑμεῖς κωφεύετε τοῦ ἐπιστρέψαι τὸν βασιλέα;

## A.

λάβαρον, ου, τὸ, *labarum, λάβουρον, λάβωρον*. EUS. V. C. 1, 31 (titul.).

λαβιδόω, ὥσω, ὠσα, ὠθην, ὠμένος, *to take or hold with a λαβίς*. DIOSC. Parabil. 1, 53.

2. *To castrate, εἰνουχίζω*. PORPH. Cer. 459, 19. 461, 19.

λαβίκα, ἡ, a doubtful word. POLL. 6, 84.

\*λαβίς, ιδος, ἡ, *tongs, pincers, forceps*. HIPPOCR. 687, 7. SEPT. Num. 4, 9. Esai. 6, 6.

2. *Snuffers*. SEPT. Ex. 38 (37), 23.

3. *Fibula, clasp, pin, φιβλα, φιβουλα*. POLYB. 6, 23, 11.

4. *A small silver spoon*, with which the communion (sacramental elements), in both kinds, is delivered by the priest into the mouths of the people, all devoutly standing before the middle door of the inner sanctuary (ἁγίαι θύραι). CONST. IV, 1025 B. ΕΥΚΗΟΛ. [Anciently the sacramental bread was delivered into the hands of the communicants. CHRYS. XII, 771 C Προσιῶν δὲ μὴ τεταμέναις χερσὶν, ἀλλὰ τὴν ἀριστερὰν θρόνον ποίησον τῆς δεξιᾶς, καὶ κοιλᾶνας τὴν παλάμην, ὡς μέλλων βασιλείᾳ ὑποδέχεσθαι, μετὰ πολλοῦ φόβου τὸ σῶμα τοῦ Χριστοῦ ὑπόδεξαι, ἵνα μὴ τις μαργαρίτης ἐκπέσῃ τῆς χειρὸς σου.]

λάβουρον = λάβαρον. PORPH. Cer. 11, 21. 502, 10.

λαβράτον = λαυράτον. CHRON. 597, 17.

λάβωρον = λάβαρον. SOZ. 1, 4.

λαγάνιον, ου, τὸ, dimin. of λάγανον. ATHEN. 14, 57.

λάγανον, ου, τὸ, laganum, a kind of cake, καπύριον.

SEPT. EX. 29, 2. ATHEN. 14, 74. PSELL. 403.

λαγκεύω, εὐσω, lanceo, λογχεύω. MAURIC. 2, 9.

λαγκία, as, ἡ, lancea, λόγχη. DIOD. 5, 30, p. 353, 16,

v. l. λαγκείας.

λαγκιῆριος, ου, ὁ, lancearius, λογχοφόρος, ἀκοντοβόλος.

INSCR. 4004 Ἀκτωάριος λανκιαρίων (sic). LYD. 157, 22. MAL. 330, 3.

λαγκίδιον, ου, τὸ, dimin. of λαγκία. MAURIC. 12, 5.

MAL. 458, 2.

λαγκιολάτος, η, ου, lanceolatus, λογχωτός. LYD. 169, 22.

λαγκούριος, λαγούριος, or λιγύριος, pertaining to λυγκούριον.

ΕΡΙΦ. II, 228 C Λαγκούριος λίθος, Λαγούριος λίθος, also Λιγύριος λίθος, = λυγκούριον, λιγούριον.

λαγόγηρος, ὁ, (λαγός, γήρας) a kind of fish. SUID. Μύξος, ὁ λαγόγηρος παρ' ἡμῖν, v. l. λαγόγηρος.

λαγούριος, see λαγκούριος.

λαγών, ὄνος, ἡ, cleft, cliff, fissure. PLUT. I, 1037 A Λαγόνι τοῦ κρημνοῦ. JOSEPH. Bell. Jud. 4, 1, 1 Πρὸς ὀρθίῳ δὲ τῇ λαγόνι. HES. Λαγόνες, σχίσμα γῆς. Id. Μεσοικέται, μέτοιχοι. \*H οἱ τὰς λαγόνας οἰκοῦντες.

λάδανον, ου, τὸ, the gum of λῆδον. DIOSC. 1, 128.

λαδωνίς, ἴδος, ἡ, = δάφνη. LEX. BOTAN.

Λάζαρος, ου, ὁ, Lazarus of Bethany. NT. Joan. 11, 1 seq. ΕΡΙΦ. I, 652 B Ἐν παραδόσεσιν εὐρομεν ὅτι

τριάκοντα ἐτῶν ἦν τότε ὁ Λάζαρος ὅτε ἐγήγερται· μετὰ δὲ τὸ ἀναστῆναι αὐτὸν ἄλλα τριάκοντα ἔτη ἔζησε.

Τὸ σάββατον τοῦ Λαζάρου, *The Saturday before Palm-Sunday*. It is celebrated in commemoration of the resurrection of Lazarus. PORPH. Cer. 170, 6. TRIOD. HOROL.

2. As a common noun, *corpse*, λείψανον, νεκρός. TRIOD. (Σαββάτ. τοῦ Λαζάρ.) Ἀπὸ τούτου καὶ πᾶς ἄνθρωπος ἄρτι θανὼν Λάζαρος λέγεται, καὶ τὸ ἐντάφιον ἐνδυμα πάλιν λαζάρωμα καλεῖται.

λαζαρώω, ωσα, (Λάζαρος) to shroud for the grave. THEOPH. CONT. 468, 10.

λαζάρωμα, ατος, τὸ, shroud, winding-sheet. See Λάζαρος 2.

λαζούριος, α, ου, Persian 'ازور', azure, blue. ARETH. 827 D Ἐξ οὗ σαπφείρου φασὶ καὶ τὸ λαζούριον χρῶμα γίνεσθαι.

λαθρογαμία, as, ἡ, (λάβρα, γάμος) clandestine marriage, κρυψιγαμία. LAOD. 1.

λαθροδάκτης = λαθροδέκτης. PALLAD. Vit. Chrys. 21 C Λαθροδάκτης κύων.

λαθροδέκτης, ου, ὁ, (λάβρα, δάκνω) one that bites secretly, as a dog. Hence, backbiter. IGNAT. Ephes. 7. Ephes. (interpol.) 7 λαθροδέκτοι, incorrectly for λαθροδέκται.

λάβυρον, τὸ, = λάθυρος. BABR. 74 λάθυρα.

λαϊκός, ἡ, ὄν, (λαός) of the people, not of the clergy. CLEM. ROM. Epist. 1, 40 Ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασι δέδεται.

Substantively, ὁ λαϊκός, layman; opposed to κληρικός. CAN. APOST. passim. CONST. APOST. 2, 19.

λαῖνα, ἡ, laena, thick cloak. STRAB. 4, 4, 3. PLUT. I, 64 D.

λακαρικόν, τὸ, laquear or laqueare? = λακωνάριον? THEOPH. CONT. 140, 13 Ἐκ γὰρ λακαρικῶν παμποικίλων τοῦτό τε κάκεινο μεμαρμάρωται. (See also λαγαρικόν, in the Appendix.)

λάκας, τὰς, ravines, gullies, gorges, φάραγας. HES. [MODERN GREEK, ἡ λαγκάδα, ἡ λαγκαδιά, or τὸ λαγκάδι, in the same sense.]

λακιναρίδιον, ου, τὸ, (lacinia) a kind of shoe. HES.

Λακιναρίδιον, Ρωμαῖοι, ὑπόδημα.

λακκάω (λάκκος), to stagnate. ΑΡΟΡΗΤΗ. Poemen. 169.

Λακτικός, ἡ, ὄν, = λακτιστικός. BASILIC. 19, 10, 4.

Λακτιστικός, ἡ, ὄν, (λακτιστής) *addicted to kicking, apt to kick*, λακτικός. BASILIC. 19, 10, 4.

Λάκυρος, ου, ὁ, *lora, the after-wine*, obtained by pouring water over the refuse of grapes after the wine proper has been drawn; in classical Greek, δευτερίτης, or στεμφυλίας οἶνος. HES. [MODERN GREEK, ὁ λάγκυρος, λάγκερος, or λάγκερο κρασί.]

Λακωνάριον, ου, τὸ, *lacunar, fretwork, λακαρικόν?* EUS. V. C. 3, 32 λακωναριῶν.

Λακωνάριος, α, ου, *laqueatus, fretted*, in architecture. CONSTANTINUS apud SOCR. 1, 9, p. 37, 2. 3. EUS. V. C. 3, 32.

Λαλάγγας, τὰς, = λαλάγγια. See λαλάγγιον.

Λαλάγγιον, ου, τὸ, *pancake*. SUID. Κολλύρα . . . λαλάγγας τηγανίζω. Καὶ ἐπιχωρίως κολλούρια τὰ λεγόμενα λαλάγγια. PTOCH. 2, 417. [MODERN GREEK, ἡ λαλαγγίτα, in the same sense; called also ἡ τηγανίτα.]

Λαλέω, *to speak*. THEOPH. CONT. 235, 8 'Επ' εὐγενείᾳ καὶ φρονήσει λαλουμένου, *being spoken of*. 391 *λαληθείς, being spoken to*.

Λαλητός, ἡ, ὄν, (λαλέω) *endowed with speech*. SEPT. JOB. 38, 14 *Λαλητὸν αὐτὸν ἔθου ἐπὶ τῆς γῆς*.

Λαμβάνω, *to receive*. Classical.

Πληγὴν λαβεῖν, or simply λαβεῖν, *To receive a wound, simply To be wounded*. MAL. 358, 21 *Πληγὴν λαβὼν ὁ Ἀλάρικος ἀπὸ σαγίτας ἐτελεύτησεν*. CHRON. 700 *Λαβὼν μετὰ σπαθίου πληγὴν ἀπὸ ἐνὸς ἐξκουβίτωρος*. THEOPH. CONT. 862, 13. LEO GRAM. 118, 10, et alibi.

2. *To take, capture*. POLYB. 1, 24, 10 *Ταύτην μὲν ἐξ ἐφόδου κατὰ κράτος ἔλαβεν*. 3, 61, 8 *Ζάκανθαν εἰλήφασιν*.

3. *To marry, γαμέω*. POLYB. 28, 17, 9 *Ὅτε ἐλάβανε Κλεοπάτραν*. BASIL. III, 328 E *τῶν τὰς νύμφας ἑαυτῶν λαμβανόντων*. 329 B *τῶν τὰς δύο ἀδελφὰς λαμβανόντων εἰς συνοικέσιον*. ANTEC. 1, 10, 6 *Οὐ δύναμαι λαμβάνειν τὴν ἐμὴν προγονήν*.

Λαμβδαραία, ας, ἡ, (λάμβδα) *a lambda made of two pieces of wood?* LEO. 11, 26 v. l. *λαμπαδάρια*.

Λαμία, ας, ἡ, *lamina*, sc. *utriusque materiae, bul lion, λάμνα*. PORPH. Cer. 717, 18 *Ὁ κόμης τῆς λαμίας*.

Λάμνα, ας, ἡ, *lamna, lamina, λαμία*. BASILIC. 44, 15, 25. (TYPIC. 59 *Ἐν τε ταῖς λάμναις τῶν τέμπλων καὶ τῶν προσκυνήσεων*, precise meaning uncertain.)

Λάμνη, ης, ἡ, a species of *fish*. OPP. Hal. 1, 370, et alibi.

Λαμπαδίας, ου, ὁ, (λαμπάς) *lampadias, torch-like comet*. PLIN. 2, 22 (25). DIOG. LAERT. 7, 152. MAL. 454, 8.

Λαμπάς, ἄδος, ἡ, *wax-candle*. PORPH. Cer. 65, 13.

Λαμπηνικός, ἡ, ὄν, *like a λαμπήνη*. SEPT. Num. 7, 3 *Ἐξ ἄμαξαι λαμπηνικαί*.

Λαμπρόν, οὐ, τὸ, (λαμπρός) *torch, λαμπάς*. AMPHIL. 213 D. 214 A.

2. *Fire, πῦρ*. APOPHTH. Esaias 6. VIT. SAB. 292 A. CHRON. 725, 17.

Λαμπρός, ἁ, ὄν, superlative λαμπρότατος, *illustrissimus, clarissimus*, as a title. INSCR. 372. EUS. 4, 8, p. 152, 19. Id. 10, 5, p. 484. ATHAN. I, 394 A.

Λαμπρότης, ητος, ἡ, *splendor*, as a title. ATHAN. I, 196 A *Τὴν σὴν λαμπρότητα*.

Λαμφοφορέω, ἴσω, (λαμφοφόρος) *to wear splendid or showy garments*. CEDR. II, 373, 11. 14.

Λαμφοφορία, ας, ἡ, a wearing of splendid or showy garments. JOAN. ANT. 180 A *Αἱ ἱερὰι τῶν ἁγίων ἐορτῶν λαμφοφορίαί*.

Λαμφοφόρος, ου, (λαμπρός, φέρω) *wearing splendid or showy garments*. THEOPH. CONT. 677, 18.

Λαμψάνη, ης, ἡ, *charlock, Sinapis Arvensis, λαψάνη*. DIOSC. 2, 142. [MODERN GREEK, ἡ λαψάνα, in the same sense.]

Λανάριος, ου, ὁ, *lanarius, one who cards wool*. SCHOL. APOLLON. RHOD. 4, 177 *Λανάριοι, οἱ τὰ ἔρια κτενίζοντες*.

Λανθάνω, *not to perceive, μὴ αἰσθάνεσθαι*. THEOPH. CONT. 95, 10 *Οὐδὲ τὴν Θεοδώραν τοῦτο λαθοῦσαν, = μὴ αἰσθόμενην*.

Λανκιάριος, see λαγκιάριος.

Λαξευτήριον, ου, τὸ, (λαξεύω) *stone-cutter's tool*. SEPT. Ps. 73, 6.

Λαξεύω, εὔσω, εὔσα, εὔθην, εὐμένος, (λᾶς, ξέω) *to hew, as stone*. SEPT. Ex. 34, 1 *Λάξευσον σεαυτῷ δύο πλάκας λιθίνας*. Judith. 1, 2.

Λαοδίκισσα, ης, ἡ, *Laodicean woman*. INSCR. (Addend.) 2322, b, p. 1043.

λαοηγησία, ας, ἡ, (ἡγέομαι) *the leading of the people*. JUST. Tryph. 49.

λαοπλάνος, ου, (λαός, πλανάω) *misleading or deceiving the people*. IGNAT. Philadelph. (interpol.) 5. Ephes. (interpol.) 9. EUS. 7, 17. PALLAD. Vit. Chrys. 26 D.

Substantively, ὁ λαοπλάνος, *misleader or deceiver of the people; impostor*. JOSEPH. Ant. 8, 8, 5.

\*λαπάρα, ας, ἡ, *the flank, loins*. Classical.

2. Τρίπε. HES. Λαπάροι . . . Διοκλῆς δὲ τὴν ἐκκεκνωμένην κοιλίαν. PTOCH. 1, 197, et alibi.

λαργιτιών, ὠνος, ἡ, largitio. NIL. Epist. 2, 304. EPHES. 1304 B. LYD. 191, 13. MAL. 398, 7.

λαρδίν for λαρδίων, ου, τὸ, = λάρδος. PORPH. Cer. 464, 1, incorrectly written λαρδήν.

λάρδος, ου, ὁ, lardum, laridum, *the fat of pork*. LYD. 93. BASILIC. 56, 11, 7.

Λαρδύς, ὅ, ὁ, *Lardys*, a proper name. SIMOC. 331. BEKKER. 1195.

λαρύγγισμα, ατος, τὸ, (λαρυγγίζω) *shout*. METHOD. 373 B.

λαρυγγοτομέω, ἥσω, (λάρυγξ, τέμνω) *to cut the throat of one*. THEOPH. 583, 6 Δίκην προβάτου αὐτὸν ἐλαρυγγότμησαν.

λάσαρον, ὁ ὅπως τοῦ σιλφίου. LEX. BOTAN.

\*λάσταυρος, ὁ. THEOPOMPUS apud POLYB. 8, 11, 6 Εἰ γὰρ τις ἦν ἐν τοῖς Ἑλλήσιν ἢ τοῖς βαρβάροις λάσταυρος καὶ θρασὺς τὸν τρόπον, κ. τ. λ.

λατέρκουλον, ου, τὸ, laterculum, ὅπτη πλίνθος. CEDR. I, 298, 9.

2. Laterculum, *register*. NOVELL. 24, 6.

λατικλάβιος, laticlavus. LYD. 134, 8.

λατομέω, ἥσω, ἡσα, ἡθην, ημένος, (λατόμος) *to hew stones, to quarry*. SEPT. Ex. 21, 33 Λατομήσῃ λάκκον. DIOD. 3, 12, p. 182, 77. JUST. Tryph. 135.

λατόμημα, ατος, τὸ, (λατομέω) *quarried stone*. DIOD. 3, 13.

λατομητός, ἡ, ὄν, (λατομέω) *hewed, as stone*. SEPT. 4 Reg. 12, 12.

λατομία, ας, ἡ, (λατόμος) *quarry*. DIOD. 2, 49, p. 161, 40.

λατομικός, ἡ, ὄν, (λατόμος) *stone-cutter's*. DIOD. 3, 12, p. 182, 62.

λατόμος, ου, ὁ, (λάας, τέμνω) *stone-cutter*. SEPT. 1 Esdr. 5, 53. 2 Esdr. 3, 7.

λατρεία, ας, ἡ, *divine worship*, applied to the celebration of the Lord's supper. CONST. APOST. 8, 15, 5 Μυστικὴ λατρεία. EPIPH. I, 1105 D. 1106 A.

λατρευτής, οὔ, ὁ, (λατρεύω) *worshipper*. JUST. Tryph. 64.

λατρευτός, ἡ, ὄν, *servile*, as labor. SEPT. Ex. 12, 16 Πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐταῖς.

λαύρα, ας, ἡ, *collection of hermitages*, a sort of monastic village. CONST. (536), 969 D. E. VIT. SAB. 282 B, et alibi. EUAGR. 1, 21. 4, 7, p. 389, 34, et alibi.

λαυράτον = λαυρεάτον. NIC. II, 661 D. 664 A. 705 C. THEOPH. 454, 9.

λαυρεάτον, ου, τὸ, (laureatus) *an emperor's image wreathed with laurel*, λαυράτον, λαβράτον. PORPH. Cer. 393, 5. 395, 17.

λαυρίζω, *to burn furiously*. THEOPH. 608, 18. [If from λάβρος, it should be written λαβρίζω.]

λαῦρος, ου, ἡ, laurus. HES. Λαῦρον, τὴν δάφνην.

Λαυσαϊκόν, οὔ, τὸ, (Λαῦσος) *Lausaikon*, a work of Palladius. It derives its name from the circumstance that it was inscribed to Lausus the πραιπόσιτος.

λαφυρεύω, εὔσω, (λάφυρον) *to plunder*. SEPT. Judith. 15, 11.

λαφυροπωλεῖον, ου, τὸ, (λαφυροπώλης) *place where booty is sold*, λαφυροπώλιον. POLYB. 4, 6, 3.

λαφυροπώλιον, ου, τὸ, = λαφυροπωλεῖον. STRAB. 14, 3, 2.

λαχανεία, ας, ἡ, (λαχανεύω) *the cultivation of potherbs*. SEPT. Deut. 11, 10 Κῆπον λαχανείας, *A garden of potherbs*.

λαχμός, οὔ, ὁ, (λαγχάνω) *lot*, κλήρος. JUST. Tryph. 97 Λαχμόν βάλλοντες ἕκαστος κατὰ τὴν τοῦ κλήρου ἐπιβολήν.

λαψάνη, ης, ἡ, = λαμψάνη. HES.

λεβίτων, ανος, ὁ, *black woollen garment worn by monks*, λεβιτωνάριον, λευιτωνάριον, in modern Greek τὸ ράσον. APOPHTH. Theodor. Pherm. 28. 29. Johann. Pers. 2. [The word is of Saracenic origin. Compare the Arabic لَبْلَب. See also λαπατζῆς in the Appendix.]



λεγατάριος = ληγατάριος. ANTEC. 2, 4, 2.

2. Legatarius, a kind of officer, ληγατάριος 2.

SYNTAX. NOV. 28 'Ο ἀπὸ λεγαταρίων, *An ex-legatarius.*

λεγατεύω = ληγατεύω. ANTEC. 2, 5, 5.

λεγάτον = ληγάτον. CHAL. 1284 A. ANTEC. 2, 20, 6.

λεγάτος = ληγάτος. ANTEC. 1, 26, 1.

λεγεντία = λεκεντία. SUID. Λεγεντία, κατὰ Ῥωμαίους, ἀμνηστία, βασιλικὴ χάρις.

λεγεών = λεγιών. NT. Matt. 26, 53. DION CASS. 1183, 12. 1184, 27 ὁ λεγεών. JUST. Apol. 1, 71.

EUS. 5, 5, p. 215, 2.

λεγίτιμος, ον, legitimus, νόμιμος. ANTEC. 1, 10, 1, p. 64.

λεγιών, ὄνος, ἡ, legio, λεγεών. INSCR. 1327. 4011. 4029.

λεγιωνάριος, ου, ὁ, legionarius. INSCR. 2803.

λέγω, to say, tell. With the accusative of the remote object. PORPH. Cer. 520, 5.

2. To call, name, ὀνομάζω. NT. Matt. 1, 16. APOCR. Consumat. Thom. 4 τίς λέγεται; *What is he called? What is his name?* CHAL. 977 C τίς λέγει; 'Ο δὲ εἶπεν, Ἀθανάσιος, *What is your name? And he said, Athanasius.* APOPHTH. Anton. 31. MAL. 77, 16.

λειμωνάριον, ου, τὸ, dimin. of λειμών, *little meadow.*

2. Leimonarion, the name of a monastic book ascribed to Joannes Moschus. PHOT. 198 τὸ μέγα Λειμωνάριον.

λείξαι, οί, lixae, *camp-followers.* SUID.

λειζούρα, τὸ δῶρον, ἐκ τοῦ λείχω. HES.

2. Gluttony. SUID. Λείξαι . . . λειζούρα.

λειξουρεύομαι (λείξουρος), luxurior, to live luxuriously. LEO. 20, 83 οἱ στρατιῶται λειξουρεύμενοι ἄποροι γίνονται, καὶ οἱ ἄρχοντες ἀνάνδρῳ προχειρίζονται.

λείξουρος, ον, (luxuria?) covetous, greedy, gluttonous, λίχνος, λαίμαργος. ZONAR. Lex. Λείξουρος, ὁ πλεονέκτης. LEX. SCHED. 476. NICET. 157, 26. 679, 26.

λειποτακτέω = λιποτακτέω. CLEM. ROM. Epist. 1, 21 Δίκαιον οὖν ἐστὶν μὴ λειποτακτεῖν ἡμᾶς ἀπὸ τοῦ θελήματος αὐτοῦ.

λειποτάκτης = λιποτάκτης. CLEM. ROM. Homil. pp. 18, 15. 22, 15.

λειτουργέω, to minister. SEPT. Num. 1, 50. NT. Act.

13, 2. CONST. APOST. 2, 26, 2. 2, 63, 1. SOCR. 6, 14, p. 330.

2. To be a minister, officiate, perform divine service. CAN. APOST. 15 Μηκέτι λειτουργεῖν, *No longer to go on in his ministry.* CONST. APOST. 2, 25, 4 Οἱ λειτουργοῦντες τῇ σκηνῇ τοῦ μαρτυρίου, *Those who attend upon the tabernacle.* ANC. 1 Λειτουργεῖν τι τῶν ἱερατικῶν λειτουργιῶν.

3. To read the communion service (mass), said of the priest, and in part of the deacon also. GANGR.

4. QUIN. 31. EUKHOL.

λειτουργήμα, atos, τὸ, (λειτουργέω) service. SEPT. Num. 7, 9 τὰ λειτουργήματα τοῦ ἁγίου, *The service in the sanctuary.*

λειτουργία, as, ἡ, ministry, ministration. CAN. APOST. 28. 36. CONST. APOST. 8, 4, 2. PETR. ALEX. Can. 10. ANC. 2.

2. Divine service, in general. CONST. APOST. 8, 46, 3. ANT. 4.

Particularly, *liturgy, the communion service, the celebration of the Lord's supper, simply mass.* NIL. Epist. 2, 294. LEG. HOMER. 112. THEOPH. 615, 15. PORPH. Cer. 64, 12. 115, 9. 212, 17.

Ἡ θεία λειτουργία τοῦ ἁγίου ἀποστόλου καὶ ἀδελφοθέου Ἰακώβου, *Saint James's Liturgy.* APOCR. Liturg. Jacob. p. 33. (Compare QUIN. Can. 32.)

Ἡ θεία λειτουργία τοῦ ἁγίου ἀποστόλου Πέτρου, *Saint Peter's Liturgy.* Ibid. p. 159.

Ἡ θεία λειτουργία τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ Μάρκου, *Saint Mark's Liturgy.* Ibid. 253.

Ἡ θεία λειτουργία τοῦ Χρυσοστόμου, *Saint Chrysostom's Liturgy*, the one commonly used. EUKHOL. CHRYS. XII, 776 seq.

Ἡ θεία λειτουργία τοῦ μεγάλου Βασιλείου, *Saint Basil's Liturgy*, used every Sunday in Lent (except Palm-Sunday). Also, on the Thursday and Saturday of Passion-week. Also, on the παραμοναί of Christmas and Epiphany (Dec. 24, and Jan. 5). Also, on Saint Basil's day, that is, on new year's day. EUKHOL. BASIL. II, 674 seq. (Compare QUIN. Can. 32 Ἰάκωβος . . . καὶ Βασίλειος . . . ἐγγράφως τὴν μυστικὴν ὑμῖν ἱερουργίαν παραδεδώκοτες, κ. τ. λ.)

Ἡ θεία λειτουργία τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Γρηγορίου τοῦ Διαλόγου, ἥτοι τῶν προηγιασμένων, called also simply ἡ προηγιασμένη, *The liturgy in which the sacred elements of a previous liturgy are employed.* It is used in Lent, except Saturdays and Sundays: except also Annunciation (March 25), which usually comes in Lent. Originally it was performed in connection with vespers, and was called Ἡ ἑσπερινή λειτουργία, *The evening Liturgy.* EUKHOL. THEOD. III, 673 D.

[The liturgies used in the churches of Jerusalem, Antioch, and Alexandria were ascribed to James, Peter, and Mark, respectively, because, according to the popular belief, James the Less, Peter the great apostle, and Mark the Evangelist were the first bishops of Jerusalem, Antioch, and Alexandria, respectively.]

The composition of the Constantinopolitan liturgy was attributed to Saint John Chrysostom simply because he was the most celebrated bishop Constantinople ever had. For a similar reason the liturgy of the church of Casarea, in Cappadocia, was referred to Saint Basil the Great. As to the liturgy published in the second volume of Basil's works, it is an *Alexandrian liturgy*; for the city of Alexandria in Egypt is distinctly mentioned in it.

But in order not to appear to slight the apostolic see of Rome, the Byzantines, at a late period, introduced the fiction that the προηγιασμένη was the composition of *Saint Gregory Dialogus*, commonly known as *Pope Gregory the Second*, who died in the year 731 (DAMASC. I, 588 E. CEDR. I, 799).

It is hardly necessary to remark here, that the liturgies now used in the Greek Church (Chrysostom's, Basil's, and Gregory's), received *their present form* long after the times of the authors whose names they bear.]

3. *Ministration, office, prescribed form, order, ακολουθία* 2. LAOD. 18. THEOD. III, 625 D τὴν τοῦ θείου βαπτίσματος ἐπιτελῇ λειτουργίαν, *the ministration of holy baptism.*

λειτουργικός, ἡ, ὄν, (λειτουργός) *belonging to the service of God.* SEPT. EX. 31, 10 Στολὰς τὰς λειτουργικάς, *The*

*sacerdotal robes.* Num. 4, 26 τὰ σκεύη τὰ λειτουργικά. CONST. APOST. 8, 21, 2.

λειτουργός, οὗ, ὁ, *servant.* SEPT. 2 Reg. 13, 18.

2. *Minister of the Gospel, clergyman.* APOCR. Act. Barn. 22. LEIMON. 22. QUIN. 28.

3. *Deacon, διάκονος.* BASIL. III, 187 A.

λείψανον, ου, τὸ, *relic, remains*, as of a human body. CONST. APOST. 6, 30, 3. MARTYR. IGNAT. 6 Μόνα γὰρ τὰ τραχύτερα τῶν ἁγίων αὐτοῦ λείψανον περιλείφθη. ATHAN. I, 727 C. BASIL. III, 142 C. COD. AFR. Can. 83. CHRYS. II, 397 C. SOZ. 9, 2. PROC. III, 196, 22 \*Ελαιον γὰρ ἐξαπναίως ἐπιρρεῦσαν μὲν ἐκ τούτων δὴ τῶν ἁγίων λείψανων, ὑπερβλύσαν δὲ τὸ κιβώτιον. NIC. II, 701 B. THEOPH. 353, 11.

[The bones of distinguished saints are believed to exude a kind of fragrant oil (μύρον), which is much valued by good Christians. Sceptics, however, most unnecessarily undertake to show that this miraculous exudation owes its existence to the skill of the *unguentarius* (μυρεφός). They assert further, that not a few of the holy relics in vogue originally belonged to lambs, kids, and calves. Compare THEOPH. 665, 6 Ἡ κάρα τοῦ ἁγίου Ἰωάννου τοῦ προδρόμου . . . εὐωδία σωματικῇ τε καὶ πνευματικῇ τιμᾶται.]

2. *Corpse, ὁ νεκρός.* APOCR. Act. et Martyr. Matt. 19. MARTYR. POLYC. 17. EPIPH. I. 156 A. CHAL. 836 A. MAL. 45, 2.

λείψις, εως, ἡ, (λείπω) *scarcity, want, σπάνις.* MAL. 401, 23 Λεῖψιν ἐλαίου. CHRON. 593, 13 Λεῖψις γέγονε τοῦ ἄρτου. THEOPH. 348, 20 Λεῖψις σίτου καὶ οἴνου.

λειψυδρία, as, ἡ, (λείπω, ὕδωρ) *want of water.* POLYB. 34, 9, 6. DIOD. 1, 52. 3, 10, p. 180, 93.

λεκανίδιον, ου, τὸ, dimin. of λεκάνη. EUKHOL.

λεκανομαντεία, as, ἡ, (λεκάνη, μαντεία) *divination by means of a dish.* HIPPOL. 71. MAL. 189, 12.

λακανόμαντις, εως, ὁ, (μάντις) *dish-diviner.* STRAB. 16, 2, 39. THEOPH. 555, 5. THEOPH. CONT. 800.

λεκεντία, as, ἡ, *licentia, indulgence, amnesty, λεγεντία.* GLOSS. JUR. Λεκεντία, ἀμνηστία, βασιλική χάρις.

λεκτικάριος, *lecticarius, δεκανός.* THEOD. III, 979 D. NOVELL. 43, Prooem. Ibid. 59, 1.

λεκτίκιον, ου, τὸ, *lectica*, φορεῖον. CHRYS. III, 598 B.

ΑΡΟΡΗΤΗ. Gelas. 2. LEIMON. 22. MAL. 366, 21.

λεμίν for λαιμῖον, ου, τὸ, (λεμός) *the neck, the upper part* of a bust. MAL. 265, 1.

λεμός, for λαιμός, ου, ὁ, *throat*. HES. Λεμός, λάρυγξ, φάρυγξ.

λέντιον, ου, τὸ, *linteum, towel*. NT. Joan. 13, 4. 5.

ARRIAN. Peripl. Mar. Erythr. 6. HES. Δέντιον, περιζωμα ἱερατικόν.

λεξειδριον, τὸ, dimin. of λέξις. PALLAD. Vit. Chrys. 16 E.

λεξικογράφος, ου, ὁ, (λεξικόν, γράφω) *lexicographer*. LYD. 125, 4.

λέξις, εως, ἡ, *word*, grammatically considered. POLYB. 2, 22, 1, et alibi. DION. THRAX in BEKKER. 633, 31.

Κατὰ λέξιν, *Word for word, literally*. CONST. APOST. 2, 5, 5 Πάντα κατὰ λέξιν ἐρμηνεύειν. EUS. 2, 2, p. 48. Id. 2, 5, p. 51, 26.

λεοντάριον, ου, τὸ, dimin. of λέων. INSCR. 4558, little images of lions.

λεοντόχασμα, ατος, τὸ, (λέων, χάσμα) *image of a lion's head with the mouth wide open*. THEOPH. CONT. 141, 21.

λεόπαρδος, ου, ὁ, (λέων, πάρδος) *leopard*. APOCR. Act. Philipp. 36.

λεπίς, ἰδος, ἡ, *blade*. PROC. II, 153, 11.

λεπρώ, ὦσω, ὦσα, ὠθην, ὠμένος, (λεπρός) *to render leprous*.

Part. λελερωμένος, *leprous, leper*. SEPT. 4 Reg. 5, 1.

λεπτακινός, ἡ, ὄν, dimin. of λεπτός, *rather thin*. MAL. 232, 12.

λεπτόγραφος, ου, (λεπτός, γράφω) *written fine*, as a manuscript. LUCIAN. Vit. Auct. 23.

λεπτόζηλος, ου, (λεπτός, ζῆλος) *of fine texture?* PORPH. Cer. 469, 7 Ἐσφοδρία λεπτόζηλα. (Compare μεγαλόζηλος, μεσόζηλος.)

λεπτολάχανον, ου, τὸ, (λεπτός, λάχανον) *small herb*. ΑΡΟΡΗΤΗ. Gelas. 6.

λεπτομερῶς, adv. of λεπτομερής, *minutely, in detail*. HIP-POL. 203.

λεπτόρινος, ου, (ρίς) *thin-nosed*. MAL. 103, 5.

λεπτοουργία, as, ἡ, (λεπτοουργός) *fine work* in wood. JOSEPH. Ant. 3, 6, 4, p. 135. EUS. 10, 4, p. 473, 40.

λεπτοχαρακτήρος, ου, (χαρακτήρ) *having delicate features*. MAL. 103, 6.

λέσα (licium??), *ropes stretched across a river to prevent vessels from ascending*. PORPH. Adm. 238, 23. 239, 5.

2. A kind of *engine*. CEDR. II, 591, 18 Σκηνὰς ἐκ λύγων ἔχων πεπλεγμένας βοείαις βύρσαις ἄνωθεν ἐσκεπασμένας καὶ τροχοὺς ἐχούσας ὑπὸ τὰς τῶν βασταζόντων κίωνων βάσεις (λέσσαι τὰς τοιαύτας κατονομάζουσι μηχανάς). In this acceptance it is written with ΣΣ.

λευϊτωνάριον, ου, τὸ, = λεβίτων. PACHOM. 952 A.

λευκάς, ἄδος, ἡ, *new palm-leaf?* ΑΡΟΡΗΤΗ. Johann. Colob. 10.

λευκόλιθος, ου, (λίθος) *of white stone or marble*. INSCR. 3902, b. 3935.

λευκόπετρον, ου, τὸ, (λευκός, πέτρα) *rocky surface*. POLYB. 3, 53, 5. 10, 30, 5.

λευκός, ἡ, ὄν, *white*. Classical.

Substantively, οἱ λευκοί, *the Albati* of the circus. LYD. 65, 20. MAL. 176, 9. CHRON. 209, 7.

Ὁ δῆμος τοῦ λευκοῦ, = οἱ λευκοί. PORPH. Cer. 14, 13.

λεύκωμα, ατος, τὸ, *album*, a white tablet. PROC. III, 158, 7. EUAGR. 3, 42.

λευκῶς, adv. of λευκός, *openly*; opposed to ἐπικεκαλυμμένως. CYRILL. HIER. Catech. 6, 29.

λεωπετρία, as, ἡ, (λείος, πέτρα) *smooth or flat stone*. SEPT. Ezech. 24, 7. 8. 26, 4. 14. DIOD. 3, 16. HES. Λεωπέτρα(?), λίθος λείος. SUID. Λεωπετρία, λείος λίθος.

ληγατάριος, ου, ὁ, *legatarius, legatee, λεγατάριος*. NOVELL. 1, 1. BASILIC. 2, 3, 18.

2. Legatarius, an officer, λεγατάριος 2. SUID. Ληγατάριος, εἶδος ἄρχοντος παρὰ Ῥωμαίοις.

ληγατεύω, εуса, lego, *to leave by will*. ANTEC. 2, 4, 2. Ληγατεύση δέ σοι χίλια νομίσματα.

ληγάτον, ου, τὸ, *legatum, legacy, λεγάτον*. ANTEC. 1, 6, 7. MAL. 440, 2. BASILIC. 2, 3, 18. SUID. Ληγατάριος . . . Ληγάτον, τὸ ἐν ταῖς διαθήκαις λιμπανόμενον παρὰ Ῥωμαίοις.

ληγάτος, ου, ὁ, *legatus, lieutenant, λεγάτος, τοποτηρητής*. NIL. Epist. 2, 246. EPHES. 1140 D. 1157 B. 1176 B. LYD. 151, 6. 170, 20. 197, 15.

λήγω, intransitive, to *end*, *terminate*, as a word. DION.

THRAX in BEKKER. 633, 18.

\*λήδον, ου, τὸ, a species of *κίστος*, the leaves of which produce the *λάδανον*. THEOCR. 21, 10. DIOSC. 1, 128.

ληθαργέω, ήσω, ήσα, (λήθαργος) to *forget*, *επιλανθάνομαι*.

MAL. 155, 3 Ἐληθαργήσαμεν διὰ τί ἤλθομεν ἐπερωτήσαι ἡ αἰτήσαι.

λήμμα, ατος, τὸ, *oracle*, *prophecy*, *χρησμός*, *προφητεία*.

SEPT. Nahum 1 Λήμμα Νινευή, *The oracle concerning Nineveh*. Jer. 23, 33 Τί τὸ λήμμα κυρίου ;

λημνίσκος, ου, ὁ, *fillet*, *band*. POLYB. 18, 29, 12. PLUT. I, 468 F.

λήξις, εως, ή, *lot*. CONST. APOST. 8, 41, 3 Αὐτὸς καὶ νῦν ἐπιδε ἐπὶ τὸν δοῦλόν σου τόνδε, ὃν ἐξελέξω καὶ προσελάβου εἰς ἑτέραν λήξιν, *received into another state (of life)*. EUS. V. C. 3, 46. NOVELL. 7, Prooem. Λέοντι τῷ τῆς εὐσεβοῦς λήξεως, *whose lot is with the pious*. 43, Prooem. Ἀναστασίου τοῦ τῆς θείας λήξεως. EUAGR. 2, 10, p. 303 Συμεώνης ὁ τῆς ὁσίας λήξεως, *whose lot is with the holy*. PORPH. Cer. 390, 8 Τελευτησάσης τῆς θείας τὴν λήξιν Θεοδόρας.

Ὁ ἐν μακαρίᾳ τῇ λήξει, = ὁ μακαρίτης. NEOPH. 4.

ληρολόγος, ου, (λήρος, λέγω) *talking nonsense*. IREN. 1, 11, 5.

λήρος, ου, ὁ, *nugator*, *trifler*, *trifling talker*. APOCR. Act. Pet. et Paul. 76.

ληστοδιώκτης, ου, ὁ, (ληστής, διώκω) *pursuer of robbers*. NOVELL. 8, 13. 128, 21. MAL. 382, 16.

ληστουργία, as, ή, (ΕΡΓΩ) *robbery*, *ληστεία*. PORPH. Them. 33, 12.

ληψοδοσία, as, ή, = *δοσοληψία*. EPIPH. I, 104 C.

λία, τὰ, *lilia*, τὰ κρίνα. HES.

λιβάδιον, ου, τὸ, (λιβάς) *meadow*. THEOPH. 595, 17. THEOPH. CONT. 181, 8, et alibi. HES. Λιβάδιον, χωρίον βοτανῶδες.

λιβανοφόρος, ου, (λίβανος, φέρω) *bearing frankincense*. ARRIAN. Peripl. Mar. Erythr. 29. ATHEN. 12, 13.

λιβανωτίς, ἴδος, ή, *rosmarinus*, *rosemary*, *δενδρολίβανον*. DIOSC. 3, 87 (79).

λιβανωτοφόρος, ου, = *λιβανοφόρος*. PLUT. II, 179 E.

λιβάς, ἄδος, ή, *valley*. HES. Κοιλάδες, πεδία, λιβάδες.

λιβελίσσιος, see *λιβελλίσσιος*.

λιβελλάριον, ου, τὸ, = *λίβελλος*. PORPH. Cer. 12, 13.

λιβελλίκιος, incorrectly for *λιβελλίσσιος*? SCHOL. ANTEC. 4, 11, 4.

λιβελλικῶς, adv. *by a libellus*. CONST. (536), 1204 B.

λιβελλίσσιος, ου, ὁ, *libellensis*, an officer. NOVELL. 20, 9, incorrectly written with one Λ. SCYL. 673, 4, as a surname.

λίβελλος, ου, ὁ, *libellus*, *memorial*, *βιβλίον*. NIC. I, 173 E. ATHAN. I, 176 E. EPIPH. I, 724 C. CONST. I, Can. 7. PALLAD. Vit. Chrys. 21 D *λίβελλον*. CYRILL. ALEX. Epist. 100 D.

λίβερ, ὁ, *liber*, *βιβλίον*. CEDR. I, 298, 21.

λίβερνον, ου, τὸ, = *λίβυρνον*. ZOS. 274, 10. MAL. 373. PHOT. Lex. *Λίβερνα*, *καράβια*. SUID. *Λίβερνα*, *εἶδος πλοίου*, *καράβια*.

λίβερτινός, ου, ὁ, *libertinus*. NT. Act. 6, 9.

λίβερτος, ου, ὁ, *libertus*, *ἀπελεύθερος*, ὁ προσφάτως ἡλευθερωμένος. POLYB. 30, 16, 3.

λίβος, ου, ὁ, *libus* or *libum*, a kind of *cake*. ATHEN. 3, 100. 14, 57.

λίβρα, as, ή, *libra*. HES. *Λίτρα* . . . οἱ δὲ Ῥωμαῖοι διὰ τοῦ Β, *λίβρα*.

λίβυρνον, ου, τὸ, *liburna*, sc. *navis*, *λίβυρνος*, *λίβυρνίς*. HES. *Λίβυρνον*, *πολεμικὸν πλοῖον*.

λιθάζω, ἄσω, to *stone*. SEPT. 2 Reg. 16, 6.

λιθάριον, ου, τὸ, dimin. of *λίθος*, *little stone*, *pebble*, *λιθιδιον*. PHRYN.

2. *Stone*, *rock*, *λίθος*, *πέτρα*. PORPH. Adm. 76, 20.

3. *Precious stone*. CUROP. 91, 17, in the plural.

λιθεία, as, ή, = *λιθεία* 2. BASILIC. 20, 1, 13, § 5. SUID. *Λιθείας* . . . *λιθείας*.

λιθεία, as, ή, (*λίθος*) *stones* for building: *stone-work*, *λιθία* 1. POLYB. 4, 52, 7 (emended). STRAB. 9, 5, 16, as a various reading.

2. *Precious stones*, collectively considered, *λιθία* 2, *λιθεία*. THEOPH. 275. SUID. *Λιθείας*, *πολυτελείας*, *τὰς λιθείας λεγομένας*.

λιθία, as, ή, *stone-work*, *λιθεία* 1. STRAB. 9, 5, 16, v. 1. *λιθεία*.

2. *Precious stones*, *λιθεία* 2. ARRIAN. Peripl. Mar. Erythr. 6.

λιθοβολέω, ἦσω, (λιθοβόλος) *to stone*, λιθάζω, λεύω. SEPT. Ex. 19, 13. Lev. 20, 2.

λιθοβόλος, ου, ὁ, *warlike engine for hurling stones*, πετροβόλος, πετράρια. POLYB. 8, 7, 2. 9, 41, 8.

λιθοκόλλος, ον, (λίθος, κόλλα) *inlaid or set with precious stones*, λιθοκόλλητος. INSCR. 2852, 47.

λιθομανής, ἐς, (μανία) *mad for precious stones*. THEOPH. 702, 9.

λιθομανία, ας, ἡ, (λιθομανής) *madness for stones*. PALLAD. Vit. Chrys. 21 A, *for stone buildings*.

λιθοπρόσωπον, ου, τὸ, (πρόσωπον) *Stoneface, a mountain so called*. MAL. 485, 15.

λιθοστρώτος, ον, *paved with stones*. Classical. Substantively, τὸ λιθοστρώτον, *pavement*. SEPT. 2 Par. 7, 3. NT. Joan. 19, 13.

λιθουργέω, ἦσω, (λιθουργός) *to work in stone*. SEPT. Ex. 35, 33. *Λιθουργῆσαι τὸν λίθον*.

λιθοφόρος, ου, ὁ, = λιθοβόλος, *warlike engine*. POLYB. 4, 56, 3.

λικμήτωρ, ορος, ὁ, (λικμάω) *winnowing*. SEPT. Prov. 20, 26.

λικμός, ου, ὁ, *winnowing fan*, λίκνον. SEPT. Amos. 9, 9.

λικουάμεν, τὸ, liquamen. GEOPON. 20, 46, 1.

λικτώρεις, οἱ, τοὺς, lictores (from lictor), *ραβδούχοι*. PLUT. I, 34 A. II, 280 A.

λιμβεύομαι (λιμβός), *to be greedy, to covet*. HES. Διχνεύειν, λιμβεύεσθαι.

λιμβία, ας, ἡ, *greediness, insatiableness*. HES. Διχνία, λιμβία, ἀπληστία.

λιμβός, ἡ, ὅν, *greedy, insatiable*. HES. Λιμβόν, λίκνον, ἀπληστον. Id. Λίχνος . . . λιμβός. [Compare λίπτομαι, λίψ, libet, libido.]

λιμβός, οὐ, ὁ, limbus, *a kind of garment*, πορφυροῦς τρίβων. LYD. 169, 12.

λιμενάριον, ου, τὸ, (λιμήν) *portus? storehouse?* MAL. 372, 15.

λιμενητικός, incorrectly for λιμεντικός, ἡ, ὅν, (λιμενίτης) *pertaining to a harbor*. BASILIC. 56, 10, 5.

λιμηταναῖος = λιμιταναῖος, λιμιτάνεος. PROC. III, 135, 9, *as a various reading*. SUID. Λιμιταναῖοι, v. l. λιμηταναῖοι.

λιμητάνεος = λιμιτάνεος. CHAL. 1813 D.

λιμητόν οἱ λίμητον, = λιμιτόν οἱ λίμιτον. EUAGR. 6, 22 -τόν. CHRON. 77, 9. THEOPH. 267, 10 -τόν. GLOSS. JUR. Λιμητανέων. Τὰ ἐν ταῖς ἐσχατιαῖς φρούρια λίμητα Ρωμαῖοι καλοῦσι, τουτέστι τὰς κλεισούρας.

λιμιταναῖος = λιμιτάνεος. PROC. III, 135, 4 Οἱ Ρωμαῖοι βεβασιλευκότες ἐν τοῖς ἄνω χρόνοις πανταχόσε τῶν τῆς πολιτείας ἐσχατιῶν πάμπλου κατεστήσαντο στρατιωτῶν πλῆθος ἐπὶ φυλακῇ τῶν ὁρίων τῆς Ρωμαίων ἀρχῆς καὶ κατὰ τὴν ἐφάν μάλιστα μοῖραν ταύτῃ τὰς ἐφόδους Περσῶν τε καὶ Σαρακηνῶν ἀναστέλλοντες, οὕσπερ λιμιταναῖους ἐκάλουν.

λιμιτάνεος, α, ον, limitaneus, *belonging to the frontier of the Roman empire*, λιμηταναῖος, λιμιταναῖος, λιμητάνεος. NOVELL. 103, 3. MAL. 308, 19. Λιμιτάνεοι στρατιῶται.

λίμιτον, ου, οἱ λιμιτόν, οὐ, τὸ, limes, *border, frontier*, λίμητον, λιμητόν, λιμωτόν. EDICT. 13, 20. 21 -τόν. MAL. 30, 23. 139, 9, et alibi. CHRON. 77, 9. 504, 18.

λιμίσκος, ου, ὁ, *a name given to the critical mark* ÷. EPIPH. II, 164 D. (See also ὑπολιμίσκος.)

λιμόψωρος, ου, ὁ, (λιμός, ψώρα) *scoury arising from want of wholesome food*. POLYB. 3, 87, 2.

λιμωτόν, οὐ, τὸ, = λιμιτόν. THEOPH. 267, 10. 273, 17, et alibi.

λιμώττω, transitive, *to starve, kill with hunger*. LEG. HOMER. 105. Λιμώττων τοὺς ἑαυτοῦ οἰκέτας.

λινάριον, ου, τὸ, flax, λίνον. APOPTH. Johann. Pers. 2 *linen yarn or thread?* PORPH. Cer. 658, 13. 673, 5.

λινηφικός, οὐ, ὁ, linifio, linifiarius, *linen-wearer*. LEG. HOMER. 112. Λινηφικόν, ἦτοι ὑφάντην.

λινοβένετος, ον, (λίνον, βένετος) *blue linen cloth*. PORPH. Cer. 465, 17. 487, 6.

λινόχρυσος, ον, (λίνον, χρυσός) *linen interwoven with gold*. MAL. 457, 16. 18.

λινωμαλωτάριον, incorrectly for λινομαλωτάριον, ου, τὸ, (λίνον, μαλωτός) *a kind of cloth*. PORPH. Cer. 469. THEOPH. CONT. 318, 15. λινομαλωτάριον.

λιτανεία, ας, ἡ, (λιτανεύω) *supplication*. DION. HAL. III, 1852, 10.

2. In ecclesiastical Greek, *litany*, συναπτή. PORPH.

Cer. 219, 20.

3. *Religious procession.* CONST. (536), 1177 D. MAL. 492, 15. CHRON. 589, 14.

λιτανεύω, to supplicate. With the dative. MARTYR. IGNAT. 15 Λιτανεύσατε τῷ Χριστῷ.

2. To form a religious procession (λιτανεία 3), to be or move in a religious procession. THEOD. LECTOR. 1, 6. MAL. 372, 8. 443. CHRON. 589, 10. NIC. II, 1037 C.

λιτανίην, incorrectly for λιτανίκιν, and that for λιτανίκιον. PORPH. Cer. 125, 25 Κηρίον λιτανίην, changed by the editor into λιτανίκιον.

λιτανίκιον, τὸ, = τὸ λιτανικόν from λιτανικός. PORPH. Cer. 120, 11 Κηρία λιτανίκια, *Processional wax-candles*, lighted wax-candles carried in a religious procession. (See also κηριολιτανίην, λιτανίην.)

Substantively, τὸ λιτανίκιον, = κηρίον λιτανίκιον. PORPH. Cer. 75, 22.

λιτανικός, ἡ, ὢν, (λιτανία) *processional*. PORPH. Cer. 116, 22, et alibi.

λιτή, ἡς, ἡ, *religious procession*, λιτανεία 2. AMPHIL. 208 D. CONST. (536), 1184 C. THEOD. LECTOR. 1, 6. CHRON. 702, 9. THEOPH. 169, 19. 338, 5. 369, 9. PORPH. Cer. 609, 14, et alibi.

In the RITUAL, a procession from the church to the narthex, soon after the κεφαλολκισία.

λιτιγύσος, ου, ὁ, litigiousus. NOVELL. 112, 1.

λιτός, ἡ, ὢν, *simple, ordinary*, not showy. THEOPH. 217, 9 *simply dressed*, in his ordinary dress, not in his sacerdotal robes. 160, 12 Λιτὸς στρατιώτης, a private, not an officer. PORPH. Cer. 499, 7 Φλαμούλων τινῶν λιτῶν.

λίτουον, τὸ, lituum. LYD. 85, 7.

λιτῶς, adv. of λιτός, *plainly dressed*. THEOPH. 266, 6.

λιφερνέω (λιφερνής), to be deserted or forlorn. JOSEPH. Ant. 2, 5, 5.

λίψ, ἄβος, ὁ, the South, one of the four cardinal points; opposed to βορρᾶς. SEPT. Gen. 13, 14.

λίψ, ἡ, (λίπτομαι) *desire, ἐπιθυμία*. HES. (See also λιμβεύομαι, λιμβία, λιμβός.)

λοβός, ὁ σπάρτος. LEX. BOTAN.

λογαριάζω, ασα, ἄσθην, ασμένος, (λογάριον) to calculate.

Mid. λογαριάζομαι, equivalent to the active. PORPH. Cer. 477, 7.

λογάριν for λογάριον. PTOCH. 2, 89.

λογάριον, ου, τὸ, *ready money, cash*. PORPH. Cer. 463, 13. 471, 9. Adm. 242, 19. 243, 8 Λογάριον κεντηνάριον ἔν, *One quintal of ready money*.

λογγίνος, ου, ὁ, *commander of one thousand soldiers*, χιλίαρχος. PORPH. Them. 13.

λόγγος, ου, ὁ, (λόχος, λόχ-μη) *thicket, forest*. CEDR. II, 457, 15 Διὰ τοῦ λεγομένου Κίμβα Λόγγου καὶ τοῦ Κλειδίου ποιεῖσθαι τὰς διελεύσεις. NICET. 72, 27 Εἰς κλεισοῦρας καὶ λόγγους.

λογγῶδης, ες, (λόγγος) *woody*. NICET. 813, 25 Εἰς τόπους ἐγκρυμματῶδεις καὶ λογγῶδεις.

λογεῖον. Λογεῖον τῶν κρίσεων, *The breastplate of judgment*. SEPT. Ex. 28, 15.

λογίδριον, τὸ, dimin. of λόγος, *short speech*. NIC. II, 1073 C.

λόγιον, τὸ, plural τὰ λόγια, *the oracles*, applied to the Gospels. PROC. I, 504, 18. 522, 4. II, 364, 8.

λόγιος, ου, ὁ, *eloquent, learned*, δεινὸς εἰπεῖν, πολυίστωρ, λεκτικός. PHRYN. MOER.

Superlative, λογιώτατος, as a title. INSCR. 4815 C (Addend.). LYD. 222, 2. 223, 16.

λογιότης, ητος, ἡ, *eloquence*, as a title. BASIL. III, 80 A. Ὅτε ἐπέστειλλον τῇ λογιότητί σου. GREG. NAZ. I, 806 A.

λογιστεῖω, εὔσω, (λογιστής) to calculate. CLEM. ROM. Homil. 3, 36.

λογοθεσία, ας, ἡ, = λογοθέσιον 2. BASILIC. 56, 10, 5, p. 169 fin.

λογοθέσιον, ου, ὁ, the office of λογοθέτης. NOVELL. 128, 17. 18. EDICT. 12, Prooem. THEOPH. 562, 10 Τὰ τοῦ γενικοῦ λογοθεσίου πράγματα.

2. *Ratiocinium, audit*, in early Greek εὐθύνη. CHRYS. V, 19 B. NIL. Epist. 2, 22. BASIL. SELEUC. 150 C Λογοθέσιον ἡμᾶς ἀπεκδέχεται. BASILIC. 56, 10, 5, p. 169 fin.

λογοθετέω, ἥσω, (λογοθέτης) *ratiocinor, to reckon, calculate, compute*, λογίζομαι. NOVELL. 128, 18. STUDIT. 408 D. BASILIC. 56, 10, 2 and 5. PHOT. p. 183, 19.

λογοθέτης, ου, ὁ, (λόγος, τίθημι) *intendant of finance*,

*chancellor*, καγκελλάριος, καθολικός, ὁ τοῖς δημοσίοις ἐφέστας λογισμοῖς. LYD. 229, 17. PROC. II, 254, 5. 368, 4. BASILIC. 56, 10, 2 and 5.

λογοθωπεία, ας, ἡ, (λόγος, θωπεία) *flattering language, flattery*, θωπείαι λόγων. EUST. ANT. 676 B.

λογολεσχία, ας, ἡ, (λογολέσχης) *prating*. METHOD. 373 B.

λογομαχία, ας, ἡ, (λογομάχος) *war of words*. NT. 1 Tim. 6, 4. NIL. Epist. 2, 96.

λογομάχος, ου, ὁ, (λόγος, μάχομαι) *the enemy of the λόγος* (in theology). METHOD. 393 B. (Compare πνευματομάχος.)

λόγος, ου, ὁ, *word*. Classical.

Λόγον χάριν, equivalent to the adverb οἶον, *For instance, For example, As an illustration*. POLYB. 10, 46, 4 Ὅταν βούλη δηλῶσαι, λόγου χάριν, διότι τῶν στρατιωτῶν τινες εἰς ἑκατὸν ἀποκεχωρήκασιν πρὸς τοὺς ὑπεναντίους, κ. τ. λ. ANTON. 4, 32 Ἐπινόησον, λόγου χάριν, τοὺς ἐπὶ Οὐεσπασιανοῦ καιροῦς. SEXT. Adv. Gram. 3, 59, p. 229 Τί τε σημαίνει παρὰ Θουκυδίδη, λόγου χάριν, τὸ ἀγέκλον καὶ τορνεύοντες. HIPPOL. 41 Ἄλλ' οἱ μὲν, λόγου χάριν, ἐβασίλευσαν, οἱ δὲ ἐν πέδαις κατεγήρασαν. ID. 53. ANTEC. 1, 2, 6. GEOPON. 8, 41, 1 Λαβὼν φανερόν μέτρον ὄξους, οἶον λόγου χάριν μετρητήν, ας *for instance*; where οἶον is superfluous.

Λόγος ἔχει, *There is a report; It is said*. EUS. 3, 37 Ὅν ἅμα ταῖς Φιλίππου θυγατράσι προφητικῶ χαρίσματος λόγος ἔχει διαπρέψαι.

Ὁ περὶ οὗ ὁ λόγος, *The person (or thing) about whom (or which) we have been speaking*. EUS. 2, 17, p. 69, 10.

\*Αἰδεταὶ λόγος, see ἄδω.

2. *Word*, in the sense of *promise*. MAL. 380, 9 Ἐκβαλὼν αὐτὸν . . . ὑπὸ λόγον ὅτι οὐτε ἀποκεφαλίζονται οὐτε σφαγιάζονται. CHRON. 602, 4 Λαβόντας λόγον ὅτι οὐκ ἀποκεφαλίζονται, *Having received a promise that they should not be beheaded*. THEOPH. 150, 1. 556, 10. PORPH. Adm. 227, 16. THEOPH. CONT. 858 Δός μοι λόγον.

3. *Account*. INSCR. 4957, 18 τῶν δφειλόντων εἰς τὸν κυριακὸν λόγον, *the imperial treasury* (φίσκος). THEOPH. 22, 10 Ἐκ τοῦ δημοσίου λόγου.

Λόγῳ, a causal dative, *for*. VIT. SAB. 264 Ἀ Λόγῳ ἰδάτων. LEIMON. 16 Ὁ εὐρίσκει, ποιήσον λόγῳ τῶν ἀδελφῶν, *for the brethren*. CHRON. 585, 15 Λόγῳ σιτωνικοῦ. 733 Λόγῳ τῶν πρεσβευτῶν. THEOPH. 40, 11. PORPH. Cer. 209, 9. Adm. 72, 16 Ἄλλα μὲν λόγῳ αὐτῶν, καὶ ἄλλα λόγῳ τῶν αὐτῶν γυναικῶν.

Εἰς λόγον, equivalent to the causal dative λόγῳ, *for*. LAOD. 14 Εἰς λόγον εὐλογιῶν, *As presents*. APOPHTH. Anton. 20 Εἰς λόγον ἑαυτοῦ, *For himself*. Johann. Colob. 40 Ἐλογίσατο οὖν ποιῆσαι τὸν οἶκον αὐτῆς ξενοδοχείον εἰς λόγον τῶν πατέρων τῆς Σκήτεως. CONST. (536), 1201 D Εἰς λόγον τοῦ σεκρέτου τοῦ ἐπισκοπείου, *For the bishop's privy chamber*. MAL. 107, 13. 276, 7. 284, 12.

4. With the genitive of the personal pronoun it forms a periphrastic personal pronoun. PORPH. Adm. 170, 7 Ὑπὸ τοῦ λόγου ὑμῶν, essentially the same as Ὑφ' ὑμῶν, *Under you*. (See also λόγος in the Appendix.)

5. In grammar, *speech*. DION. THRAX in BEKKER. 633, 32 Τοῦ κατὰ σύνταξιν λόγου. 634, 4 Τοῦ δὲ λόγου μέρη ὀκτώ, *the parts of speech*.

\*Ἐμμετροὶ λόγος, *Metrical speech*, that is, *poetry*. Ibid. 634, 3.

Πεζὸς λόγος, *prose*. Ibid.

6. In grammar, *sentence, proposition*, as Ἐγὼ λέγω, *I say*. Ibid. 634, 8.

λογοσκόπος, ου, ὁ, (σκοπέω) *watcher of words*. PALLAD. Vit. Chrys. 21 B. (Compare ἐργοσκόπος.)

λογύδριον, ου, τὸ, dimin. of λόγος, *short speech or sermon*. PHOT. 179, p. 124, 18.

λόγχη, ης, ἡ, *the head of a spear*. For the spear used at the Crucifixion, see CHRON. 705, 8. PORPH. Cer. 179, 19.

2. *A little spear* with which the sacramental bread is pierced by the priest in commemoration of the piercing of the Side (Joan. 19, 34). CHRYS. XII, 777 E (spurious). NOM. COTELER. 130. BLASTAR. K, 8, p. 152 B. EUKHOL.

λογχιάζω, ἄσω, (λόγχη) *to pierce with a spear*, λογχίζω. APOCR. Consummat. Thom. 5.

λογχίζω, ἰσα, = λογχιάζω. THEOPH. 785, 16.

λογχοδρέπανον, ου, τὸ, (λόγχη, δρέπανον) *spear with a sickle-shaped head*, a military weapon. MAL. 35, 21 Λογχοδρεπάνω ξίφει, where ξίφει is superfluous. PORPH. CER. 669, 20.

λοιδόρησις, εως, ἡ, (λοιδορέω) *a reviling, chiding*. SEPT. EX. 17, 7.

λοιμέυομαι (λοιμός), *to be a pest*. SEPT. PROV. 19, 19.

λοιμός, όν, as an adjective, *pestilent*. BARN. 10 Ὅντα λοιμά τῇ πονηρίᾳ αὐτῶν.

λοιπόν (λοιπός), adv. *therefore, οὖν*. POLYB. 1, 15, 11 Λοιπὸν ἀνάγκη συγχωρεῖν τὰς ἀρχὰς καὶ τὰς ὑποθέσεις εἶναι ψευδεῖς. EPIPH. I, 303 D.

Τὸ λοιπόν, in the same sense. HIPPOL. 94. CONST. IV, 813 A.

2. *Now, then, now then, well then, consequently, accordingly*. APOCR. Act. Pet. et Paul. 74 Ποίησον λοιπὸν ἃ λέγεις. COD. AFR. CAN. 10 Λοιπὸν τί δοκεῖ τῇ ἡμετέρᾳ ἀγάπῃ εἶπατε. MAL. 25, 18. 33, 5, et alibi. CHRON. 70, 4, et alibi. THEOPH. 28, 11, et alibi.

Τὸ λοιπὸν, in the same sense. APOCR. Act. Pet. et Paul. 76 Ποίησον τὸ λοιπὸν ὃ ποιεῖς. MARTYR. JUST. 5 Τὸ λοιπὸν ἔλθωμεν εἰς τὸ προκείμενον. PORPH. Adm. 247, 8 Καὶ τί τὸ λοιπὸν Σαυρομάτῳ ὄφελος . . . τῆς πόλεως ἀπολλυμένης ;

λοργός. PSELL. 403 Λοργόν, συγκεκαυμένον, write Λορδόν, συγκεκαυμένον (from συγκάπτω).

λουδεμιστής, οὐ, ό, (ludus ?) *buffoon ?* CONST. APOST. 8, 32, 5.

λοῦδον, ου, τὸ, ludus. CONST. APOST. 5, 1, 1.

λοῦκος, ου, ό, lucus. LYD. 4, 6.

λούκουντος, ου, ό, lucus, dimin. lucuntulus, a kind of *pastry*. ATHEN. 14, 57.

λοῦμα, ατος, τὸ, (λούω) *baptism*, λοῦσμα, λουτρόν, βάπτισμα. CONST. APOST. 2, 41, 2.

λούπα, ἡ, lupa, λύκαινα. PLUT. I, 19 F.

Λουπερκάλια, ων, τὰ, Lupercalia. PLUT. I, 31 A. 72 E.

λυπηνάριον, ου, τὸ, = λουπίνον. PORPH. CER. 529, 16.

λουπνάριον, ου, τὸ, = λουπίνον. BOISS. III, 412.

λουπίνον, ου, τὸ, lupinum, lupinus, *lupine*, λουπηνάριον, λουπινάριον, λυπηνάριον, λυπινάριον, θέρμος, θέρμιον. THEOPH. 646, 19.

λουρικάτος = λωρικάτος. THEOPH. 284, 19, as a various reading.

λουρίον = λωρίον. LEO. 6, 2.

λοῦσμα = λοῦμα. HIPPOL. 202. ASTER. 441 C.

2. *Bath, bathing-house*, λουτρόν, βαλανείον. THEOPH. CONT. 822.

λουσόςριος, α, ου, lusorius. EPIPH. II, 109 C Λουσορίῳ πλοίῳ, Lusoria nave, *spy-ship*.

λοῦστρον, ου, τὸ, lustrum. LYD. 39, 21.

λουτήρ, ἦρος, ό, (λούω) *laver, bathing-tub*. SEPT. EX. 30, 18.

2. *Baptistery*, λουτρών, βαπτιστήρ, βαπτιστήριον. NIC. II, 681 E.

λουτρόν, οὔ, sometimes λοῦτρον, ου, τὸ, *baptism*. NT. Tit. 3, 5. CONST. APOST. 2, 7. APOCR. Act. Paul. et Thecl. 40 λοῦτρον. JUST. Apol. 1, 61. 62. HIPPOL. 100. NIC. I, Can. 2. EUS. 2, 1, p. 45, 46. Id. 7, 2. CYRILL. HIER. Procat. 2. EPIPH. I, 114 C. 1107 A. THEOD. IV, 202 B.

λουτρών, ὠνος, ό, = λουτήρ 2. PROC. III, 101, 16 τὸν θεῖον λουτρώνα

λουτρωνικός, ἡ, όν, (λουτρών) *pertaining to the public baths*. BASILIC. 53, 10, 5 Λουτρωνικά χρήματα.

λούω, *to baptize*, βαπτίζω. CONST. APOST. 2, 7. JUST. Apol. 1, 65.

λοφία, ἄς, ἡ, *hill*, λόφος. SEPT. JOS. 15, 2.

λοχόξεμα, ατος, τὸ, (λόχος, ζέμα) a kind of *beverage* drank to the health of the empress after delivery. PORPH. CER. 619, 5.

λύγδινος, ου, (λύγδος) *made of white marble*. BABR. 30.

λύγδος, ου, ό, *white marble*. DIOD. 2, 52, p. 164, 5 Ἡ Παρία λύγδος, *The Parian marble*. ARRIAN. Peripl. Mar. Erythr. 24. [It seems to be connected with the Latin lucidus.]

λυγίσμα, ατος, τὸ, (λυγίζω) *a twisting, turning*. NIC. II, 1077 A Λυγίσματα ὀρχηστικά.

λυκοθήρας, α, ό, (λύκος, θηράω) *wolf-hunter*. METHOD. 393 C λυκόθηρες for -θήραι.

λυμαίνομαι, with the accusative. HERM. Vis. 3, 9. 4, 2.

λυπέω. Mid. λυπέομαι, *to pity*. MAL. 43, 14 Ἐλυπήθη πρὸς αὐτοὺς, *He felt pity for them*.

λυπηνάριον, ου, τὸ, = λουπίνον. SUID. as a v. l.



λυπινάριον, ου, τὸ, = λουπίνον. SUID. LEX. SCHED. 267.  
 λυσίζωνος, ου, (λύω, ζώνη) *ungirded*, λυσόζωνος. POLYAEN.  
 8, 24, 3.

λύσις, εως, ἡ, *an untying*. EUKHOL. p. 253 Λύσις στε-  
 φάνων, *The untying of the wreath*, a ceremony per-  
 formed on the eighth day after the nuptials. (See  
 also στέφανος.)

λυσόζωνος = λυσίζωνος. EUKHOL.

λυτρώων, ὄνος, ὁ, (λύω) *draught-house*. SEPT. 4 Reg.  
 10, 27.

λύτρωσις, εως, ἡ, (λυτρώω) *a redeeming, ransoming*. SEPT.  
 Lev. 25, 29. Ps. 48, 9. PLUT. I, 1032 B.

λυτρωτής, ου, ὁ, *deliverer, redeemer*. SEPT. Ps. 18, 15.  
 NT. Act. 7, 35. JUST. Tryph. 30 applied to Christ.

λυτρώτος, ἡ, ὅν, *redeemable*. SEPT. Lev. 25, 31. 32 Λυ-  
 τρωταὶ διὰ παντός ἔσονται τοῖς Λευίταις.

λυχνάπτης, ου, ὁ, (λύχνος, ἄπτω) *lamplighter*. PSELL.  
 319.

λυχνάπτρια, as, ἡ, *female lamplighter*. INSCR. 481.

λυχναψία, as, ἡ, *illuminatio, a lighting of lamps*, λυχνο-  
 καυτία, λυχνοκαΐα. ATHEN. 15, 61 Λυχνοκαυτία, ἣν οἱ  
 πολλοὶ λέγουσι λυχναψίαν. EPIPH. I, 1068 B. CYRILL.  
 ALEX. Epist. 87 D. SOCR. 5, 22, p. 297. CHRON.  
 572, 11. (Compare CAN. APOST. 71 Λύχνους ἄπτει.)

λυχνία, as, ἡ, (λύχνος) *lamp-stand, candlestick*. SEPT.  
 Ex. 25, 31. INSCR. 2852, 13.

λυχνικός, ἡ, ὅν, *pertaining to lamps*. EPIPH. I, 1106 A  
 Λυχνικοί τε ἅμα ψαλμοὶ καὶ προσευχαί, *evening psalms  
 and prayers*.

Substantively, τὸ λυχνικόν, in the RITUAL, *the  
 Lamplight Service*, the introductory part of vespers,  
 consisting chiefly of the προοιμιακὸς ψαλμός. BASIL.  
 II, 529 C. CONST. (536), 1181 A. VIT. SAB. 325 A,  
 in the plural. PORPH. Cer. 115, et alibi. (See also  
 ἐπιλύχνιος.)

λυχνοκαυτία, as, ἡ, (καίω, καύτης) = λυχναψία. ATHEN.  
 15, 61.

λύω, *to break off a fast*. QUIN. Can. 29 Τὴν πέμπτην  
 λύνει, *To eat meat on holy Thursday* (in Passion-  
 week).

λωβάσμαι. Perf. part. pass. λελωβημένος, η, ου, *leprous*,  
 λεπρός. JOSEPH. Apion. 1, 28. THEOD. III, 683 D

Τὸ σῶμα ἅπαν λελωβημένος. APOPHTH. Agathon. 30.  
 Carion. 2.

λωβός, ἡ, ὅν, (λώβη) *leprous, leprosy*. AMPHIL. 201 A.

Substantively, *leper*. THEOPH. 112, 19. PORPH.  
 Cer. 180, 6. CEDR. I, 698, 24.

λωδίκιον, ου, τὸ, lodicula, *coverlet*, παλλίον. EPIPH.  
 I, 718 D.

λώδιξ, ικος, ὁ, lodix, *coverlet*. ARRIAN. Peripl. Mar.  
 Erythr. 24.

λῶμα, ατος, τὸ, hem, as of a garment. SEPT. Ex. 28, 33.

λωρίκατος, ὁ, (lorica) loricated, cuirassier, θωρακίτης.  
 THEOPH. 284, 19. 608, 10. LEO. 15, 9.

λωρίκιον, ου, τὸ, lorica, cuirass, θώραξ. NOVELL. 85, 4.  
 THEOPH. 490, 15. 594, 3. LEO. 5, 4. 15, 9.

λωρίον, ου, τὸ, lorum, thong, strap, λουρίον. MAURIC.  
 1, 2. MAL. 89, 7. LEO. 5, 4, et alibi.

λῶρον, ου, τὸ, plural τὰ λῶρα, lora, reins, in good Greek  
 ἡνία. PSELL. 362.

λῶρος, ου, ὁ, lorum, thong, ἱμάς. LEG. HOMER. 100.  
 GENES. 83, 7 Ὅθεν τινὰς τῶν δορυφόρων ἐκπέμψασα  
 πρὸς αὐτὸν ὧς λῶροις ἐμάστιξεν, *gave him two hundred  
 lashes with a thong*.

2. A kind of costly scarf worn by noblemen on  
 great occasions, χρυσήλατος ἐπωμίς. LYD. 166, 18.  
 PORPH. Cer. 25, 15, et alibi. BALSAM. ad Phot.  
 Nomocan. 8, 1, p. 63 Ἄμα καὶ τὸν λῶρον καὶ τὸ ὠμοφό-  
 ριον ὅπερ περικυκλοῖ τὸν βασιλικὸν τράχηλον, where καὶ τὸ  
 ὠμοφόριον may be explanatory of τὸν λῶρον (see καὶ 5).

λωρόσακον, incorrectly for λωρόσοκκον. LEO. 6, 10.

λωρόσοκκον, ου, τὸ, (λῶρος 1, σόκκος) thong-lasso, or  
 σόκκος and the thong attached to it. MAURIC. 1, 2.  
 (See also λωρόσακον. Also, INTRODUCTION, § 64.)

λωροτόμος, ου, ὁ, (λῶρος 1, τέμνω) = σκυτοτόμος. HES.  
 Σκυτοτόμος, λωροτόμος, σκυτεύς, σκυτογράφος.

λωρωτός, ἡ, ὅν, precise meaning uncertain. PORPH. Cer.  
 469, 9 Λωρωτὰ τρίμητα. 473, 7 Λωρωτὰ μεταξωτά.

λώταξ, or λόταξ, ατος, ὁ, (λωτός?) flute-player by trade.  
 EUST. 905, 19 Λωτός δὲ καὶ αὐλὸς τις λέγεται . . . Λό-  
 ταξ λόταγος, ὅπερ αὐλητὴν δηλοῖ.

2. Mendicant. CONST. APOST. 8, 32, 6. CHRYS.  
 XI, 99 C Τούτους τοὺς προσαιτοῦντας, οὓς λώταγας ἡμῶν  
 ἔθος καλεῖν.

## M.

μά, for νή, *by*, in affirmations. THEOPH. 153, 13 μά τὴν σωτηρίαν σου ἔφαγον αὐτό.

μαβλιστής = μαυλιστής. RHOT. Lex. Μαστροπός, μαβλιστής, πορνοβοσκός.

μαγάδιον, ου, τὸ, dimin. of μαγός. LUCIAN. Deor. Dial. 7, 4.

μαγαρίζω, ισα, ἰσθην, ἰσμένος, *to befoul, pollute, defile, contaminate*, μολύνω. NOM. COTELER. 48 Εἰ δὲ τυχὸν ἀρπαχθῇ ὑπὸ ἔθνους (*infidels*) καὶ μαγαρισθῇ, εὐλόγησον αὐτὸ καὶ μύρωσον. [So in MODERN GREEK.]

2. Intransitive, *to apostatize, to renounce the Christian religion and adopt Islamism*; literally, *to pollute one's self*. THEOPH. 614, 11. THEOPH. CONT. 132, 19, et alibi. (See also μαγαρίτης.)

[The word is of Semitic origin. Compare the Hebrew מַגְרִית, draught-house, לִטְרֹן: מִגְרִית, corresponding to the plural of סָכָו.]

μαγαρικόν, ου, τὸ, *earthen vessel*. PORPH. Cer. 467, 2. 673, 4.

μαγαρίτης, ου, ὁ, (μαγαρίζω 2) *renegade*, one who renounces the Christian religion and adopts Islamism. THEOPH. 484, 2. 525, 4. 673, 16. THEOPH. CONT. 480, 8.

μαγός, ἄδος, ἡ, *the bridge of a stringed instrument*. PHILOSTRAT. Vit. Sophist. 1, 7, 1, p. 487. Icon. 1, 10, p. 778. HES. Μαγός, σάνις τετράγωνος ὑπόκυφος δεχομένη τῆς κιθάρας τὰς νευρὰς καὶ ἀποτελοῦσα τὸν φθόγγον. SUID.

μαγγάνα, ἡ, vagna, *wine-cask*. SUID. Μαγγάνα. Ὅτι τὸ οἰνηρὸν ἀγγεῖον ἐκ ξύλων κατεσκευασμένον μαγγάναν Ἰταλοὶ ὀνομάζουσιν (quoted from an earlier author). GLOSS. JUR.

μαγγανάρης, η, ὁ, = μαγγανάριος. THEOPH. 398, 8.

μαγγανάριος, ου, ὁ, (μάγγανον) *engineer*. LEO. 5, 7. 6, 27, et alibi.

μαγγανικός, ἡ, ὄν, *belonging to μάγγανον*. Substantively, τὸ μαγγανικόν, *engine*. CHRON. 537, 2, et alibi. THE-

OPH. 581, 6. 589, 6, et alibi. LEO. 6, 27. 14, 83, et alibi.

μάγγανον, ου, τὸ, *engine, machine, contrivance, μηχανήμα, μηχανή*. EUS. 6, 43, p. 311, 23. MAURIC. 11, 3. CHRON. 537, 14. THEOPH. 59, 2. 60, 14. HES. Μάγγανα, μηχανήματα.

2. Bolt of a door. SCHOL. ARIST. Vesp. 155 Βάλανον, τὸν μοχλὸν· κυρίως δὲ τὸ εἰς τὸν μοχλὸν σιδήριον, ὃ καλοῦμεν μάγγανον. Καὶ βάλαροι, τὰ μάγγανα τῆς κλειδώσεως.

3. Charm, spell, enchantment, philter, μαγγανεία, γοήτευμα. HES. Μάγγανα, φάρμακα, δίκτυα, γοητεύματα. SUID. Μάγγανον, παράδοξόν τι. Λέγεται δὲ καὶ ἡ γοητεία μαγγανεία.

μαγγλάβιον = μαγκλάβιον. THEOPH. CONT. 174, 23. 681, 8 Τύπτειν τινα μαγγλάβια.

μαγγλαβίτης = μαγκλαβίτης. PORPH. Adm. 208, 9. THEOPH. CONT. 231, 5, et alibi.

μαγείρισσα, ης, ἡ, (μάγειρος) *female cook*. SEPT. 1 Reg. 8, 13.

μαγία = μαγεία. APOCR. Act. Philipp. in Hellad. 17.

μαγίδaris, τὸ σίλφιον. LEX. BOTAN.

μαγίδιον, ου, τὸ, dimin. of μαγίς, a kind of kneading-trough. ARRIAN. Peripl. Mar. Erythr. 30. SCHOL. ARIST. Nub. 1248 Σκαφίδιον, ἡ μαγίδιον.

μαγίσδιον, ου, τὸ, Arabic مَسْجِد, *mosk or mosque*, μασγήδιον, προσκυνητήριον. THEOPH. 524, 8, as a various reading. PORPH. Adm. 102, 1.

μαγίστερ, ερος, ὁ, *magister*, = μάγιστρος. NOVELL. 30, 2. 4.

μαγιστέριος, α, ου, *magisterius*. SIMOC. 72, 6. 147, 3 Μαγιστερία ἀρχή.

μαγιστήριον, ου, τὸ, *magisterium, μαγίστριον*. LYD. 189, 21.

μαγιστράτον, ου, τὸ, *magistratus*. PROC. III, 97, 5, as a various reading. PORPH. Adm. 208, 10. 210, 3 Ἰμάτιον μαγιστράτον.

μαγιστριανός, ου, ό, (μάγιστρος) *agens in rebus*. NIL.

Epist. 1, 243. CHAL. 876 D. LYD. 199, 23. EUAGR. 2, 18, p. 315, 25. GLOSS.

μαγίστριον, ου, τὸ, = μαγιστήριον. THEOPH. 211, 19.

μαγίστρισσα, ης, ή, *magistra, the wife of a μάγιστρος*.

PORPH. Cer. 67, 15, incorrectly written with one Σ.

μαγιστρόκησος, ου, ό, (μάγιστρος, κήσος) *magister census*. GLOSS. JUR. Μαγιστρόκησος, ἄρχων τῆς ἀναγραφῆς. (Compare NOVELL. 127, 2 'Ο μάγιστρος τῶν κήσων.)

μάγιστρος, ου, ό, *magister, master, lord, ἄρχων*. NOVELL. 127, 2. BASILIC. 47, 1, 64 'Ο μάγιστρος τῶν κήσων.

Particularly, *the master of the imperial household, the chief officer of the emperor's palace*. ATHAN. I, 301 C Τοῦ παλατίου μάγιστρος. BASIL. III, 111 B. 265 A. ZOS. 91, 2 'Ηγεμόνα τῶν ἐν τῇ αὐλῇ τάξεων ὄντα· μάγιστρον τοῦτον ὀφφικίων καλοῦσι Ρωμαῖοι. 165, 5 'Ο τῶν περὶ τὴν αὐλὴν ἡγούμενος τάξεων, ὃν καλοῦσι Ρωμαῖοι μάγιστρον. PALLAD. Vit. Chrys. 17 F. CHAL. 1089 A. PRISC. 149, 19, et alibi. PROC. I, 39, 15. III, 136, 18. LYD. 173, 3. 189, 11, et alibi.

2. *Master, teacher, διδάσκαλος*. GLOSS. JUR. Μαγιστροί . . . διδάσκαλοι οἰσθήποτε τιμῆς.

μαγιστρότης, ητος, ή, *the office of μάγιστρος*. EUS. 8, 11.

μαγίστωρ, ορος, ό, = μάγιστρος. THEOPH. 282, 20.

2. *Master, teacher*. HES. Μαγίστωρ, ἐπιστάτης, διδάσκαλος. Id. Μαγιστόρους, διδασκάλους, ἐπιστάτας.

μαγκήπειον = μαγκίπειον. SOCR. 5, 18 (titul.).

μαγκήπιον or μαγκηπίον, = μαγκίπιον. CHRON. 629, 2 as a various reading.

μάγκηψ, ηπος, ό, = μάγκηψ. SOCR. 5, 18, p. 285, 11.

μαγκίπατος = ἐμαγκίπατος. SUID.

μαγκίπειον = μαγκίπιον. VIT. EUTHYM. 28. THEOPH. 363 as a various reading.

μαγκίπιον, ου, τὸ, (*mancipium*) *bakery where coarse bread was sold, μαγκήπειον, μαγκηπίον, μαγκήπιον, μαγκίπειον*. CHRON. 629, 2. THEOPH. 363, 4. PTOCH. 1, 176, *bakery* in general.

μαγκίπισσα, ης, ή, *the wife of a μάγκηψ*. PTOCH. 1, 177. 182.

μάγκηπος, ου, ό, = μάγκηψ. PTOCH. 1, 174.

μάγκηψ, ιπος, ό, *manceps, baker who sells coarse bread, μάγκηψ, μάγκηπος*. SOCR. 5, 18. LYD. 69, 16. 200, 4. VIT. SAB. 225 C, *baker* in general.

μαγκλάβιον, ου, τὸ, (*manus, clavus*) *strap* for chastising offenders, *μαγγλάβιον*. PORPH. Adm. 236, 10 Τοῦτον διὰ μαγκλαβίων σφοδρῶν ἐπεξήρχετο. CUROP. 38, 12. (See also *μαγλάβιον*.)

μαγκλαβίτης, ου, ό, (*μαγκλάβιον*) *strap-bearer, μαγγλαβίτης*. The emperor's strap-bearers were certain officers furnished with straps or thongs. CODIN. 105, 10. (See also *μαγλαβίτης*.)

μαγλάβιον, incorrectly for *μαγκλάβιον*, ου, τὸ, *the imperial μαγκλαβίται* collectively considered. PORPH. Cer. 7, 19.

μαγλαβίτης incorrectly for *μαγκλαβίτης*. PORPH. Cer. 8, 14.

Μαγναύρα, as, ή, *Magnaura, a magnificent palace* in Constantinople (called also *Μανναύρα*). THEOPH. 423, 11, et alibi.

μάγουλον, ου, τὸ, *malā, jaw, γνάθος*. Implied in *κατωμάγουλον, ονομάγουλος*, which see.

2. *Cheek, παρειά*. PTOCH. 1, 324. [So in MODERN GREEK.]

μαδάρα, a kind of *ship*. ARRIAN. Peripl. Mar. Erythr. 36 Ἐντόπια ραπτὰ πλοίαρια τὰ λεγόμενα μαδάρα.

μαδαρώ, ὥσω, (*μαδαρός*) *to pluck off one's hair, to make bald*. SEPT. Nehem. 13, 25 Ἐμαδάρωσα αὐτούς, *I plucked off their hair*.

μάζα, ή, *massa, mass, lump*. LEO. 14, 57. 19, 7.

SUID. Παλάθαι, μᾶζαι σύκων. (See also *μαζιον*.)

μαζίν for *μαζιον*. APOPHTH. Anton. 35 τὸ μαζίν τοῦ σιδήρου.

μαζιον, ου, τὸ, dimin. of *μάζα*. GEOPON. 20, 33, of dough. SUID. Κυμβία, τὰ μαζία τῶν χρυσίων.

μαζονομείον, ου, τὸ, = *μαζονόμιον*. PSELL. 413 Μαζονομείον, ἄγγος τι, ἐν ᾧ φυράται μάζα.

μαζονόμον, τὸ, = *μαζονόμος*. INSCR. 2852, 50.

μαζούρκας, α, ό, an opprobrious epithet of uncertain import. THEOPH. CONT. 673, 21. 674.

μαζουρώθ, Hebrew מזרח, *the zodiac?* SEPT. 4 Reg. 23, 5.

μάθημα, ατος, τὸ, *the Creed*, τὸ σύμβολον τῆς πίστεως. SOCR. 1, 8, p. 24. Id. 3, 25, p. 207, 40. EUAGR. 5, 4, p. 428, 32.

μαθηματική, ἡς, ἡ, (μαθηματικός) *astrology*. SOCR. 2, 9, p. 86, 29.

μαθητεία, ας, ἡ, (μαθητεύω) *instruction*. IGNAT. Trall. (interpol.) 3.

μαθητεύω, εὔσω, (μαθητής) *to be a pupil or disciple*. PLUT. II, 832 C Μαθητεύσας δὲ τῷ πατρί.

2. *To make a disciple of, to instruct*. NT. Matt. 28, 19 Μαθητεύσατε πάντα τὰ ἔθνη.

μαθήτρια, ας, ἡ, fem. of μαθητής. DIOD. 2, 52, p. 164, 45.

μαῖος, ου, ὁ, maius, *May, the month of May*. INSCR. 5879. PLUT. I, 72 D. II, 284 F Τοῦ μαῖον μηνός.

μαϊούλιον, ου, τὸ, *lettuce*, μαϊούνιν, μαρούλιον. HES. Θριδικίναί . . . καὶ αἱ παρ' ἡμῖν θριδικες, ἥτοι μαϊούλια.

μαϊουμάς, ᾱ, ὁ, majuma, *May-day*. LYD. 91. MAL. 285, 2. THEOPH. 699, 4.

2. *Largitio, presents given to the soldiers, rógá*. PORPH. Cer. 451, 10. 452, 1.

μαϊουμίζω, ισα, (μαϊουμάς) *to celebrate May-day*. LYD. 91. μαϊούνιν for μαϊούνιον, = μαϊούλιον. LEX. SCHED. 270.

μαῖστρος = μάγιστρος. THEOD. III, 1014 A.

μαῖστωρ, ορος or ωρος, ὁ, = μαγίστωρ. THEOPH. 282, 20, as a various reading. PORPH. Cer. 26, 21 -ωρος. 27, 8. SUID. Μαῖστωρος, τοῦ διδασκάλου, v. l. μαῖστορος. CUROP. 44, 11.

2. *Master-workman, master-builder*. CODIN. 135, 12. 137, 8, et alibi.

μαῖωρης (magnus, major), majores, μεῖζονες. PLUT. I, 72 D.

μακάρι (μακάριον), *utinam! Would that! O that! εἴθε!* HES. Αἶθε, εἴθε μακάρι. SUID. \*Οφελος καὶ \*Οφελον, εἴθε, μακάρι, εὐκτικῶς. Τὸ δὲ μακάρι τῶν ἀπαιδευτῶν εὐκτικὸν ἐπίρρημα. (See also μακάρι in the Appendix.)

μακάριος, α, ου, *beatus, blessed*, as a title. TYR. 453 A. Superlative μακαριώτατος, *beatissimus*, a title given to bishops. SARD. 5. ATHAN. I, 186 C. 359 C. BASIL. III, 406 A. COD. AFR. 1251 C. EPHES. 1073 C. CHAL. 825 A.

In the following passages it is applied to the emperor. PORPH. Adm. 156, 7. 187, 4. 188, 11.

μακαριότης, ητος, ἡ, *beatitudo*, a title given to bishops. COD. AFR. 1254 B τῇ μακαριότητι ὑμῶν. 1259 A τῆς ὑμετέρας μακαριότητος. EPHES. 1141 A. CHAL. 836 B. Hierosol. 1252 C, to the bishop of Jerusalem. NOVELL. 3. Prooem.

μακαρισμοί, ὦν, οἱ, (μακαρισμός) in the RITUAL, *Beatitudines, the Beatitudes*, forming part of the λειτουργία 2. They consist of verses 3–12 of the fifth chapter of the Gospel according to Matthew; that is, from Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, τοῦ ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. CHRYS. XII, 783 A (spurious). APOPHTH. Epiph. 13.

μακαρίτης, ου, ὁ, *of happy memory*, used in connection with the name of a departed friend. PORPH. Adm. 241, 21 Ὁ μακαρίτης ὁ βασιλεὺς κύρις Ρωμανός, *The lord the king Romanus, of happy memory*.

μακεδονήσιον, ου, τὸ, (Μακεδονία). SUID. Σέρρεις, εἶδος λαχάνων, τὰ παρ' ἡμῖν σείρικα λεγόμενα. Αἱ πικρίδες παρ' ἄλλοις, ἡ μᾶλλον τάληθέστερον εἰπεῖν μακεδονήσια, v. l. μακεδονίσια. [In MODERN GREEK τὸ μακεδονήσιον \* means *parsley*, the classical σέλινον. See πετροσέλινον.]

μακεδονίζω, ισα, (Μακεδών) *to favor, or side with, the Macedonians*. POLYB. 20, 5, 5 and 13.

2. *To use the Macedonian dialect*. PLUT. I, 927 F. ATHEN. 3, 94.

μακεδονιστί (μακεδονίζω), adv. *in the Macedonian dialect*. PLUT. I, 592 B Ἀσπασάμενοι μακεδονιστὶ τῇ φωνῇ. 694 C Ἀρεβόα μακεδονιστὶ καλῶν τοὺς ὑπασπιστάς.

λάκειρ = μάκερ, which see.

μάκελ, ὁ, *butcher*. LEO GRAM. 113, 11. GLOSS. JUR. Μακελλάριος . . . μάκελ γὰρ καὶ μακέλλης ρωμαῖστί ἐστιν ὁ σφαγεύς.

μακελείον, ου, τὸ, = μακελλεῖον. PLUT. II, 752 C.

μακελλάρης, η, ὁ, = μακελλάριος. PTOCH. 1, 335. 337.

μακελλάριος, ου, ὁ, *macellarius, butcher*, μακελλάρης, κρεοπώλης, κρεωπώλης. GLOSS. Μακελλάριος, *laniator, lanio*. GLOSS. JUR. Μακελλάριος, ὁ σφάζων τὰ ζῶα. EUST. Thessalon. Capt. 413, 18.

μακελλεῖον, ου, τὸ, = μάκελλον. PTOCH. 1, 333.

μακέλλη, ης, ἡ, = μάκελλον. PLUT. II, 277 D.

μακέλλης, η, ὁ, = μακελλάριος. GLOSS. JUR. Μακελλάριος,

ὁ σφάζων τὰ ζῶα· μάκελ γὰρ καὶ μακέλλης ρωμαϊστί ἐστιν ὁ σφαγεύς.

As an epithet it was given to the emperor, Leo the Great. MALCH. 231 Λέοντος τοῦ Μακέλλη.

μακελλικός, ἡ, ὄν, pertaining to μάκελλον, butcher's, κρεωπωλικός. ATHAN. II, 290 B.

μάκελλον, ου, τὸ, macellum, slaughter-house, butcher's shop, μακελείον, μακελλεῖον, μακέλλη, κρεωπόλιον. NT. 1 Cor. 10, 25. PLUT. II, 277 D. DION CASS. 998, 78. SOCR. 1, 38, p. 74, 43. MAL. 287, 5.

μάκερ, ερος, τὸ, macir, an Indian spice. DIOSC. 1, 110 (111). ARRIAN. Peripl. Mar. Erythr. 8 μάκειρ. GALEN. XIII, 205 C.

μακράν, procul, far. Followed by ἀπό. SEPT. Ps. 21, 1 Μακράν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου. POLYB. 3, 45, 2 Συμπεσόντες γὰρ οὐ μακράν ἀπὸ τῆς ἰδίας στρατοπεδείας. 5, 99, 3 Κεῖται μὲν οὐ μακράν ἀπὸ τῆς θαλάττης.

μακροβίωσις, εως, ἡ, (μακρός, βιώω) long life, μακροβιότης. SEPT. Baruch. 3, 14.

μακροδαπής, ἐς, (μακρός, δάπεδον) extensive. Substantively, τὸ μακροδαπές, great extent, as of territory. COD. AFR. Can. 17.

μακρομέρευσις, εως, ἡ, (μακρομερεύω) length of life. SEPT. Sir. 30, 22.

μακρομερεύω, εὔσω, (μακροήμερος) to be long-lived. SEPT. Deut. 5, 33. Sir. 3, 6.

μακροήμερος, ου, (ἡμέρα) long-lived. SEPT. Deut. 4, 40.

\*μακρόθεν (μακρός), adv. from afar. CHRYSIPPUS apud ATHEN. 4, 14, p. 137 F. STRAB. 3, 3, 4.

Preceded by the preposition ἀπό. SEPT. 2 Esdr. 3, 13 Ἡ φωνὴ ἠκούετο ἕως ἀπὸ μακρόθεν. NT. Matt. 26, 58.

2. Long before, of time. POLYB. 1, 65, 7.

μακροθυμέω, ἦσω, ἡσα, to be μακρόθυμος, to forbear. SEPT. Job. 7, 16. PROV. 19, 11. Sir. 18, 11 Ἐμακροθύμησε κύριος ἐπ' αὐτοῖς. NT. 1 Thess. 5, 14 Μακροθυμεῖτε πρὸς πάντας. 2 Petr. 3, 9 Μακροθυμεῖ εἰς ἡμᾶς.

μακρόθυμος, ου, (θυμός) long-suffering, forbearing. SEPT. Num. 14, 18.

μακρόκενσον, ου, τὸ, (cessus) long journey performed

by the emperor. PORPH. Adm. 235, 4. (Compare πρόκενσον.)

μακρόπους, ουν, (πούς) long-footed.

Substantively, ὁ μακρόπους, a species of insect injurious to vegetation. EUKHOL. p. 498.

μακροπρόσωπος, ου, (πρόσωπον) long-faced, μακρόψις, μακροχάρακτος. THEOPH. CONT. 468, 17.

μακρός, feminine μακρή. MAL. 101, 17.

2. Long, as applied to vowels and syllables. DION. THRAX in BEKKER. 631, 3.

μακροσκαμνίον, ου, τὸ, (μακρός, σκαμνίον) long seat, bench (settee?). PORPH. Cer. 531, 15.

μακρότης, ητος, ἡ, (μακρός) length, μήκος. SEPT. Deut. 30, 20 Μακρότης ἡμερῶν.

μακροτράχηλος, ου, (τράχηλος) long-necked. DIOD. 2, 50, p. 162, 68. HIPPOL. 64.

μακροχάρακτος, ου, (χαρακτήρ) = μακροπρόσωπος. MAL. 106, 12.

μακροχρονίζω, ἴσω, (μακροχρόνιος) to be long-lived. SEPT. Deut. 17, 20.

μακροχρόνιος, ου, (χρόνος) long-lived, μακρόβιος. SEPT. Ex. 20, 12.

μακρόψις, ὁ, (ᾧψις) = μακροπρόσωπος. MAL. 104, 7.

μάκρυμμα, ατος, τὸ, (μακρύνω) that which is put (or to be put) away. SEPT. 2 Esdr. 9, 1. 11 abominations.

μακρύνω, νῶ, (μακρός) to put away, to remove. SEPT. Ps. 87, 19 Ἐμάκρυνας ἀπ' ἐμοῦ φίλον. 72, 27 Οἱ μακρύνοντες ἑαυτοὺς ἀπὸ σοῦ. 108, 17 Μακρυνθήσεται ἀπ' αὐτοῦ.

Intransitive, to be far from. SEPT. Ps. 70, 12 Μὴ μακρύνῃς ἀπ' ἐμοῦ.

2. To make long, to lengthen. SEPT. Ps. 128, 3 Ἐμάκρυνάν τὴν ἀνομίαν αὐτῶν.

μακρός, εἶα, ὅ, long; tall, μακρός. APOCR. Martyr. Barthol. 2. [The classical μάκρος is to μακρύς what βάθος, πλάτος are to βαθύς, πλατύς.]

μακρῶς, adv. of μακρός, in a long line. POLYB. 3, 51, 2 Δυσχερῶς ἐκμηρνομένους καὶ μακρῶς τὰς δυσχωρίας.

μάκρωσις, εως, ἡ, (μακρός) the spinning out of a narrative. POLYB. 15, 36, 2.

μαλαβάθρινον, ου, τὸ = μαλάβαθρον. DIOSC. 1, 75.

μαλάβαθρον, ου, τὸ, malobathron, the aromatic leaf of

an Indian tree. ARRIAN. Peripl. Mar. Erythr. 56.  
65. GALEN. XIII, 205 D. (See also μεσόσφαιρον, μικρόσφαιρον.)  
μαλακίζομαι (μαλακίζω), *to be sick or ill*. SEPT. 2 Par. 16, 12 Καὶ ἐμαλακίσθη Ἀσὰ ἐν τῷ ἔτει τῷ ἐννάτῳ καὶ τριακοστῷ τῆς βασιλείας αὐτοῦ τοὺς πόδας, *was diseased in his feet*.  
μαλάκιον, ου, τὸ, *bag or basket made of palm-leaves*. APOPH. Megeth. 1. Pior 3. Paul. Magn. 3. VIT. SAB. 289 A. LEIMON. 36. 154.  
μαλακίσκιον, τὸ, dimin. of μαλάκιον. NIC. CONST. Can. p. 463 B.  
μαλακώδης, ες, (μαλακός, ΕΙΔΩ) *soft*. Metaphorically, *weak*. CHRYS. VII, 511 A.  
μαλιασμός, οὔ, τὸ, = μαλίη. SUID. Μαλιασμός, νόσος περὶ τοὺς ὄνους γινόμενη, ὅς ἐστι κατάρρους διὰ μυκτῆρων. [In MODERN GREEK, μαλιάζω (evidently the primitive of μαλιασμός) means, *to become aphthous at the tongue, and metaphorically, to be sick at heart*.]  
μαλίη, ἡς, ἡ, *irruption in the fauces of beasts of burden*, μαλίσ, ἄφθα. HES.  
μαλίσ = μαλίη. HES.  
μαλλωτός, ἡ, ὄν, (μαλλώω) *fleecy, woolly, shaggy*. DION. HAL. III, 1491, 5. SCHOL. ARIST. Vesp. 1142  
Σάγματι δὲ τῷ μαλλωτῷ σάγῳ.  
μάμη, ἡς, ἡ, *mother, μήτηρ*. Good Attic. PHRYN. MOER.  
2. *Grandmother, τίτη*. Good Greek, but bad Attic. PLUT. I, 797 B. II, 704 B. HERODIAN. 5, 3, 7. PHRYN.  
μαμπάριος = μαππάριος. CHRYS. VIII (Spuria), 89 (723) B.  
μάν, τὸ, indeclinable, Hebrew מַן, manna, the miraculous food, τὸ μάννα. SEPT. Ex. 16, 31. 33. 35.  
μάννα = ἡ μάννα. THEOPH. CONT. 91, 23. 92, 14.  
μαναά, Hebrew מַנְיָא, *present, gift*, δῶρον. SEPT. 4 Reg. 8, 8.  
μάνδαλος, ου, ὁ, *bolt for a door*. HES. Λύκος . . . καὶ ὁ τῆς θύρας μάνδαλος. Id. Τύλαρος, μάνδαλος.  
μανδάτον, ου, τὸ, *mandatum, order, despatch, message*. EPHES. 1284 E. CHAL. 869 A. ANTEC. 1, 21

init. EUAGR. 2, 18, p. 311, 16. MAL. 108, 10. THEOPH. 375, 2, et alibi.  
μανδάτωρ, ὡρος or ορος, *mandator, messenger*. LEG. HOMER. 101 -oros. NIC. II, 744 A. THEOPH. 279, 9. LEO. 4, 16. SUID. Πευθὴν πευθῆνος, ὁ μανδάτωρ. Id. Μανδάτωρες, εἶδος ἀξιώματος.  
2. *Surety*. NOVELL. 4, 1. HARMEN. 3, 6, 1.  
μανδατῶρεῖω, εἰσω, (μανδάτωρ) *to become surety?* NOVELL. 4, 1. HARMEN. 3, 6, 1.  
μανδήλιον, ου, τὸ, *mantele, mantelium, towel, napkin, μαντίλιον, μανδίλιον, μανδῖλιν, μανδύλιον, μανδύλιν*.  
Τὸ ἅγιον μανδήλιον, *The holy towel*, the cloth on which the likeness of Christ was impressed. According to an ancient legend, it was sent by Christ himself to Abgarus, an imaginary king of Edessa. THEOPH. CONT. 432, 12. HOROL. August. 16 Ἡ ἐξ Ἑδέσσης ἀνακομιδὴ τῆς ἀχειροποιήτου εἰκόνος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἣτοι τοῦ ἁγίου μανδηλίου. (See also ἀχειροποίητος. For the legend, see APOCR. Act. Thadd. 3.)  
μανδῖλιν for μανδίλιον. PTOCH. 1, 350.  
μανδίλιον, ου, τὸ, *mantle, mantilium, napkin, μαντίλιον, μανδῖλιν, μανδήλιον, μανδύλιον*. PORPH. Cer. 465, 11. (See also μαντήλα.)  
μάνδρα, ας, ἡ, *fold, as for animals*. Classical.  
2. *Monastery, μανδρεῖον, μονή, μοναστήριον*. EPIPH. I, 811 A. 1073 A. NIL. 3, 241. EUAGR. 1, 13, p. 267. THEOPH. 174.  
μανδρεῖον, ου, τὸ, = μάνδρα 2. EUAGR. 6, 23, p. 471, 42.  
μανδριάρχης, ου, ὁ, (μάνδρα, ἄρχω) = *ἀρχιμανδρίτης*. THEOPH. CONT. 799, 20, where it seems to be used contemptuously.  
μανδρίτης, ου, ὁ, *belonging to a μάνδρα 2, monk, μοναχός*. CONST. (536), 1176 E. 1180 D Ἰωάννην τὸν Μανδρίτην, as a surname.  
μανδύας, ου, ὁ, a kind of *cloak*, μανδύης, μανδύον, μαντίον. SEPT. Jud. 3, 16. MAL. 33, 7.  
2. *Mantle, bishop's, abbot's, monk's, or nun's gown*. TYPIC. 30, p. 206.  
μανδύης, ου, ὁ, = μανδύας 1. LYD. 178, 14. 19. (See also μαντίον.)  
μανδύλιν for μανδύλιον. THEOPH. 728, 17.

μανδύλιον, ου, τὸ, = μανδήλιον. APOCR. Nicod. Euangel.

I, B, 1, 2. CEDR. I, 297, 18. CUROP. 67, 17.

μανδύον, ου, τὸ, = μανδύας. THEOPH. 266, 6.

μανζήρ = μανζηρός. CEDR. I, 799, 11.

μανζηρός, οὐ, ὁ, Hebrew מַנְזֵר, manzer, *bastard*, νόθος.

THEOPH. 643, 9, a nickname given to Saint John of Damascus by Constantine Copronymus, the picture-breaker; with a play upon Μανσοῦρ, his real surname. [For the change of M into N, compare πέμπε, πέντε.]

Μάνης, η or ου, also εντος, ὁ, *Manes*, commonly called Μανιχαῖος, *Manichaeus*, the propagator of dualism. CYRILL. HIER. Catech. 6, 31 τοῦ Μάνου. EPIPH. I, 617 C. 628 D, τοῦ Μάνη, in both places. TIT. 1077 B τοῦ Μάνεντος.

μάνης, οἱ, manes, χθόνιοι θεοί. ZOS. 65, 22.

μανθάνω, to learn. Followed by ἀπό. MAL. 77 Μεμαθηκότες ἀπὸ τῶν πολιτῶν καὶ τῶν συγκλητικῶν ὅτι Κύζικος ἐστὶν ὁ σφαγείς παρ' αὐτῶν.

2. To study, as a pupil. NIC. CONST. Can. 17.

μανιακάτος, η, ου, wearing or having a μανιάκης. PORPH. Cer. 469, 15.

μανιάκης, ου, ὁ, bracelet, collar, necklace, μάνιξ, χρυσοῦν ψέλλιον ὃ φοροῦσι περὶ τὰς χεῖρας καὶ τὸν τράχηλον οἱ Γαλάται. SEPT. Dan. 5, 7. 29. POLYB. 2, 29, 8. 2, 31, 5. HES. Κλοῖός . . . κολλάριον, ἦτοι μανιάκης. SUID.

μανιάκιν for μανιάκιον. MAL. 457, 20. THEOPH. 377, 15.

μανιάκιον, ου, τὸ, dimin. of μανιάκης. APOPHTH. Arsen. 36. PORPH. Adm. 114, 11. HES. Μηνίσκοι . . . μανιάκια, περιδέραια.

μανιάξ, ακος, ὁ, = μανιάκης. GLOSS. Μανιάξ, tortile, circulus, tortus.

μάνικαι, αἱ, manicae, sleeves, μανίκια, μανικέλια, χειρομάνικα, περιχειρίδες, χειρίδες. LYD. 134, 11.

μανικέλιον, ου, τὸ = χειρομάνικον. LEO. 6, 25. 35.

μανίκιον, ου, τὸ, (μάνικαι) sleeve, μανικέλιον, χειρομάνικον, περιχειρίς, χειρίς. THEOPH. 599, 21. LEO. 6, 13. PORPH. Adm. 167, 2.

μάνιξ, ικος, ὁ, = μανιάκης. PORPH. Cer. 441, 3.

μανιπλοῖ, οἱ, manipuli, σηματοφόροι. LYD. 128, 8.

Μανιχαῖος, ου, ὁ, = Μάνης. ALEX. LYC. 413 B.

μάννα, τὸ, indeclinable, = μάν. SEPT. Num. 11, 7 Τὸ

δὲ μάννα ὥσει σπέρμα κορίου ἐστὶ, καὶ τὸ εἶδος αὐτοῦ εἶδος κρυστάλλου.

μάννα, as, ἡ, mamma, mother, μάνα. CEDR. II, 105, 10. 556, 7. (See also μαννάριον.)

μαννάδιν for μαννάδιον, ου, τὸ, meaning uncertain. APOPHTH. Agath. 7.

μαννάκιον, ου, τὸ, dimin. of μάννος, necklace. SCHOL. THEOCR. 11, 40 Μάννος δὲ ἐστὶν ὁ περιτραχήλιος κόσμος, τὸ λεγόμενον μαννάκιον. (Compare μανιάκης and its derivatives.)

μαννάριον, ου, τὸ, dimin. of μάννα, dear mamma. LUCIAN. Dial. Meretr. 6, 1.

Μανναύρα = Μαγναύρα. PORPH. Cer. 125, 11.

μαννοδοτέω, ησα, (μάννα, δίδωμι) to give manna. CONST. APOST. 6, 3, 1 Τὸν ἐξ οὐρανοῦ μαννοδόσαντα αὐτοῖς.

μανουάλιον, ου, τὸ, (manualis) candelabrum, large candlestick used in churches. PORPH. Cer. 75, 3. TYPIC. 59, p. 247.

μανούθιον, ου, τὸ, (manuatus) fagot. Hence, shrub, θάμνος. VIT. SAB. 229 C. 283 A.

μαντεία, ων, τὰ, (μαντεῖον) reward of divination, presents for the soothsayers. SEPT. Num. 22, 7.

μαντήλα, ν. l. μαντεῖλα, ἡ, = μανδύλιον. POLL. 7, 74.

μαντίλιον = μανδύλιον. LEO GRAM. 199, 6.

μαντίον, ου, τὸ, = μανδύας. LYD. 178. LEIMON. 60 Ἀπὸ σειρᾶς μαντίον, A cloak made of palm-leaves. MAL. 421, 20. CHRON. 79, 19. PORPH. Cer. 495, 8.

μαξιλλάριον, ου, τὸ, (maxilla) pillow, προσκεφάλαιον. PORPH. Cer. 672, 7 incorrectly written with one Δ.

μαξιλλάριος, ου, ὁ, meaning uncertain. PORPH. Cer. 352, 16.

μάξιμος, ου, (magnus, μέγας) maximus, μέγιστος. POLYB. 3, 87, 6. (See also ποντίφιξ.)

μάππα, as, ἡ, mappa, φακίολης, ἐμαγαῖον. LYD. 145. MAL. 412, 13. CEDR. I, 297, 17.

2. Horse-race at the hippodrome. NOVELL. 105, 1 Δευτέραν ἄξει θέαν τὴν τῶν ἀμιλλητηρίων ἵππων, ἣν δὴ μάππαν προσαγορεύουσι.

μαππάριος, ου, ὁ, mappararius, μαππάρις, μαμπάριος, the officer who used to drop the mappa as a signal for beginning the chariot-races in the circus. CEDR. I, 297, 15. 19.

μαππάρις for μαππάριος. CHRON. 701, 9.

μάραθος, ου, ἡ, *fennel*. LYD. 154, 19.

μαργαριτάριν for μαργαριτάριον, ου, τὸ, = μαργαρίτης 1. THEOPH. 351, 11.

μαργαρίτης, ου, ὁ, *pearl*. Classical.

2. *A particle of the sacramental bread*. CHRYS.

XII, 771 C. 798 E.

μάργαρον, ου, τὸ, *pearl*, μάργαρος, μαργαρίτης. PAUS. 8, 18, 6 (2). PROC. III, 27, 18.

μάργαρος, ου, ὁ, = μάργαρον. AEL. N. A. 15, 8.

Μαριάμμη, ης, ἡ, *Mariamme*, the name of the sister of the apostle Philip; called also Μαριάμνη, *Mariamne*, which see. APOCR. Act. Philipp. passim. HIPPOL. 95.

Μαριάμνη = Μαριάμμη. HIPPOL. 314.

Μαρίνα, ης, ἡ, *Marina*, a Saintess who suffered martyrdom in the year 270. HOROL. Jul. 17 τῆς ἁγίας μεγαλομάρτυρος Μαρίνης.

2. *Marina*, a Roman lady. Ὁ οἶκος Μαρίνης, *The house of Marina*, the name of a palace in Constantinople built by this lady. ANTHOL. XIII, p. 661 Εἰς τὸν οἶκον Μαρίνης. THEOPH. 371 Τούτῳ τῷ ἔτει . . . . τελευτᾷ Βελισάριος ὁ πατρίκιος ἐν Βυζαντίῳ, καὶ ἡ τοῦτου περιουσία ἦλθεν εἰς τὸν δεσποτικὸν οἶκον Μαρίνης.

Τὸ παλάτιον τῶν Μαρίνης, = Ὁ οἶκος Μαρίνης. Id. 454, 7 Ἐν τῷ παλατίῳ τῶν Μαρίνης. (For the expression τῶν Μαρίνης, see INTRODUCTION, § 79, 2.)

Μαρινάκης, ης, ὁ, dimin. of Μαρῖνος. THEOPH. 677.

Μάρις, ι, ὁ, (Μάριος) *Marius*. SOCR. I, 8, p. 22. Id. 3, 12.

μαρκέσιος = μαρκήσιος. NIC. GREG. I, 238, 2. 240, 2.

μαρκήσιος, ου, ὁ, *marquis*, μαρκέσιος. PORPH. Adm. 116, 20. Cer. 661, 17.

Μαρκανοί, ὧν, οἱ, *the followers of Marcion* the heresiarch. JUST. Tryph. 35.

μαρμαροσάπουνον, τὸ, (μάρμαρον, σαπούνιον) *cake of soap*. EUKHOL.

μαρμαρώω, ὥσω, *to pave with marble*. MAL. 339, 7.

BASILIC. 58, 2, 13. THEOPH. CONT. 140, 14.

μαρμάρωσις, εως, ἡ, (μαρμαρώω) *a paving*. BASILIC. 58, 2, 13.

μαρμαρωτός, ἡ, ὅν, (μαρμαρώω) *paved with marble*. Sub-

stantively, τὸ μαρμαρωτόν, *place paved with marble*. PORPH. Cer. 107, 1.

μαρούλιν for μαρούλιον, ου, τὸ, *lettuce*, μαϊούλιον, μαϊούνιον, θρίδαξ, θριδακίνη. GEOPON. 12, 1, 2. BOISS. III, 420. [The analogical diminutive of the Latin *amarulus*, *πικρός*, would be *amarulus*, which has the appearance of being the prototype of μαρούλιον. If so, μαρούλιον means *the bitter herb*, and may be compared with the ancient *πικρίς*, and the modern ἡ *πικραλίδα*, *succory*, *dandelion*, *ox-tongue*. Compare the Hebrew **רָמָה**, *bitter*.]

μαρρόν, οὔ, τὸ, *marra*, *mattock*, *pickaxe*, and the like.

HES. Μαρρόν, ἐργαλεῖον σιδηροῦν.

μαρτζοβάρβουλον, ου, τὸ, = βηρύττα. MAURIC. 12, 4. 11.

Βηρύττας, ἦτοι μαρτζοβάρβουλα.

Μαρτινάκης, ης, ὁ, dimin. of Μαρτίνος, *Martinus*. THEOPH. CONT. 870, 10.

μάρτιος, ου, ὁ, *martius*, *March*, *the month of March*. PLUT. I, 72 A.

μαρτυρέω, ἥσω, *to bear witness*. Classical.

2. *To suffer martyrdom*. APOCR. Act. Philipp. 1. CONST. APOST. 5, 9. CLEM. ROM. Epist. 1, 5? MARTYR. POLYC. 1. IREN. 3, 3, 3. EUS. 2, 23, p. 80, 15.

3. *To commend*. THEOPH. 88, 7 Διὰ κάλλος μαρτυρηθεῖσαν ὑπὸ Σεβήρης.

μαρτυρία, as, ἡ, = μαρτύριον, *martyrdom*. IREN. 1, 28, 1. EUS. 2, 1, p. 45, 23.

μαρτυρικός, ἡ, ὄν, (μάρτυς) *relating to martyrs*. MARTYR. IGNAT. 25 Μετὰ τὴν μαρτυρικὴν τοῦ ἀνδρὸς τελείωσιν. NIC. II, 1289 B Αἱ μαρτυρικαὶ βίβλοι, *The books of martyrs*, that is, *martyrologies*. THEOPH. 17, 6 Μαρτυρικὸς στέφανος.

Substantively, τὸ μαρτυρικόν, sc. τροπάριον, *a modulus addressed to or in honor of a martyr*. TRIOD. EUKHOL. μαρτύριον, ου, τὸ, *martyrdom*. CONST. APOST. 5, 1, 5. 5, 6, 1 and 6. IGNAT. Ephes. 1. MARTYR. IGNAT. 1. 7. MARTYR. POLYC. 2. CLEM. ALEX. 599. ORIG. I, 285 C. EUS. 1, 1, p. 2, et alibi. THEOD. III, 523 B. Id. IV, 193 D.

2. *Chapel dedicated to a martyr*, and in general *to any Saint*, including even Christ. APOCR. Act.



et Martyr. Matt. 27. LAOD. 9. EUS. V. C. 4, 40, the church of the Holy Sepulchre. ATHAN. I, 366 A Μαρτύριον Πέτρου τοῦ ἀποστόλου. 734 B, the church of the Holy Sepulchre. CHRYS. II, 397 C. ZOS. 270, 19. CHAL. Can. 6. MAL. 369, 15, of Symeon the Stylite.

3. *A book containing an account of the life and martyrdom of a martyr.* NIC. II, 861 D. PORPH. Them. 16, 20.

μαρτυρολόγιον, ου, τὸ, (μάρτυς, λέγω) *martyrology*. QUIN.

63 Τὰ ψευδῶς ὑπὸ τῶν τῆς ἀληθείας ἐχθρῶν συμπλασθέντα μαρτυρολόγια, ὡς ἂν τοὺς Χριστοῦ μάρτυρας ἀτιμάζοιεν.

μάρτυς, υρος, ὁ, *witness*. Classical.

2. *Martyr.* NT. Act. 22, 20? Apoc. 2, 13. 11, 3 seq. CONST. APOST. 5, 1, 2. 8, 12, 19. 8, 33, 3. MARTYR. POLYC. 2. HIPPOL. 287, 67. LAOD. 34. 51. COD. AFR. Can. 46.

Sometimes it was applied to *confessors* (ὁμολογηταί). HIPPOL. 288.

Μασθωθαῖοι, ων, οἱ, = Βασμῳθεοι. CONST. APOST. 6, 6, as a various reading. EUS. 4, 22, p. 184.

μασγήδιον = μαγίσδιον. CANN. 471, 4.

μασθός = μαστός. APOCR. Proteuangel. 19, 2.

μασουρωτός, ἡ, ὅν, meaning uncertain. PORPH. Cer. 470, 7.

Μασσαλιανοί, or Μεσσαλιανοί, ὧν, οἱ, (Syriac and Arabic ܡܫܠܝܢ) *Massaliani* or *Messaliani*, a sect who maintained that men ought to *pray always*. The corresponding Greek words are Εὐκτῖται and Εὐχίται, which see. EPIPH. I, 994 A Μασσαλιανοί. 1067 C Μασσαλιανοὶ οὗτοι καλοῦνται, ἐρμηνευόμενοι εὐχόμενοι. THEOD. IV, 242 Μεσσαλιανοὶ δὲ, τοῦνομα δὲ τοῦτο μεταβαλλόμενον εἰς τὴν Ἑλλάδα φωνὴν τοὺς Εὐχίτας σημαίνει. THEOPH. 99, 10 Μεσσαλιανοί. (See also ἐνθουσιαστής, and compare NT. Luc. 18, 1 Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ ἐκκαεῖν. 1 Thess. 5, 17 Ἀδιαλείπτως προσεύχεσθαι.)

μάσσημα, ατος, τὸ, (μασσάομαι) *bit* for a horse? PORPH. Cer. 463, 4.

μάσσινος, ον, meaning uncertain. MAL. 186, 20 Περιζώσας αὐτὸν σχοῖνον μάσσινον.

μασσίον, ον, τὸ, meaning uncertain. PORPH. Cer. 352,

10 Φορούντων αὐτῶν τῶν κομβινογράφων ἀρμελαύσια βένετον καὶ λευκὸν καὶ τὰ μασσία.

μαστιγόπληκτος, ον, (μάστιξ, πλήσσω) *scourged, lashed*. MAL. 123, 13.

μαστρομήλης, ὁ, *magister militum*. PORPH. Adm. 121, 17.

ματαιάζω, άσω, (μάταιος) *to act foolishly*. LUCIAN. Luct. 16. HIPPOL. 62.

ματαιολογία, ας, ἡ, (ματαιολόγος) *idle or foolish talk*. PLUT. II, 6 F.

ματαιοπονέω, ἡσω, (ματαιοπόνος) *to labor in vain*. POLYB. 9, 2, 2. 25, 5, 11. CLEM. ROM. Homil. 1, 4.

ματαιοπονία, ας, ἡ, (ματαιόπονος) *labor in vain*. STRAB. 17, 1, 28, p. 806. PLUT. II, 119 E. LUCIAN. Dial. Mort. 10, 8.

ματαιόπονος, ον, (μάταιος, πόνος) *laboring in vain*. CHRYS. VII, 511 A.

ματαιότης, ητος, ἡ, (μάταιος) *vanity, folly*. SEPT. Ps. 4, 3.

ματαιόω, άσω, *to render μάταιος, to frustrate*. SEPT. Jer. 23, 16 Ματαιοῦσιν ἐν ἑαυτοῖς ἔρασιν, *They pretend that they see visions*.

Mid. ματαιόομαι, *to act foolishly*. SEPT. 1 Reg. 26, 21. 4 Reg. 17, 15.

ματερία, ας, ἡ, *materia, timber*. GLOSS. JUR. Ματερία, τὰ εἰς οἰκοδομὴν ἢ ὑπὸρθωσιν ἀναγκαῖα ξύλα.

ματερέρα, ας, ἡ, *matertera, ἡ πρὸς μητρὸς θεία*. ANTEC. 1, 10, 5.

Μεγάλη ματερέρα, *Magna matertera*. Ibid.

μαζούκα, ας, ἡ, *Italian mazza, French masse, English mace, club, stake, μαζούκιον*. PTOCH. 1, 227. CUROP. 25, 21.

μαζούκιον, ου, τὸ, = μαζούκα. LEO. 6, 27. 14, 84.

μαζόω, ωσα, *to give one a box on the ear, to cuff, buffet*.

THEOPH. 432, 17 Ὡστε τινὰ τῶν πατρικίων τοῦτον μαζώσαι. (Compare μαζούκα.)

μάτην, ἰν *vain*. THEOPH. 705, 16 Στέφαντες αὐτὸν εἰς μάτην, *shamming*, he not being the real king.

ματίν for ματίον, ον, τὸ, = μάτιον. APOPTH. Paul. Magn. 3.

μάτιον, ου, τὸ, (Hebrew 72) a kind of measure, ματίν, μετίν. SCHOL. ARIST. Nub. 451 Μάτιον γὰρ εἶδος μέτρον.

ματλαῖον, ου, τὸ, *matula*, a kind of *liquid measure*.  
EUKHOL.

ματρικάριος, ου, ὁ, (*matrix*) *matricarius*, *carpenter*, ξυλουργός. CEDR. I, 298, 22.

ματρίκιον, ου, τὸ, (*matrix*) *thick board*, σανίς, πλατὺ ξύλον καὶ παχύ. LYD. 11, 4. CEDR. I, 298, 16. TZETZ. Chil. 12, 342.

2. *Matricula*, *roll*, *register*, *list*, μάτριξ. COD. AFR. Can. 86 fin. PHOC. 189, 5.

3. *Cathedral*, καθέδρα. COD. AFR. Can. 123. Ibid. p. 1315 D. E.

ματρικουλάριος, ου, ὁ, *keeper of matriculae*, καταλόγων φύλαξ. LYD. 260, 12.

μάτριξ, ικος, ἡ, *matrix*, *roll*, *list*, *register*, ματρίκιον, ἀπογραφὰι τῶν καταλόγων. COD. AFR. Can. 33. LYD. 196, 9. 228, 13 οἱ μάτρικες.

ματρῶνα, ας, ἡ, *matrona*, *eugenis*, *οικοδέσποινα*, *σώφρων γυνή*. INSCR. 2822. LYD. 40, 6. 64, 9. CEDR. I, 296, 11.

ματρωνάλια, ων, τὰ, *matronalia*. PLUT. I, 30 F 'Ἡ τῶν ματρωνάλων, sc. *έορτή*.

ματρωνίκια, ων, τὰ, (ματρῶνα) *the ladies' apartment in a bath*. LYD. 64, 13. CEDR. I, 296, 15 quoted from some earlier author.

ματτιάριος, ου, ὁ, *carrier of a materis*, *mataris*, or *matarā* (the name of a kind of *javelin*). MAL. 330, 4.

μαυλίζω, ισα, (μαυλῖς) *to pimp*, *pander*, *μαστροπεύω*. NOM. COTELER. 547.

μαυλῖς, ἰδος, ἡ, = *μαυλίστρια*. HES. Μαυλῖς, μάχαιρα.

Καὶ ἡ ἐπὶ μισθῷ τι ποιοῦσα.

μαυλιστής, ου, ὁ, (μαυλίζω) *pimp*, *pander*, *procurer*, *μαστροπός*, *μαβλιστής*. HES. Ματρίλλιον, τόπος τῶν πορνεύοντων, τουτέστι πορνείον, ὅπου οἱ μαστροποὶ, ἦτοι μαυλισταὶ διέτριβον.

μαυλίστρια, ας, ἡ, (μαυλιστής) *baia*, *procuress*, ἡ *μαστροπός*. SUID. Πυγοστόλος, προαγωγός, μαυλίστρια. 'Ἡσίωδος. NOM. COTELER. 250.

μαῦρος, η, ου, (ἀμαυρός) *niger*, *black*, μέλας. APOCR. Act. Pet. et Paul. 16. Martyr. Barthol. 7 Τὸν δαίμονα τὸν ἐν τῷ ἱερῷ κατοικοῦντα ὡς Αἰθίοπα μαῦρον ὡς ἡ ἀσβόλη· πρόσωπον δὲ καὶ καθάπερ κυνός, κ. τ. λ.

'Ἡ Μαύρη Βουλγαρία, *Black Bulgaria*. PORPH. Adm. 81, 3.

μαυρότριχος, ου, (μαῦρος, θρίξ) *black-haired*, μελανόθριξ, μελάνθριξ. APOCR. Martyr. Barthol. 2.

μαυροφόρος, ου, (μαῦρος, φέρω) *black-clad*, *clothed in black*, μελανείμων. THEOPH. 654. 655. 658, as a national appellation.

μαφόριον, ου, τὸ, a kind of *light garment*. CLEM. ROM. Homil. 15, 5 Τῷ αἰρόντι αὐτοῦ τὸ ἱμάτιον προσδιδόναι καὶ τὸ μαφόριον. ATHAN. II, 116 B. BASIL. II, 528 A. PALLAD. Vit. Chrys. 35 B. APOPHTH. Theodor. Pherm. 18.

2. A kind of *hood* or *veil*. PHILON. CARP. in Cant. 5, 7 Θέριστρον λέγει τὸ λεγόμενον μαφόριον. PORPH. Cer. 529, 15. EUST. 1280, 60 Κρήδεμνον δὲ τὸ μαφόριον (compare Id. 976, 41 τὸ δὲ κρήδεμνον κεφαλῆς ἦν κάλυμμα παρειμένον μέχρι τῶν ὤμων). CANT. I, 201 τὸ τοῦ πατριάρχου λεγόμενον μαφόριον.

[It may possibly be etymologically connected with *mappa*.]

μαχαρομαχέω (μάχομαι), *to fight with a μάχαιρα*. POLYB. 10, 20, 3.

μαχείρ, Hebrew מַכֵּיךְ, *food*, τροφή. SEPT. 3 Reg. 5, 11.

μαχησμός, ου, ὁ, *fight*, μάχη. ATTAL. 35, 23.

μέ for μετά, *with*. Followed by the accusative. PORPH. Cer. 316, 22 Κατασφραγίζουσι μέ τὸ ἄκρον τῶν χλαυδίων. PTOCH. passim.

μεγαλεῖον, ου, τὸ, *electuary*? DIOSC. 1, 69. (Compare the earlier *μεγάλλιον*.)

μεγαλεῖον, ου, τὸ, *majesty*, as a title. APOCR. Nicod. Euangel. I, B, 3, 1 Πρὸς τὸ μεγαλεῖον τὸ σὸν, addressed to Pontius Pilatus.

μεγαλεῖον, ου, τὸ, (Hebrew מִגְלֵי, *volumen*) *evangelistary*, εὐαγγέλιον 3 or 5. VIT. SAB. 264 C. LEIMON. 38. 60. MAL. 475, 13. 495, 14. [It has no etymological connection with the preceding.]

μεγαλειότης, ητος, ἡ, (μεγάλειος) *greatness*. SEPT. 1 Esdr. 1, 4.

*Majesty*, as a title. APOCR. Nicod. Euangel. I, B, 1, 2 Δεόμεθά σου τῆς μεγαλειότητος.

μεγαλεπίβολος, ου, (μέγας, ἐπίβολος) *aiming at* (or at-

tempting) *great objects*, *μεγάλοις πράγμασιν ἐπιβουλεύω*. POLYB. 15, 37, 1. DIOD. 1, 19. 2, 7, p. 120, 98.

*μεγαλοεργία*, *as*, ἡ, (ΕΡΓΩ) *magnificence*, *μεγαλουργία*. POLYB. 31, 3, 1.

*μεγαλόζηλος*, *ον*, *of coarse texture*?? PORPH. Cer. 469, 5 Κολόβια *μεγαλόζηλα ἐκ τῶν κατ' οἴκους*. (See also *λεπτόζηλα*, *μεσόζηλα*.)

*μεγαλοκέφαλος*, *ον*, (μέγας, κεφαλή) *large-headed*. THEOPH. CONT. 656, 21. (See also *κεφαλᾶς*.)

*μεγαλομάρτυς*, *υρος*, ὁ, ἡ, (μάρτυς) *great martyr*, a distinguished martyr, as Saint George and Saint Catherine. NECTAR. 1829 C. SIMOC. 231, 17. PORPH. Cer. 581, 21.

*μεγαλόπολις*, *εως*, ἡ, *the great city*, applied to Rome, Alexandria, Antioch, Thessalonica, and especially to Constantinople. SOCR. 2, 43, p. 159, 34.

*μεγαλοπρέπεια*, *as*, ἡ, *magnificence*, as a title. EPHES. 1120 E Ἡ ὑμετέρα *μεγαλοπρέπεια*. THEOD. III, 934 D. IV, 187. CHAL. 1537 C.

*μεγαλοπρεπής*, *ἐς*, *magnificent*. Superlative *μεγαλοπρεπέστατος*, as a title. CYRILL. ALEX. Epist. 85 D. THEOD. IV, 187. NOVELL. 13, 3. CHRON. 519, 11, applied to *martyrs*!

*μεγαλορρημονέω*, *ήσω*, (μεγαλορρήμων) *to be a boaster*, *to boast*. SEPT. Judith. 6, 17 Ὅσα ἐμεγαλορρημόνησεν Ὀλοφέρνης εἰς τον οἶκον Ἰσραήλ.

*μεγαλορρημοσύνη*, *ης*, ἡ, *arrogant talking*, *boastfulness*. SEPT. 1 Reg. 2, 3. POLYB. 39, 3, 1.

*μεγαλορρήμων*, *ον*, (ρῆμα) *talking big*, *boastful*. SEPT. Ps. 11, 3 Γλῶσσαν *μεγαλορρήμονα*.

*μεγαλόσχημος*, *ον*, ὁ, (σχῆμα) *a monk who wears the great habit* (τὸ μέγα σχῆμα) so called. He is supposed to be a person of extraordinary sanctity. TYPIC. 70, p. 257. NOM. COTELER. 147. EUKHOL. (See also *σχῆμα*.)

*μεγάλος*, *η*, *ον*, = μέγας. APOCR. Nicod. Euangel. I, B, 4, 3 *μεγαλότερος*. Martyr. Barthol. 8 *μεγαλότερος*. THEOPH. 479, 9 Εἰς *μεγάλον κίνδυνον ἦλθον*. LEO. 11, 16 *μεγαλότερος*. 12, 62 -ότερος.

*μεγαλοσύνη* = *μεγαλωσύνη*. MARTYR. POLYC. 20. 21. METHOD. 52 A.

*μεγαλοφυής*, *ἐς*, (φύω) *of noble nature*. POLYB. 12, 23, 5.

*μεγαλυνάριον*, *ου*, τὸ, (μεγαλύνω) in the RITUAL, a short troparion sung immediately before the regular troparion of the ninth ode of a κανών. The name was suggested by *μεγαλύνει*, the first word of the *Magnificat* (see ᾠδή 1), or rather by *μεγαλύνον*, the first word of many of the *μεγαλυνάρια*.

The feasts which have *μεγαλυνάρια* are the following: τὰ Εἰσόδια, ἡ Γέννησις τοῦ Χριστοῦ, ἡ Περιτομή, ὁ ἅγιος Βασίλειος ὁ μέγας, τὰ Θεοφάνια (*Epiphany*), ἡ Ὑπαπαντή, τὸ Πάσχα, ἡ Ἀνάληψις, and ἡ Κοίμησις τῆς θεοτόκου. [The *μεγαλυνάρια* are usually printed near the end of the Ἀγιασματάρια.]

*μεγάλωμα*, *ατος*, τὸ, (as if from *μεγαλῶω*) *greatness*. SEPT. Jer. 31 (48), 17 Ράβδος *μεγαλώματος*, *strong staff*.

*μεγαλωσύνη*, *ης*, ἡ, (μεγάλος) *greatness*. SEPT. Deut. 32, 3 Δότε *μεγαλωσύνην* τῷ θεῷ ἡμῶν, *Magnify our God*.

\*μέγας, *μεγάλη*, μέγα, *great*, *large*. Μεγάλη ἡμέρα, *Great day*, applied to *festivals*. PORPH. Cer. 520, 18.

Particularly, Ἡ *μεγάλη ἡμέρα*, *The Great Day*, the *Passover* of the Jews, or the *Easter* of the Christians. NT. Joan. 19, 31. APOCR. Proteuangel. 1, 2. EUS. 7, 30, p. 362 Τῇ *μεγάλῃ* τοῦ πάσχα ἡμέρᾳ, of the Christians. ANC. 6. EPIPH. I, 1105 D. PROC. I, 472, 8.

Ἡ *μεγάλη ἑορτή*, *The great festival*, that is, *Easter*. EUS. 2, 17, p. 69, 36.

As a title, it was sometimes given to *bishops*. NIC. II, 880 D Κῆρι ὁ μέγας, *My lord the bishop*. THEOPH. 216, 13 Αἱ εὐχαὶ σου, ὦ μέγα, τοὺς φίλους σου ἡσθόλωσαν.

2. *Old*, comparatively; opposed to *μικρός*. OD. 2, 314, *full grown*, *of age*. SEPT. Gen. 25, 23. 38, 11. BASIL. II, 174 C. APOPTH. Poemen. 108 Μείζων τοῖς ἔτεσιν, *Major natu*. MAL. 353, 22. CHRON. 576, 19 Μέγας τὴν ἡλικίαν. PORPH. Cer. 68, 22. Adm. 158, 14 Ἀπὸ *μικροῦ* ἕως *μεγάλου*.

*μέγεθος*, *εος*, τὸ, *greatness*, *majesty*, *μεγαλειότης*, as a title. APOCR. Nicod. Euangel. I, A, 1, 2 Ἀξιοῦμεν τὸ ὑμέτερον μέγεθος, *We beseech your Greatness (your Majesty)*.

*μεγιστάνες*, *ων*, οἱ, *magnates*, *grandees*, οἱ μέγα δυνάμενοι. SEPT. Esai. 34, 12. 1 Esdr. 1, 36. NT.

Marc. 6, 21. TATIAN. 3. PHRYN. THEOPH. 406, 6, et alibi.

μεγιστάνος, ου, ό, *grandee*. LEG. HOMER. 88. 89. THEOPH. 451, 20.

μέδος, ό, (Hunnic) mead, a kind of drink. PRISC. 183, 12. [Compare μέθυ, *wine*, German meth, Russian μέλι, *honey*, μέλι.]

μεθάρμοσις, εως, ή, (μεθυρμόζω) *change*. POLYB. 18, 28, 6 Μεθάρμοσις δεσποτών, *Change of masters*.

μεθερμηνεύω, εύσω, (μετά, έρμηνεύω) *to interpret, translate*. POLYB. 6, 26, 6 Έκτραορδινάριους, ό μεθερμηνεούμενον έπιλέκτους δηλοί. DIOD. 1, 11 Μεθερμηνεομένων γάρ τούτων είς τόν Έλληνικόν τής διαλέκτου τρόπον.

μεθοδεία, as, ή, (μεθοδεύω) *pursuit, occupation, business, employment, trade*. NOVELL. 122, Prooem.

Metaphorically, *craft, wiles*. NT. Eph. 4, 14, 6, 11.

μεθοδεύω, εύσω, (μέθοδος) *to contrive, invent*. DIOD. 1, 15, p. 19, 90 Μεθοδεύοντάς τι τών χρησίμων. 1, 81 Μη γεωμέτρου την αλήθειαν εκ της έμπειρίας μεθοδεύσαντος.

Tropically. SEPT. 2 Reg. 19, 27 Μεθώδενσεν εν τῷ δούλῳ σου πρὸς τὸν κύριόν μου τὸν βασιλέα, *He hath slandered thy servant unto my lord the king*.

So in the middle. POLYB. 38, 4, 10 Πολλὰ δὴ τινα πρὸς ταύτην τὴν ὑπόθεσιν ἐμπορεύων καὶ μεθοδευόμενος.

2. *To distort, pervert*. POLYC. 7 Ὁς ἂν μεθοδεύη τὰ λόγια τοῦ κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας.

μεθοδικός, ή, όν, (μέθοδος) *methodical*. POLYB. 1, 84, 6, 9, 12, 6, et alibi.

μεθοδικῶς, adv. of μεθοδικός. POLYB. 5, 98, 10. 9, 2, 5. μεθόδιον, ου, τὸ, (όδός) *viaticum, supplies, provisions for a journey*. INSCR. 3137, 31.

μεθύσμα, ατος, τὸ, (μεθύσκω) *intoxicating drink*. SEPT. Jud. 13, 4.

μεθύστρια, as, ή, (μεθύω) *female drunkard*. INSCR. 5760 Γραῦ μεθύστρια, ζήσοις!

μεζότερος, α, ον, = μείζων, *greater*. NT. 3 Joan. 4. EPIRH. I, 468 B. MAL. 490, 9. PORPH. Adm. 257, 3.

μελανεία, less correctly for μελανία, as, ή, etymologically,

*blackness*. Hence, *the black art*, black being the color of the devil. THEOD. LECTOR. 1, 8 Τιμόθεος ό Αἰλουρος πρὶν ἢ ἀνααιρεθῆναι Προτέριον μελανεία τινὶ χρησάμενος νυκτὸς ἐν τοῖς τῶν μοναχῶν κελλίοις περιερχόμενος ἐξ ονόματος ἐκάλει ἕκαστον μοναχόν. (Compare THEOPH. 170, 4 seq.)

μελανός, ή, όν, (μέλας) *dark-colored*. THEOD. LECTOR. 1, 32. ΑΠΟΡΗΤΗ. Moses 4. 8. ΓΕΟΡΟΝ. 7, 15, 6. THEOPH. 188, 12. PORPH. Adm. 269, 5.

μελανόω, όσω, *to blacken*. SEPT. Cant. 1, 6 Μη βλέψητέ με ότι ἐγὼ εἰμὶ μεμελανωμένη.

μέλαξ, see μέλλαξ.

μέλας, αια, αν, *black*. Substantively, τὸ μέλαν, *darkness, σκοτός*; opposed to φῶς. BARN. 20. (See also Ἰνδικός.)

μελέτη, ης, ή, *declamation, discourse*. LUCIAN. Rhetor. Praecept. 17.

2. *Plan, project*. MAL. 493, 6.

μελίζω, ίσω, (μέλος) *to dismember, to cut to pieces*. SEPT. Lev. 1, 6 Μελιούσιν αὐτὸ κατὰ μέλη. AMPHIL. 177 D. μελικηρίς, ίδος, ή, *honeycomb*. ΑΠΟΡΗΤΗ. Arsen. 38. ANTEC. 2, 1, 14.

μελίσσιον, ου, τὸ, (μελίσσιος) *swarm of bees, σμήνος, έσμός*. HES. Μελίσσιον, τὸ σμήνος.

μελισσών, ώνος, ό, (μέλισσα) *anivary*. SEPT. 1 Reg. 14, 25. μελισταγής, ές, (μέλι, στάζω) *dripping honey*. BABR. Prooem. 18.

μελιστής, οὔ, ό, (μελίζω) perhaps the same as κερματιστής, *money-changer*. THEOPH. 367, 11.

μέλλα, see μίλαξ.

μέλλαξ, ακος, ό, *a youth, πάλλαξ, πάλληξ*. INSCR. 4682. HES. Μέλακες, νεώτεροι. (See also μίλαξ.)

μελλοβασιλεύς, έως, ό, (βασιλεύς) *one who is to be a (or the) king*. THEOPH. 673, 1.

μελλόπλουτος, ον, (μέλλω, πλούτος) *about to become rich*. EUNAP. 79, 3.

μέλλω, *to be about to do anything*. With the future indicative. HERM. Vis. 3, 1 Μέλλω φανισθήσομαί σοι.

μελοποιία, as, ή, (μέλος, limb) *a making of limbs*. IREN. 5, 3, 2 Τῆς κατὰ τὸν ἄνθρωπον μελοποιίας.

μέλος, εος, τὸ, limb, member. Μέλη ποιεῖν τινα, *To cut one to pieces*. SEPT. 2 Macc. 1, 16 Συνεκραύνωσαν τὸν

ἡγεμόνα, καὶ μέλη ποιήσαντες καὶ τὰς κεφαλὰς ἀφελόντες τοῖς ἕξω παρέρριψαν.

Μέλος γενέσθαι, *To be cut up, To be dashed to pieces.* LEIMON. 10 (21) Ἴδου ἄφνω ὄρνεν ἐλθὼν ἐπάνω τοῦ Σαρακινού, καὶ ἀρπάσαν ἀνέφερεν ἐπὶ τὸ μετέωρον, καὶ ἐξαφῆσαν αὐτὸν ἐπὶ τὴν γῆν, ὅπου καὶ μέλος γέγονεν ὁ Σαρακινός.

Μέλη μέλη, *Limb by limb.* CONST. III, 780 D Οὐδὲ ἂν μέλη μέλη κατακόπτωμαι.

μέλω, *to be a care to.* Part. μεμελημένος, η, ου, a sort of imprecatory term, equivalent to *May God bring you to account!* APOCR. Proteuangel. 13, 2 Μεμελημένη τῷ θεῷ, τί τοῦτο ἐποίησας καὶ ἐπελάθου κυρίου τοῦ θεοῦ σου;

μεμβράνα, ἡ, membrana, parchment, μέμβρανον. NT. 2 Tim. 4, 13. APOCR. Act. Barn. 6.

μέμβρανον, ου, τὸ, = μεμβράνα. LYD. 11, 14.

μεμοράδιος, incorrectly for μεμοριάλιος. EPIPH. I, 830 A. μεμοριάλιος, ου, ὁ, memorialis, recorder, historiographer, ὑπομνηματιστής. NIL. Epist. 1, 86. 264. LYD. 219, 1. GLOSS. JUR. Μεμοριαλίον, ὑπομνηματιστῶν write ὑπομνηματιστοῦ.

μεμόριον for μεμόριον. CHAL. 1409 D.

μεμόριον, ου, τὸ, (memoria) tomb, monument, μεμόριον, μνήμα, μνημεῖον. CHAL. 1412 A.

μεμορίτης, ου, ὁ, (μεμόριον) anchorite living in a tomb, μεμοροφύλαξ. CHAL. 1409 D. (Compare NT. Matt. 8, 28 Ὑπῆντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι. Marc. 5, 2 Ἀπῆντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτι, ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνημείοις. Luc. 8, 27. These passages show that originally tombs were resorted to by dæmoniacs, not by saints.)

μεμοροφύλαξ, ακος, ὁ, (μεμόριον, φυλάσσω) = μεμορίτης. CHAL. 1409 C.

μενάται, αἱ, a kind of pear. GALEN. VI, 351 E. [Perhaps from Menae, a town in Sicily.]

μεναύλιον, ου, τὸ, = μέναυλον. PORPH. Cer. 657, 14.

μέναυλον, ου, τὸ, (venabulum) spear, μέναυλος, μεναύλιον, βήναβλον, λόγχη. LEO. 6, 32. PORPH. Adm. 116, 9.

μέναυλος, ου, ὁ, = μέναυλον. THEOPH. 342, 20.

Μενεκράτης, εος, ὁ, Menecrates. INSCR. 1153 Μενεκράτη, vocative.

μενέφραδον, τὸ, (Venafrum) venafranium, of Venafrum. LEX. BOTAN. Μενέφραδον ἔλαιον, τὸ πράσινον· καὶ καθαρὸν ἔλαιον, τὸ γαγέτιον.

μενσάλιον = μεσσάλιον. GLOSS. JUR. Μενσάλιον, κάλυμμα τραπέζης.

μενσουράτωρ, see μένσωρ.

μένσωρ = μήνσωρ. GLOSS. JUR. Μένσωρες, οἱ τὰ φασάτα μετροῦντες, οἱ νῦν μενσουράτωρες.

μέντεμ, mentem (from mens), in Greek νοῦν. PLUT. I, 31 A.

μεράρχης, ου, ὁ, (ἄρχω) commander of a μέρος 2, τουρμάρχης, στρατηλάτης. AEL. Tact. Cap. 10 (titul.). MAURIC. 2, 3. 7, 2. LEO. 4, 8. 43. PORPH. Cer. 482, 19.

\*μερεία, as, ἡ, part, side, μέρος. INSCR. 5774. 5775, I, 18.

μεριδάρχης, ου, ὁ, (μερίς, ἄρχω) praefectus, governor of a province. SEPT. 1 Macc. 10, 65. JOSEPH. Ant. 12, 5, 5.

μεριδαρχία, as, ἡ, the office of μεριδάρχης. SEPT. 1 Esdr. 1, 5. 5, 4. In both these passages it seems to be improperly used.

μερίς, ἰδος, ἡ, small portion of the sacramental bread. BASIL. II, 681 D. III, 187 B Ἐν τῇ ἐκκλησίᾳ ὁ ἱερεὺς ἐπιδίδωσι τὴν μερίδα καὶ κατέχει αὐτὴν ὁ ὑποδεχόμενος μετ' ἐξουσίας ἀπάσης (with the greatest care), καὶ οὕτω προσάγει τῷ στόματι τῇ ἰδίᾳ. LEIMON. 17 Μερίδα πέμψαι τῆς αὐτοῦ κοινωνίας. 18 Ἡ ἀγία μερίς. EUAGR. 4, 36 Τῶν ἀγίων μερίδων τοῦ ἀχάντου σώματος Χριστοῦ τοῦ θεοῦ ἡμῶν.

In the EUKHOLOGION, the μερίδες are portions of bread set apart by the priest, at the Eucharist, in honor of the Saints. They are nine in number, the first of which is sacred to the Deipara, the second to John the Forerunner (Baptist), the third to the Prophets and the Apostles, the fourth to the great Teachers of the Church, the fifth to the Martyrs, the sixth to the Anchorites, the seventh to the Ἀνάργυροι, the eighth to Joakim and Anna, the parents of the Deipara, the ninth to Chrysostom or Basil, according as the liturgy of the former or of the latter is used. In

addition to these there are *μερίδες* for the spiritual and everlasting good of all orthodox Christians, both living and dead.

*μερισμός*, οὐ, ὁ, *division*, in the sense of *discord, disunion*. IGNAT. Philad. 7.

*μεριτεία*, ας, ἡ, (*μερίτης*) *division, apportionment*. EPIPH. I, 62 C.

*μεριτεύομαι* (*μερίτης*), in the plural, *to divide among ourselves, διαμερίζομαι, δάσασθαι, μοιράομαι*. SEPT. Job. 40, 25 *Μεριτεύονται δὲ αὐτὸν Φοινίκων ἔθνη*.

*μέρος*, εος, τὸ, *party*, or rather *faction*, *δῆμος*, applied to the circensian factions (the Whites, Reds, Blues, and Greens). SOCR. 7, 13, p. 357, 41 *τοῖς τοῦ δήμου μέρεσιν*. EUAGR. 4, 32. MAL. 175, 21, et alibi. THEOPH. 256, 16, et alibi. PORPH. Cer. 12, 16, et alibi.

2. In military tactics, *brigade* of troops containing three *δροῦγγοι*; called also *τούρμα*. LEO. 4, 9. (See also *μεράρχης*.)

*μερσίνη*, incorrectly for *μερσίνη* or *μυρσίνη*, ἡ, *myrtle*. PORPH. Cer. 499, 12.

*μεσάζω*, άσω, *to act the part of a match-maker*. MAL. 356, 1 *Μεσάσαντα τῷ γάμῳ*. (Compare EUAGR. 1, 20 *Μέσης οἱ γενομένης Πουλχερίας*.)

2. *To pimp, προξενέω* 2. MAL. 86, 3 *Μεσάσαντος τῇ μοιχείᾳ τῆς πορνείας*.

3. *To reach the middle*. APOCR. Joseph. Narrat. 5, 2 *τῶν ἀζύμων μεσαζόντων*. PORPH. Cer. 212, 7 *Καὶ ὅτε μεσάσῃ ἡ αὐγούστα εἰς τὴν μέσσην τῶν ὑπάτων*. 215, 17 *Καὶ ὅτε μεσάσει ἡ αὐγούστα εἰς τὸ ἀναδενδράδιον*.

4. Transitively, *to surround*. MAL. 175, 12. 185, 15 *Μεσάσας τὸν Βρῆνον ρῆγα*. 298, 1 *μεσασθεῖς*. 331, 3 *ἐμεσάσθη*.

5. *To participate in*. ATTAL. 66, 15 *Μεσάζων ἐν τοῖς βασιλείοις τὴν τῶν ὄλων διοίκησιν*.

*μέσακλον*, ου, τὸ, equivalent to the Hebrew מַנְנֵה, translated *weaver's beam*, in Greek *ἀντίον*. SEPT. 1 Reg. 17, 7.

*μεσάλιον* = *μεσάλιον*. PORPH. Cer. 465, 10.

*μεσάλλον*, ου, τὸ, (*μέσος, ἀλλαγὴ* 2) *half-stage* (*stage denoting the distance between two places*). PORPH. Cer. 497, 6.

*μεσασμός*, οὐ, (*μεσάζω* 5) *participation in*. CEDR. II, 644, 23.

*μεσατόριον* = *μητατόριον*. EUKHOL.

*μεσεγγυητής*, οὐ, ὁ, (*μεσεγγυάω*) *surety, bondsman, bail*. GLOSS. *Μεσεγγυητής, fideiussor*.

*μέση*, ης, ἡ, (*μέσος*), *the midst, the middle* of anything.

ΑΠΟΡΗΤΗ. MOSES 3 *Ἐρχεται εἰς τὴν μέσσην ἡμῶν*. LEG.

HOMER. 106. CHRON. 598, 6. 695, 10. THEOPH.

370, 11 *Ἐν τῇ μέσῃ τῶν δύο μερῶν*. PORPH. Cer.

69, 4 *Διέρχεται διὰ τῆς μέσης*.

*μεσημβρινόν*, οὐ, τὸ, (*μεσημβρινός*) *midday, noon, μεσήμβριον, μεσημέριον*. MAL. 397, 6.

*μεσήμβριον*, ου, τὸ, = *μεσημβρινόν*. MAL. 396, 19.

*μεσίαιλον*, ου, τὸ, = *μέσαιλον*. LEIMON. 75. MAL. 435, 20. THEOPH. 271, 14. 371, 15. 423, 11.

*μεσιτεία*, ας, ἡ, (*μεσιτεύω*) *mediation, intercession*. CAN.

ΑΠΟΣΤ. 85. CONST. ΑΠΟΣΤ. 8, 5, 3. 8, 13, 1.

8, 18.

*μεσιτεύω*, εύσω, (*μεσίτης*) *to mediate, negotiate*. POLYB. 11, 34, 3 *Ἡξίου τὸν Τηλέαν μεσιτεῦσαι τὴν διάλυσιν εὐνοϊκῶς*. DIOD. 19, 71, p. 373, 47. NT. Hebr. 6, 17.

2. *To pimp, μεσάζω* 2, *προξενέω* 2. LEG. HOMER. 84.

*μεσίτης*, ου, ὁ, (*μέσος*) *daysman, mediator*. SEPT. Job. 9, 33. POLYB. 28, 15, 8. NT. 1 Tim. 2, 6.

2. *Interventor, intercessor, a church dignitary*. COD. AFR. Can. 74. VIT. EUTHYM. 8.

3. *Pimp, μαυλιστής*. PALLAD. Vit. Chrys. 57 B.

*μεσίτις*, ιδος, ἡ, *femin. of μεσίτης*. LUCIAN. Amor. 27 *Φιλίας μεσίτιν τράπεζαν*.

2. *Procuress, μαυλίστρια*. THEOPH. CONT. 459, 11. *μεσίτρια*, ας, ἡ, *femin. of μεσίτης* 1, *mediatrix*, applied to the Virgin.

*μεσάαιλον*, ου, τὸ, = *μέσαιλον*. THEOPH. 271, 14.

*μεσοβασιλεία*, ας, ἡ, (*μέσος, βασιλεία*) *interregnum, μεσοβασιλειος ἀρχή*. PLUT. I, 61 A.

*μεσοβασιλειος*, ου, *pertaining to a μεσοβασιλεύς*. *Μεσοβασιλειος ἀρχή*, = *μεσοβασιλεία*. DION. HAL. I, 357, 6.

*μεσοβασιλεύς*, έως, ὁ, *interrex*. DION. HAL. I, 360, 3.

*μεσόζηλος*, ου, *of medium texture?* PORPH. Cer. 469, 6. 17. (See also *λεπτόζηλος, μεγαλόζηλος*.)

μεσοκήπιον, ου, τὸ, (μέσος, κήπος) *garden in a court-yard*.

THEOPH. CONT. 105, 12. 144, 15. 329, 2. CEDR. II, 115, 16.

μεσόκοιλος, ου, (κοίλος) *hollow in the middle*. POLYB. 10, 10, 7.

μεσολαβέω, ἦσα, (μεσολαβής) *to interrupt, intercept*. POLYB. 16, 34, 5. 20, 9, 3, said of interrupting a speech. DIOD. 1, 3, p. 6, 29 Μεσολαβθέντες τὸν βίον ὑπὸ τῆς πεπωμένης.

μεσομήνια, as, ἡ, (μήν) *the middle of a month*, μεσομήνιον. CEDR. I, 297.

μεσομήνιον = μεσομηνία. GLOSS. Μεσομήνιον, ἰδus.

μέσον (μέσος), adverbially, *in the middle of*. APOCR.

Act. Paul. et Thecl. 20 Κατάκαie τὴν ἀνυμφον μέσον θαύρου.

2. Among, between, μεταξύ. CHRON. 592, 1 Μέσον δύο δαφνῶν. THEOPH. 530, 5. PORPH. Adm. 76, 2 Μέσον αὐτῶν οὐ τολμῶσιν οἱ ῥῶς διελθεῖν.

μεσονήστιμος, ου, (νήστιμος) *pertaining to the middle of a fast*. Substantively, ἡ μεσονήστιμος, sc. ἐβδομάς, *the middle week in Lent*. PORPH. Cer. 535, 7. TYPIC. 47, p. 229.

μεσονυκτικόν, ου, τὸ, (μεσονύκτιος) *in the RITUAL, the midnight service*. HOROL. (Compare SEPT. Ps. 118, 62 Μεσονύκτιον ἐξεγειρόμην τοῦ ἐξομολογεῖσθαί σοι ἐπὶ τὰ κρίματα τῆς δικαιοσύνης σου.)

μεσονύκτιος, ου, of midnight. Ἡ μεσονύκτιος ἀκολουθία, also Ἡ μεσονύκτιος ὑμνωδία, = μεσονυκτικόν. TYPIC. 38.

Μεσοπεντηκοστή, ἡς, ἡ, (μέσος, πεντηκοστή) *Mid-Pentecost*, a name given to the Wednesday of the fourth week in Easter. It is celebrated in commemoration of Christ's appearance in the temple about the midst of the feast (NT. Joan. 7, 14). CHRON. 715, 10. PORPH. Cer. 53, 12. 13. THEOPH. CONT. 365, 9. PENTEKOST. HOROL.

Μεσοπεντήκοστον, τὸ, = Μεσοπεντηκοστή. NOM. COTELER. 291.

μεσοπόρφυρος, ου, (πορφύρα) *mixed with purple, partly purple*, as cloth. SEPT. Esai. 3, 21 τὰ μεσοπόρφυρα, substantively. PLUT. I, 1052 Α Στρόφιον οὐχ ὄλον λευκόν, ἀλλὰ μεσοπόρφυρον ἔχων.

μεσοπύργιον, ου, τὸ, (πύργος) *space between two towns*.

POLYB. 9, 41, 1.

μέσος, η, ου, medius, *middle*. Substantively, τὸ μέσον, *the middle of anything*.

Ἄνὰ μέσον, *in the midst of, between*. SEPT. Gen.

1, 4 Καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους.

Ἐκ μέσου, *Out of the way*. ATTAL. 9, 3 Ἐκ μέσου γέγονε, *He was put out of the way*. 11, 20 Πολλοὺς . . . ἄρδην ἐκ μέσου πεποίηκε, *to do away, to put out of the way*.

Κατὰ μέσα τοῦ κόσμου, *In the middle of the world*, that is, *Jerusalem*, supposed by the Jews to be the centre of the earth. IREN. 1, 10, 2. (Compare SEPT. Ezech. 38, 12 Τὸν ὀμφαλὸν τῆς γῆς. The Greeks, on the other hand, with equal propriety made *Delphi* the navel of the earth. AESCHYL. SEPT. 746 Ἐν μεσομφάλοις Πυθικοῖς χρηστηρίοις.)

2. In grammar, *middle* or *medial*, applied to the letters Β, Γ, Δ. DION. THRAX in BEKKER. 631, 22.

μεσοσκούτελλον, ου, τὸ, (mensa, σκούτελλον) *table-dish*. PORPH. Cer. 582, 17.

μεσόστυλον, ου, τὸ, (μέσος, στῦλος) *a stall standing between two columns* of an edifice. BASILIC. 58, 11, 10.

μεσόσφαιρον, ου, το, (μέσος, σφαῖρα) *the middle-sized μάλαβαθρον* (a kind of *spice*). ARRIAN. Peripl. Mar. Erythr. 65. (See also μικρόσφαιρον.)

μεσοχρονία, as, ἡ, (χρόνος) *intermedial* or *middle time*, the time between the beginning and the end. IREN. 4, 36, 7.

Μεσσαλιανοί, see Μασσαλιανοί.

μεσσάλιον, ου, τὸ, (mensalis) *table-cloth*, μεσάλιον, μενσάλιον, μινσάλιον, κάλυμμα τραπέζης. THEOPH. CONT. 661, 8.

μεσώριον, ου, τὸ, (ῥα) *in the RITUAL, the half-hour service*. Every canonical hour has its μεσώριον. HOROL. (See also ῥα.)

μετά, prep. *after*, with the *accusative* of nouns denoting time in expressions like the following. SEPT. Jos. 23, 1 Μεθ' ἡμέρας πλείους μετὰ τὸ καταπαῦσαι κύριον τὸν Ἰσραὴλ ἀπὸ πάντων τῶν ἐχθρῶν αὐτοῦ κυκλόθεν, *Many days after that the Lord had given rest unto Israel*

from all their enemies round about. CONST. APOST. 5, 20, 2 Μετὰ δὲ δέκα ἡμέρας τῆς ἀναλήψεως, ἥτις ἀπὸ τῆς πρώτης κυριακῆς πεντηκοστῇ γίνεται, ἑορτὴ μεγάλη ὑμῖν ἔστω, *after ten days from the Ascension*; on the tenth day after the Ascension. THEOD. II, 276 A Μετὰ πέντε μέντοι ἔτη τοῦ ἀλῶναι τὴν πόλιν, equivalent to Πέμπτῳ μέντοι ἔτει μετὰ τὸ ἀλῶναι τὴν πόλιν, *In the fifth year after the capture of the city*. III, 576 A Μετὰ μῆνας πέντε τῆς ἐν Νικαίᾳ συνόδου, *Five months after the council of Nicæa (Nice)*. IV, 68 C Μετὰ πλείστον τῆς ἐνώσεως χρόνον. 76 D Μετὰ πολλὰς τῆς ἐνώσεως γενεάς. THEOD. LECTOR. 2, 1 Ἦνώθησαν μετὰ ἑκατὸν ἔτη τοῦ θανάτου Εὐσταθίου. ANTEC. I, 20, 1 Μετὰ διετίαν τῆς αὐτοῦ τελευτῆς.

[Compare THUC. I, 14 Πολλαῖς γενεαῖς ὕστερα γενόμενα τῶν Τρωϊκῶν. 3, 116 Λέγεται δὲ πεντηκοστῷ ἔτει ρυῖναι τοῦτο μετὰ τὸ πρότερον ρεῦμα. 4, 101 Ἑπτακαίδεκάτῃ ἡμέρᾳ ληφθέντος μετὰ τὴν μάχην. 6, 8 Μετὰ δὲ τοῦτο ἡμέρᾳ πέμπτῃ ἐκκλησία αὐθις ἐγίγνετο. POLYB. 2, 23, 1 Ἦκον . . . ἔτει μετὰ τὴν τῆς χώρας διάδοσιν-ὀγδόῳ. PLUT. I, 61 F Αὕτη μὲν οὖν λέγεται τρίτῳ καὶ δεκάτῳ μετὰ τὸν γάμον τελευτῆσαι. PAUS. 10, 22, 1 Ἐβδόμῃ δὲ ὕστερον μετὰ τὴν μάχην λόχος τῶν Γαλατῶν ἀνελθεῖν εἰς τὴν Οἶτην ἐπεχείρησε κατὰ Ἡράκλειαν.]

2. Μετὰ τοῦ, for μετὰ τόν, *after*. MAL. 187, 14 Μετὰ δὲ τοῦ διοικῆσαι τοὺς ὑπάτους, κ. τ. λ. Id. 362, 13. 384, 10.

3. Μετὰ τόν, for μετὰ τοῦ, *with*, denoting *union*. EPIPH. I, 629 C Χρῶνται γὰρ οἱ πλείστοι τῶν Περσῶν μετὰ Περσικὰ στοιχεῖα καὶ τῷ Σύρῳ γράμματι, ὥσπερ παρ' ἡμῖν πολλὰ ἔθνη τοῖς Ἑλληνικοῖς κέχρηται. 723 A Τοῦ πλήθους τοῦ μετὰ Ἀθανάσιον. MAL. 61, 15 Ἔστιν οὖν ἀπὸ Ἀβραάμ ἕως ἐξόδου τῶν νιῶν Ἰσραὴλ μετὰ Μωσέα ἀπὸ Αἰγύπτου γενεαὶ Ε'. 90, 11 Τῶν δὲ Κορινθίων μετὰ τοῖς Λακεδαιμονίοις ἐβασίλευσε τότε Ἀλήτης ἔτη ΔΕ', καὶ ἄλλοι βασιλεῖς ΙΑ'.

4. Μετὰ τόν, *with*, denoting the *instrument*. PORPH. Cer. 316, 22 Κατασφραγίζουσι μετὰ τὸ ἄκρον τῶν χλανιδίων αὐτῶν, πρῶτον μὲν μέσον, ἥγουν τὸ μεσοδμήν (write μεσοδῆμιν), ἔπειτα τὸν τοῦ βενέτου δῆμον, various reading μετὸ, that is, μετὰ (see μέ). PTOCH. passim.

5. Μετὰ τοῦ, *with*, denoting the *instrument*. APOCR.

Nicod. Euangel. II, 2 (18), 2 Μετὰ τῆς χειρὸς μου ἐβάπτισα αὐτόν, for the classical τῇ ἐμῇ χειρὶ.

μετάβασις, εως, ἡ, = μετάθεσις, which see. COD. AFR. 48 (titul.) Περὶ μεταβάσεως ἐπισκόπων. BLASTAR. A, 9, p. 22 E Μετάβασις δὲ ὅταν τις τῶν ἐπισκόπων τῆς ἐκκλησίας αὐτοῦ καταληφθείσης ὑπὸ ἐθνῶν γνώμῃ τῶν κατὰ τὴν χώραν ἐπισκόπων εἰς σχολάζουσιν ἑτέραν μεταβῇ. (See also μεταβάτης.)

μεταβάτης, ου, ὁ, (μεταβαίνω) *one who passes over*. In the following passage it seems to be applied to *bishops uncanonically translated*. CONST. (536), 1180 E. μεταβλητός, ἡ, ὅν, (μεταβάλλω) *mutable, changeable*. PLUT. II, 718 D, et alibi. HIPPOL. 132 Οἱ ἀστέρες οἱ τῆς μεταβλητῆς γενέσεως.

μεταβολικός, ἡ, ὅν, (μετάβολος) *changeable*. PLUT. II, 373 D. SEXT. Adv. Gram. 5, p. 238, applied to the vowels A, I, Y.

μετάβολος, ου, *changeable*. PLUT. II, 428 B.

2. Substantively, *huckster*, μεταβολεύς. SEPT. Esai. 23, 2. 3.

μεταγγίζω, ἴσω, (ἀγγεῖον) *to transfer from one vessel into another*, used with reference to fluids. DIOSC. I, 62 Μετάγγιζε δὲ πολλάκις εἰς ἕτερα ἀγγεῖα. Id. 5, 35. GEOPON. 3, 5, 2.

With reference to *metempsychosis*. CLEM. ALEX. 516, 20 Μεταγγίξεσθαι τὰς ψυχάς. EPIPH. I, 57 A Μεταγγιζομένης αὐτῆς ἀπὸ σωμάτων θηλυκῶν εἰς σώματα διάφορα.

μεταγγισμός, οὔ, ὁ, (μεταγγίζω) *a pouring into another vessel*. EPIPH. I, 12 A Μεταγγισμῷ τῶν ψυχῶν, *metempsychosis*.

μεταγενής, ἐς, *born after*. Comparative, οἱ μεταγενέστεροι, *posterity*. DIOD. I, 15.

μεταγράφω, *to transcribe, copy*, as a book. IREN. Frag. 1. μεταγωγέας, εως, ὁ, (μετάγω) *transferrer, conveyer, transporter*, an epithet of the Gnostic *Limit* (Ὁρος). IREN. I, 2, 4.

μεταδιδάσκω (διδάσκω), *to unteach*. PLUT. I, 793 B Πείθοντες ἡμᾶς ταῦτα καὶ μεταδιδάσκοντας.

Mid. μεταδιδάσκομαι, *to unlearn, metamamthano*. PLUT. II, 784 B Μεταδιδασθῆναι καὶ μεταμαθεῖν μάθημα. PAUS. 4, 27, 5 Οὔτε τὴν διάλεκτον τὴν Δωρίδα μετεδιδάχθησαν.



μεταδίδω = μεταδίδωμι. APOCR. Marc. Liturg. 307. PORPH. Cer. 241, 4.

μεταδίδωμι, *to deliver the holy sacrament*. CONST. (536), 1201 A, without a case. THEOPH. 703, 11 Μεταδοῦναι τῷ λαῷ. NIC. CONST. Can. 23. PORPH. Cer. 254, 18.

μεταθέσιμον, ου, τὸ, = μετάθεσις. THEOPH. 589, 16.

μετάθεσις, εως, ἡ, *translation*, as of a bishop, μεταθέσιμον, μετακίνησις, μετάβασις. THEOD. III, 569 C. 713 A. μετάθετος, ου, (μετατίθημι) *changeable, mutable*. POLYB. 15, 6, 8 Μετάθετός ἐστιν ἡ τύχη.

μετακαθολίζω (καθολίζω), *to arm differently*. POLYB. 3, 87, 3 Μετακαθώπλισε δὲ τοὺς Δίβνας εἰς τὸν Ῥωμαϊκὸν τρόπον.

μετακενώω, ὥσω, (κενῶω) *to empty into another vessel*. IREN. 1, 13, 2 Μετακενώσας ἀπὸ τοῦ μικροτέρου τοῦ ὑπὸ τῆς γυναικὸς ὑψαριστημένου εἰς τὸ ὑπ' αὐτοῦ κεκοσμημένον.

μετακίνησις, εως, ἡ, = μετάθεσις, which see. COD. AFR. Can. 48.

μεταλαμβάνω, *to partake of the holy sacrament*. With the *genitive* or *accusative*. CONST. APOST. 8, 14 Μεταλαμβάντες τοῦ τιμίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ Χριστοῦ. DAMASC. I, 617 D Μεταλαμβάνειν τὸ ἅγιον αὐτοῦ σῶμα. THEOPH. 617, 9 Οἱ δὲ Ἰουδαῖοι . . . ἐσθίοντες μετελάμβανον τὴν ἁγίαν δωρεάν.

Elliptically, *to communicate*. CAN. APOST. 8. CONST. APOST. 7, 25, 2 Εἰ δὲ τις ἀμύητος κρύψας ἐάντων μεταλάβῃ, κρίμα αἰώνιον φάγεται. 8, 13, 4 Καὶ μετὰ τοῦτο μεταλαμβάνέτω ὁ ἐπίσκοπος. LEIMON. 7 (17) Μετελάμβανεν δὲ τρίτον τῆς ἐβδομάδος.

3. *To consider, imagine, regard*, ὑπολαμβάνω. IREN. 1, 13, 3 Προφῆτιδα ἐαυτὴν μεταλαμβάνει.

μετάληψις, εως, ἡ, *participation in the holy sacrament, the holy communion*. CAN. APOST. 9 Ἡ ἁγία μετάληψις. CONST. APOST. 7, 26, 1. PETR. ALEX. Can. 8, p. 480 D Τῇ μεταλήψει τοῦ σώματος καὶ τοῦ αἵματος τοῦ Χριστοῦ. BASIL. II, 649 C Ἡ μετάληψις τῶν θείων μυστηρίων.

Ἀκολουθία τῆς μεταλήψεως, *The communion-office*, to be read by the person who intends to communicate. Not to be confounded with the λειτουργία. HOROL.

ΤΥΡΙC. 33 fin. Τὴν ἐπὶ τῇ ἁγίᾳ μεταλήψει ἀκολουθίαν ψάλλειν.

2. *The sacred elements*, that is, the consecrated bread and wine. IREN. Frag. 13 Ἦκουον τῶν δεσποτῶν τὴν θείαν μετάληψιν αἶμα καὶ σῶμα εἶναι Χριστοῦ αὐτοὶ νομίσαντες τῷ ὄντι αἶμα καὶ σάρκα εἶναι.

μεταλλίζω, ισα, (μέταλλον) *to condemn to the mines*.

BASILIC. 35, 1, 9. PHOT. Nomocan. 2, 2 fin.

μεταμορφῶω, ὥσω, (μορφῶω) *to transform, transfigure*. NT. Matt. 17, 2 Μετεμορφώθη ἔμπροσθεν αὐτῶν. PLUT. II, 52 D.

μεταμόρφωσις, εως, ἡ, (μεταμορφῶω) *transformation, transfiguration*. LUCIAN. Halc. 1 (titul.). Saltat. 57.

*The transfiguration of Christ*. CYRILL. ALEX. V, (2) 366 Ἡ μεταμόρφωσις τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. BASIL. SELEUC. 220 A.

2. *Transfiguration*, a feast instituted by Leo the Philosopher in commemoration of the transfiguration of Christ. ANAST. CAESAR. 437 C Ὑστερον ἐπὶ τῶν ἡμερῶν τοῦ φιλοσόφου κυροῦ Λέοντος τῆς ἐορτῆς τῆς Μεταμορφώσεως ἐφευρεθείσης, κατὰ ταύτας δὴ τὰς ἡμέρας, τῆς νηστείας φημί, παρ' ἐκείνου τυπωθείσης ἐορτάζεσθαι. PORPH. Cer. 22, 10. CUROP. 81, 15. HOROL. Aug. 6 Ἡ ἁγία μεταμόρφωσις τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

μεταναστεύω, εὔσω, (μετανάστης) *to change residence, to remove, flee*. SEPT. Ps. 10, 1 Μεταναστεύει ἐπὶ τὰ ὄρη ὡς στρουθίον, in the middle. 61, 7 Οὐ μὴ μεταναστεύσω.

μετανοέω, ἦσω, *to repent*. Classical. NT. Matt. 4, 17, et alibi. CAN. APOST. 52. 62. CONST. APOST. 2, 10, 3. 2, 12, et alibi. IGNAT. Smyrn. 9 Εἰς θεὸν μετανοεῖν. COD. AFR. Can. 6 Καταλλαγὴ μετανοούντων.

2. *To make obeisance, to make a bow or genuflexion*. APOPHTH. Poemen. 142 Μετενόησε τῷ γέροντι, = ἔβαλε μετάνοιαν τῷ γέροντι.

μετάνοια, as, ἡ, *repentance*. Classical. NT. Matt. 3, 11.

Οἱ ἐν μετανοίᾳ, *The penitents*, the order of penitents in the early church. CONST. APOST. 8, 8, 2 Εὔξασθε οἱ ἐν τῇ μετανοίᾳ, *Ye penitents, pray*. 8, 12, 20 Οἱ ἐν μετανοίᾳ. LAOD. 19.

Ὁ ἐπὶ τῆς μετανοίας πρεσβύτερος, *the penitentiary*, the

officer who had charge of the penitents in a church ; essentially the same as ὁ πνευματικὸς πατήρ. SOCR. 5, 19, p. 286.

Ὁ ἄγγελος τῆς μετανοίας, *Nuntius poenitentiae*, *The angel of repentance*. HERM. Vis. 5 fin. Mandat. 4, 2. Ἐγώ, φησιν, ἐπὶ τῆς μετανοίας εἰμι, καὶ πᾶσι τοῖς μετανοοῦσι σύνεσιν δίδωμι.

2. It was sometimes used in the sense of ὑπόπτωσις, the third grade of penitents in the ancient church. BASIL. III, 293 C.

3. *Penance*, one of the seven sacraments of the Greek church. EUKHOL. init. (The penance-office is entitled Ἀκολουθία τῶν ἐξομολογουμένων. Ibid. p. 221.)

4. *Congee, obeisance, bow, or genuflexion*. APOCR. Act. Barn. 6 Μετάνοιαν δὲ ἐδίδων ἐπὶ τοῖς γόνασιν εἰς τὴν γῆν Παῦλφ.

In the RITUAL, Μικρὰ μετάνοια is nothing more than a reverential congee before a holy object. But Μεγάλῃ μετάνοια, *genuflexion, gonuklisia*.

Βάλλω μετάνοιαν, *To make a congee, To make obeisance, or To make a genuflexion* before any one or any thing. LEIMON. 16 Ἐβαλεν τῷ γέροντι μετάνοιαν. 156 Τοσαύτας ἔβαλεν μετανοίας. PORPH. 519, 21 Μετάνοιαν βαλὼν.

Ποιῶ μετάνοιαν, = Βάλλω μετάνοιαν. AMPHIL. 204 B Ποιήσας μετάνοιαν. CHRYS. XII, 776 A (spurious) Μετὰ τὸ ποιῆσαι τὴν συνήθη τῷ προσεστώπῃ μετάνοιαν. NOM. COTELER, 36. 37 Μετανοίας ποιεῖν, *To do penance by making a prescribed number of genuflexions*.

Μετάνοια, *as, ἡ, Penitentiary*, a name given to several monasteries in the vicinity of Constantinople. PROC. III, 101, 5 Ἐν τῷ καλουμένῳ Μετανοίας μοναστηρίῳ, opposite Constantinople on the Asiatic side, where lewd women were shut up. THEOPH. 460, 8 τὸ δεσποτικὸν μοναστήριον τῆς Νέας Μετανοίας.

μέταξα, *ης, ἡ, metaxa, silk, μέταξος, μέταξον*. LYD. 169, 8. PROC. I, 106, 7. II, 546, 19. MENAND. 295, 23. 302, 9. THEOPH. 276, 4. 494, 13. HES. Σῆρες, ζῶα νήθοντα μέταξαν. \*Ἡ ὄνομα ἔθνους ὅθεν ἔρχεται τὸ ὀλοσθήρικον.

μέταξον, *ου, τὸ, = μέταξα*. DAMASC. I, 622 C.

μέταξος, *ου, ὁ, = μέταξα*. MARTYR. ARETH. 5.

μεταξύ = μετέπειτα. BARN. 13 Εἶδε δὲ Ἰακώβ τύπον τῷ πνεύματι τοῦ λαοῦ τοῦ μεταξύ, *sc. ἐσομένου*. CLEM. ROM. Epist. 1, 44 Πρόγνωσιν εἰληφότες κατέστησαν τοὺς προειρημένους, καὶ μεταξύ ἐπινομήν δεδώκασιν, ὅπως, ἐὰν κοιμηθῶσιν, διαδέξωνται ἕτεροι.

μεταξωτός, *ἡ, ὄν, (μέταξα) of silk, silken, σηρικός*. PORPH. Cer. 473, 7. 670, 12. BALSAM. ad Concil. VII, 16. μεταπληκεύω, *εὔσα, (ἀπληκεύω) castra commoveo, to transfer the camp*. THEOPH. 595, 16 Εἰς τὰ λιβάδια θέλω μεταπληκεῦσαι. PHOC. 200, 7.

μεταπορεύομαι, *to punish, μετέρχομαι*. POLYB. 1, 88, 9 Μεταπορεύεσθαι τοὺς ἀποστήσαντας αὐτῶν τὴν νῆσον.

μετασαλεύω (σαλεύω), *to disturb*. THEOPH. CONT. 767, 9. μετασκηνώσις, *εως, ἡ, (μετασκηνώω) change of habitation or residence*. THEOPH. CONT. 110, 13.

μεταστάσιμον, *ου or atos, τὸ, (μετάστασις) solemn procession*. PORPH. Cer. 86, 13, et alibi. Adm. 234, 2 μεταστασιμάτα incorrectly for μεταστασίματα. THEOPH. CONT. 430. 472, 19.

μετάστασις, *εως, ἡ, translation, assumption to heaven*. CHRYS. XII, 762 D. ASTER. 173 B.

[The Greek Church celebrates the translation of Saint John the Evangelist on the twenty-sixth of September. HOROL. Sept. 26 Ἡ μετάστασις τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ Ἰωάννου τοῦ Θεολόγου. The notion that this apostle never died is based upon NT. Joan. 21, 23. For the legend, see APOCR. Act. Joan. 15 seq.]

μεταστέλλομαι (στέλλω), *to send for, μεταπέμπομαι*. LUCIAN. Charon sive Contempl. 12 Ἐκ Λυδίας μεταστέλλεσθαι τὸ χρυσίον, *To send to Lydia for gold*. Alexand. 55.

μετάστημα, *ατος, τὸ, = μεταστάσιμον*. PORPH. Adm. 234, 2, as a various reading.

μετάτον = μητάτον. NOVELL. 130, 9. CONST. III, 933 B as a various reading.

μετατόριον = μητατόριον. PORPH. Cer. 365, 6. CODIN. 135, 9.

μεταφοίτησις, *εως, ἡ, (μεταφοιτάω) a passing from one to another*. THEOPH. CONT. 337, 22.

μεταφράζω, ὥσω, (φράζω) *to express differently, to paraphrase*. PLUT. I, 347 C. 881 B. 1075 A.

2. *To translate from one language into another*. DION. HAL. I, 505 Ἦν οἱ μεταφράζοντες εἰς τὴν Ἑλλάδα γλῶσσαν οἱ μὲν ἀνθηφόρον, οἱ δὲ φιλοστέφανον, οἱ δὲ Φερσεφόνην καλοῦσιν. THEOD. IV, 209 D Ταῦτα τινὲς μετέφρασαν εἰς τὴν Ἑλλάδα φωνήν. CONST. III, 1017 D Οὗς καὶ μετέφρασα ρωμαϊστί.

μετάφρασις, ἑως, ἡ, (μεταφράζω) *a paraphrasing, paraphrase*. PLUT. I, 849 D.

μετεμψυχῶ (ἐμψυχῶ) *to cause the soul to pass from one body into another. Hence, to transform*. MAL. 189, 1 Μετεμψυχωθείσαν εἰς ἄρκον, *Being transformed into a bear*.

μετεμψύχωσις, ἑως, ἡ, (μετεμψυχῶ) *transmigration of souls, metempsychosis*. MAL. 49, 14. 188, 19.

μετενθρονίζω (ἐνθρονίζω), *to translate, as a bishop*. THEOPH. 199, 10.

μετενσωματώ, ὥσω, (ἐνσωματώ) *to put into another body, with reference to the doctrine of metempsychosis*. CLEM. ALEX. 601, 33 Μετενσωματοῦται ἡ ψυχή. HIPPOL. 174 Μετενσωματούμενον ὑπὸ τῶν ἀγγέλων. Id. 256.

μετενσωμάτωσις, ἑως, ἡ, (μετενσωματώ) *a putting into another body, metempsychosis*. CLEM. ALEX. II, 757, 4 Τὸ περὶ τὴν ἐνσωμάτωσιν τῆς ψυχῆς δόγμα. HIPPOL. 7. ORIG. IV, 114 B. EPIPH. I, 12 A. THEOD. IV, 196 C.

μετεωρίζομαι, *to be in high spirits, εὐφραίνομαι, to amuse or enjoy one's self*. LEG. HOMER. 98. MAL. 82, 20.

μετήν, incorrectly for μετίν, = ματίν, μάτιον. ΑΠΟΡΗΤΗ. Ammun 2 Μετήν κριθῆς.

μετοικεσία, ας, ἡ, *migration, applied to the Jewish captivity*. SEPT. 4 Reg. 24, 16 Ἠγάγεν αὐτοὺς βασιλεὺς Βαβυλῶνος μετοικεσίαν εἰς Βαβυλῶνα.

μετοικία, ας, ἡ, *exile, banishment*. ANC. 6.

μετουσιαστικός, ἡ, ὄν, (μετουσία) *denoting participation, in grammar. Applied to such adjectives as χρύσεος, σιδήρεος, λίθινος*. DION. THRAX. in BEKKER. 636, 15.

μετοχή, ἡς, ἡ, *participium, participle, a part of speech*. DION. THRAX in BEKKER. 634, 5.

μετοχικός, ἡ, ὄν, (μετοχή) *capable of partaking of, or of*

*participating in*. IREN. 5, 3, 3 Πῶς τολμῶσι λέγειν μὴ εἶναι τὴν σάρκα δεκτικὴν τε καὶ μετοχικὴν τῆς ζωῆς;

μετόχιον, ου, τὸ, (μέτοχος) *priory*. THEOPH. CONT. 843, 2. (See also μετόχιον in the Appendix.)

μετρέω, ἥσω, *to measure*. Μετρεῖν ἑαυτόν, *To know one's self, to keep within moderate bounds, to feel moderate*. BABR. 67, 9 Μέτρει σεαυτόν, *Know thyself*. IGNAT. Trall. 4 Πολλὰ φρονῶ ἐν θεῷ· ἀλλ' ἐμαυτὸν μετρῶ, ἵνα μὴ ἐν καυχῇσιν ἀπόλωμαι. (See also μέτρον.)

μετριότης, ητος, ἡ, *mediocrity*, a title of assumed humility used by bishops instead of ἐγώ. IREN. Prooem. 2 Κατὰ τὴν ἡμετέραν μετριότητα. SARD. 19 Τῆς ἐμῆς μετριότητος. EPIPH. I, 725 A Τὴν ἡμετέραν μετριότητα. COD. AFR. 1279 B. NIC. II, 776 A. [At present it is used only by patriarchs; ταπεινότης being employed by ordinary bishops. It is superfluous to remark here that no prelate desires to have ἡ μετριότης σου or ἡ αὐτοῦ μετριότης uttered by others in his presence.]

μέτρον, ου, τὸ, *measure*. In the plural, τὰ μέτρα, *prescribed limits, as of power*. IGNAT. Mari. Cassobol. Epist. ad Ignat. 5 Γινώσκω γὰρ τὰ ἑαυτῆς μέτρα, = Μετρῶ γὰρ ἑμαυτήν. NIC. I, Can. 18 Ἐμμένετῶσαν οἱ διάκονοι τοῖς ἰδίοις μέτροις, εἰδότες ὅτι τοῦ μὲν ἐπισκόπου ὑπηρεταὶ εἰσὶ. ANT. 10 Εἰδέναι τὰ ἑαυτῶν μέτρα, *To know their place*. (See also μετρέω.)

μετωσκοπικός, ἡ, ὄν, (μετωσκόπος) *observing the forehead*. HIPPOL. 56 Μετωσκοπικὴ μαντεία, *Divination by (the wrinkles on) the forehead, analogous to the modern palmistry*.

μετωσκόπος, ου, ὁ, (μέτωπον, σκοπέω) *one who divines by (the wrinkles on) the forehead*. CLEM. ALEX. 261, 10. (See also μετωσκοπικός.)

\*μέχρι or μέχρις, *as far as*. With adverbs of place. CLEM. ROM. Homil. p. 11, 3 Μέχρις ἐνταῦθα τῇ Ρώμῃ, *As far as here, namely, Rome*.

2. *Until*. With adverbs of time. DEM. 449, 11 Μέχρι νυνί, *Until this very moment*. THEOPH. 114, 7 Μέχρι νῦν, *Until now*.

Μέχρι πότε; *Until when? How long?* JOSEPH. Ant. 14, 9, 3. ATHEN. 3, 94. (See also INTRODUCTION, § 101, 7. 8. 9.)

μεχωνώθ, the plural of the Hebrew **מְכוֹנָה**, *place, base, stand*. SEPT. 3 Reg. 7, 27 seq.

μή, with the *present subjunctive* or *future indicative*, in prohibitions. INTRODUCTION, § 104, 4. 5.

2. For οὐ, *not*. Ibid. § 110, 3. To the examples add the following: PTOLEM. Gnost. p. 922 τὸν διὰ Μωσέως τεθέντα νόμον, ἀδελφή μου καλὴ Φλώρα, ὅτι μὴ πολλοὶ προκατελάβοντο, μήτε τὸ θεμέλιον αὐτοῦ ἐγνωκότες, μήτε τὰς προστάξεις αὐτοῦ ἀκριβῶς, ἡγοῦμαι καὶ σοὶ εὐσύνοπτον ἔσεσθαι.

3. *Lest*. With the *present indicative*. SEPT. Deut. 29, 18 Μὴ τις ἐστιν.

4. Interrogative. BABR. 50, 7 τὸν ἄνδρ' ἐπηρώτα μὴ τῇδ' ἀλώπηξ καταδέδυκεν ἢ φεύγει.

Followed by γάρ. THEOD. III, 680 B Μὴ γάρ, ἔφη, καὶ μετὰ τῆς βασιλείας καὶ τῆς ἱερωσύνης μετέλαχες; CHAL. 1401 A Ἡ σύνοδος διὰ εὐτυχία ἐγένετο · μὴ γὰρ δι' ἄλλο τίποτε;

μηδαμνός, ἢ, ὅν, (μηδαμός) *low, insignificant*. THEOPH. 496, 6. HES.

Μηδείας ἔλαιον, τὸ, *parhitha, ráftha*. PROC. II, 512.

μηερεύς = μιερεύς. CONST. APOST. 2, 28, 4.

μηθαμῶς = μηδαμῶς. CLEM. ROM. Epist. 1, 33. 53.

μήκοθεν (μήκος), *adv. from afar*. EPIPH. I, 1106 A Ἀπὸ μήκοθεν. APOPTH. Achil. 5. CHRON. 719, 21.

Also μηκόθεν, *paroxytone*. PORPH. Adm. 125, 12

Μηκόθεν τῆς ξηρᾶς, *far from*.

μῆλινος, *ov, luteus, orange-colored?* DIOD. 2, 53, p. 165, 81. Id. 2, 58, p. 170, 71.

μῆλον, *ov, τὸ, a kind of coin??* NOVELL. 105, 2, § α'.

μηλωτάριον, *ov, τὸ, = μηλωτή*. APOPTH. Besarion 4. Johann. Coenob.

μηλωτή, ἦς, ἢ, *coat of sheep-skins, μηλωτάριον*, in earlier Greek *σισύρα, βαίτη*. SEPT. 4 Reg. 2, 13. EUAGR. SCITENS. 1221 B. PORPH. Cer. 117, 21.

μηνάιον, *ov, τὸ, (μῆν) menaeon, month-book*, the book containing the proper τροπάρια for the movable feasts of the month whose name it bears on the title-page. As each month has its menaeon, there are of course twelve menaea. (See also συναξάριον.)

Most of the κανόνες in the menaea are attributed to Saint JOSEPH the HYMNOGRAPHER (Ἰωσήφ ὁ Ὑμνο-

γράφος), who died about the year 883. In fact the acrostic of the ninth ode of many of them reads ΙΩΣΗΦ.

μηνιαίος, *a, ov, a month old*. SEPT. Lev. 27, 6.

μήνσωρ, *oros, ὁ, mentor, quartermaster, μένσωρ, μενσουράτωρ, μίνσωρ, μενσωράτωρ, μινσωράτωρ, μινσουράτωρ, προμέτρης*. LYD. 157, 14.

μηνύω, ὕσω, *to announce*. PALLAD. Vit. Chrys. 29 E Ἐμηνύθησαν δύο πρεσβύτεροι. LEIMON. 119 Μήνυσόν με πρὸς τὸν πάπαν Εὐλόγιον, *Announce me to Father Eulogius*; tell him that I wish to see him. CONST. III, 948 B Μήνυσον ἡμᾶς.

With the *accusative* of the remote object. MAL. 273, 6 Ἐμήνυσεν αὐτὸν Τιβεριανὸς ἡγεμὼν τοῦ πρώτου Παλαιστινῶν ἔθνους ταῦτα. PORPH. Cer. 148, 19 Μηνύει τὸν βασιλέα, *for τῷ βασιλεῖ*. Ibid. 236, 16 Μηνύεται πάντα ἡ σύγκλητος ἵνα προέλθῃ.

μηρυκίζω, ἴσω, *to chew the cud, μηρυκάω*. AEL. N. A. 5, 41.

μηρυκισμός, *ov, ὁ, (μηρυκίζω) rumination*. SEPT. Lev. 11, 3. 4.

μησεύω = μισεύω. THEOPH. 367, 14.

μησούριν = μισούριν. PTOCH. p. 110.

μηταίνός, ἢ, ὅν, *belonging to μητάτον*. PORPH. Cer. 462, 8.

μητάτον, *ov, τὸ, (metatus) mansion, lodging, μετάτον, μιτάτον, κατάλυμα*. PORPH. Cer. 393. 458, 19.

μητατόριον = μητατόριον. THEOPH. CONT. 370, et alibi.

μητάτωρ, *oros, ὁ, metator, χωρομέτρης*. LYD. 157, 19.

μητατόριον, *ov, τὸ, (metatorius) the deacon's place in the inner sanctuary, μητατόριον, μετατόριον, μιτατόριον, μιτατορίκιον, μεσατόριον, διακονικόν*. PORPH. Cer. 16, 6. 502, 15. But 583 τὸ μητατόριον τῆς Μανναύρας, *meaning?*

μήτε *for οὔτε*. ATHAN. I, 301 D Μήτε ἔγραψά ποτε ἐκείνῳ, μήτε ἐδεξάμην ποτὲ παρ' αὐτοῦ.

μήτηρ, *τρός, ἢ, mother*. Μήτηρ βασιλέως, *Mother of the emperor*, a title analogous to Πατὴρ βασιλέως (see πατήρ). THEOPH. CONT. 318, 21.

μητρόθειος, *ov, ὁ, (μήτηρ, θεῖος) maternal uncle, μήτρως*. PORPH. Adm. 106, 15.

μητροκολῶνεια, *as, ἢ, (κολῶνεια) a colony with the privileges of a metropolis*. INSCR. 4485. (Compare

HIEROSOL. 1252 C Ἐν κολωνία Αἰλία μητροπόλει τῇ καὶ Ἱεροσολύμοις.)

μητροκωμία, *as, ἡ, (κώμη) mother-village, a principal town, but not a city.* INSCR. 4151. 4551. EPIPH. I, 397 D. 1092 D.

μητρόπολις, *εως, ἡ, the principal city of a diocese.* ANT. 9. μητροπολίτης, *ου, ὁ, (μητρόπολις) metropolitan, the bishop of the principal city of a diocese.* LAOD. 12. NIC. I, 4. 6. (Compare CAN. APOST. 34 τοὺς ἐπισκόπους ἐκάστου ἔθνους εἰδέναι χρὴ τὸν ἐν αὐτοῖς πρῶτον. CONST. APOST. 8, 4, 2 Ὁ πρόκριτος τῶν λοιπῶν, *sc. ἐπισκόπων.* LAOD. 57 τοῦ ἐπισκόπου τοῦ ἐν τῇ πόλει. ANT. 9 τὸν ἐν τῇ μητροπόλει προεστῶτα ἐπίσκοπον.

The metropolitans, according to Euagrius, were under the exarchs (ἑξαρχοί). EUAGR. 4, 11, p. 394. In the tenth and subsequent centuries they were above the archbishops. PORPH. Cer. 531, 1.)

μητροπολιτικός, *ἡ, ὁν, belonging to a metropolis.* MAL. 448, 15 Μητροπολιτικὸν δίκαιον, *The privileges of a metropolis.*

μητροπολίτης, *ιδος, ἡ, of a metropolis.* SYNES. Epist. 67, p. 210 C Μητροπολίτην ἐκκλησίαν, *The church of the metropolis.*

μηχάνημα, *ατος, τὸ, warlike engine.* POLYB. 1, 48, 2 and 5. LUCIAN. Quomod. Hist. Scrib. 15.

μία, *see εἷς.*

μῖανσις, *εως, ἡ, (μῖαίνω) pollution, defilement.* SEPT. Lev. 13, 44.

μιαρόν, *οὔ, τὸ, heathen temple.* CONST. APOST. 2, 61, 2. (The word was suggested by μὴ ἱερόν, or *μιαρός.*

Compare *μηρεὺς, μιερεὺς.*)

μιαροφαγέω, *ἡσω, (μιαρός, φαγεῖν) to eat of anything unclean, in the Jewish sense of the term unclean.* JOSEPH. Macc. 5. 8. 13.

μιαροφαγία, *as, ἡ, the eating of anything unclean.* JOSEPH. Macc. 5, p. 504, et alibi.

μιερεὺς, *εως, ὁ, (μιερός) heathen priest, μηρεὺς, ψευδιερεὺς.*

APOCR. Martyr. Barthol. 8 bis. (See also *μιαρόν.*)

μιερός, *ἡ, ὁν, = μιαρός.* APOCR. Act. Barn. 20.

μικροδοσία, *as, ἡ, (μικρός, δίδωμι) a giving of small presents; the correlative of μικροληψία.* POLYB. 5, 90, 5.

μικροθαύμαστος, *ον, (θαυμάζω) admiring trifles, wondering at trifles.* HIPPOL. 87.

μικροληψία, *as, ἡ, (λαμβάνω) a receiving of small presents; the correlative of μικροδοσία.* POLYB. 5, 90, 5.

μικρός, *ἡ, ὁν, small, little.* Πρὸ μικροῦ, *At a short distance from a place.* THEOPH. 277 Ἀπλικευόντων αὐτῶν πρὸ μικροῦ τῆς πόλεως.

2. *Young, comparatively.* SEPT. Gen. 25, 23. COD. AFR. 57. MAL. 80, 9. 102, 16. PORPH. Cer. 68, 23.

Substantively, ὁ μικρός, *boy.* APOPTH. Carion 2. μικρόσιμος, *ον, (σιμός) rather flat-nosed, somewhat flat-nosed, ὑπόσιμος.* MAL. 106, 20.

μικρόσφαιρον, *ον, τὸ, (σφαῖρα) the smallest kind of μαλάβαθμον.* ARRIAN. Peripl. Mar. Erythr. 65. (See also *μεσόσφαιρον.*)

μικρόσχημος, *ον, ὁ, (σχῆμα) monk who wears the lesser habit (τὸ μικρὸν σχῆμα); opposed to μεγαλόσχημος.* NOM. COTELER. 148.

μίλαξ, *ἡλικία.* Ἔτιοι δὲ μέλλα. HES. (See also *μέλλαξ.*) μιλιάρησιον = μιλιάρισιον. EUAGR. 6, 21, pp. 469, 18. 470. SIMOC. 232, 13. THEOPH. 635, 2.

μιλιάριον, *ον, τὸ, milliare, milliarium, = μίλιον.* LYD. 84, 17.

μιλιάριον, *ον, τὸ, miliarium, caldron, ἱππολέβης.* ANTHOL. III, 66. ATHEN. 3, 54.

μιλιάρισιον, *ον, τὸ, (milliarenis) a kind of coīn, μιλιάρησιον.* EPIPH. II, 184 A. NOVELL. 105, 2, § α'. LYD. 56, 18. MAL. 432, 10. THEOPH. 466, 8. 635, 2. CEDR. I, 296.

μιλιάω, *άσω, (μίλιον) to measure by miles and mark by milestones.* POLYB. 34, 11, 8 μεμιλιάσθαι. (See also *βηματίζω.*)

Μίλιν for Μίλιον. PTOCH. 2, 477.

μilioδρομέω, *ησα, (μίλιον, δρόμος) to run a mile in the circus?* CHRYS. VIII (Spuria), 88 (721) A.

μίλιον, *ον, τὸ, milliare, milliarium, the Roman mile, μιλιάριον.* POLYB. 34, 11, 8. 34, 12, 3. NT. Matt. 5, 41. PLUT. I, 838 A.

Μίλιον, *ον, τὸ, Milium, a place in Constantinople.* THEOPH. 648, 1. PORPH. Cer. 502, 13. TZETZ. Chil. 3, 343. SUID. Βασιλική. Ὅτι ἐν τῇ βασιλικῇ πλη-

σίον τοῦ Μιλίου, κ. τ. λ. quoted from some earlier author.

μίλιτες, οἱ, milites. LYD. 84, 18, 20.

μιλιτία, ας, ἡ, militia, στρατιά. LYD. 56, 21. CEDR. I, 296.

μιάς, ἄδος, ἡ, (μίμος) mima, actress: prostitute. AEL. apud SUID. Κρίσεως . . . μιμάδος. THEOPH. 141, 20.

μίμη, ης, ἡ, = μίμησις. CYRILL. HIER. (Spuria) p. 331, 25. 29 (Milles).

μιμώ, οὐς, ἡ, (μιμέομαι) ape, monkey, πίθηκος, πίθηξ. SUID. Πίθηκος, ἡ μιμώ. (Compare NEMES. 588 A Πᾶς λύκος ὁμοίως πανουργεῖ, καὶ πᾶς πίθηκος ὁμοίως μιμεῖται. In popular modern Greek, the word for monkey is ἡ μαῖμου, apparently a modification of μιμώ.)

μίνσα = μίσσα. PORPH. Cer. 90, 13, 521, 1, et alibi.

μινσάλιον = μεσσάλιον. CUROP. 62, 21.

μίνσος = μίσσος. PORPH. Cer. 96 ter. CUROP. 58. But BALSAM. ad Concil. VI, 31 Μίνσων τῆς ἀγίας τραπεζῆς, meaning?

μινσουράκιον, ου, τὸ, dimin. of μινσούριον. PORPH. Cer. 472, 8.

μινσουράτωρ, ωρος, ὁ, = μήνσωρ. LEO. 9, 7 -oros. 12, 57 -oros. PORPH. Cer. 448, 9. 464, 18. PHOC. 218.

μινσούριον, ου, τὸ, (μίσσος) dish, plate, μινσώριον, μινσούριν, μινσούριν. PORPH. Them. 15, 14. Cer. 582, 17.

μίνσωρ, ωρος, ὁ, = μήνσωρ. MAURIC. 2, 11. LEO. 4, 22.

μινσωράτωρ, ωρος, ὁ, = μήνσωρ. LEO. 20, 174.

μινσώριον = μινσούριον. ANTHOL. IV, 197. 198 Μινσώριον ἀνάγλυφον. ANTEC. 2, 1, 44.

μιξέλληνες, ων, οἱ, (μίγνυμι, Ἑλληνας) mongrel Greeks. POLYB. 1, 67, 7.

μυξόπολιος, ου, (πολιός) half gray, half grizzled. MAL. 246, 6. 257, 5, et alibi. CEDR. I, 700, 24.

μονήτης βοτάνη, ὁ καὶ ἄσπληνον καὶ σκολοπένδριον καλεῖται. LEX. BOTAN.

μισευλαβής, ἐς, (μισέω, εὐλαβής) hating the pious. PAL-LAD. Vit. Chrys. 60 A.

μισέω, ευσα, (μίσσα) to dismiss an assembly, μησεύω, μίσσας δοῦναι. THEOPH. 367, 14, as a various reading.

μισέω, to hate. SEPT. Tobit. 4, 15 καὶ ὁ μισεῖς, μηδενὶ ποιήσης. CONST. APOST. 1, 1, 4 ὁ σὺ μισεῖς ὑφ' ἐτέρου σοὶ γενέσθαι, σὺ ἄλλω οὐ ποιήσεις. LEG. HOMER. 108 Ὅπερ σὺ μισεῖς, ἐτέρω μὴ ποιήσης.

(The first of these passages contains the substance of the second and third; also of the following: NT. Matt. 7, 12 Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς.)

μισθοφορικός, ἡ, ὅν, (μισθοφόρος) mercenary, as troops. POLYB. 1, 67, 4.

Substantively, τὸ μισθοφορικόν, mercenary troops. PLUT. I, 1012 F.

μισιβίδιον, τὸ, missibile, missile. NOVELL. 85, 4.

μίσκελλος, ου, ὁ, miscellus, poor red wine. HES. Μίσκελλος, εὐτελής καὶ μέλας οἶνος.

μισοῖουδαίος, ου, ὁ, (μισέω, Ἰουδαῖος) hater of the Jews. CLEM. ROM. Homil. 5, 2.

μισοποιέω, ἡσα, (μίσσα? ποιέω) = μισεύω? PORPH. Adm. 264, 2. 23. 265, 11.

μίσος = μίσσος. CEDR. I, 297, 20. PTOCH. 1, 130. 2, 183. 259.

μισούριν for μισούριον = μινσούριον. PTOCH. p. 144.

μισόχριστος, ου, (μισέω, Χριστός) Christ-hating; opposed to φιλόχριστος. AMPHIL. 223 A. CYRILL. HIER. Catech. 6, 12.

μίσσα, ας, ἡ, missa, dimissio, dismissal, dismissal, μίνσα. MAURIC. 7, 17. 12, 21. CHRON. 624, 2 Ἐδωκεν εὐθέως μίσσας, He immediately dismissed them. LEO. 12, 115. PORPH. Cer. 416, 4.

μίσσος, ου, ὁ, missus, dish, course at an entertainment, μίσος. PORPH. Cer. 371, 18.

2. Missus, heat, course, at the circus or the hippodrome, βατόν 3. CEDR. I, 297, 20 written μίσος with one Σ.

μιτάτον = μητάτον. MAL. 347, 18. CONST. (536), 1020 D. THEOPH. 113, 12 τὰ μιτάτα τοῦ στρατοῦ, castra metata. BASILIC. 57, 5, 2.

μιτατωρίκιον = μητατωρίον. THEOPH. CONT. 709, 7.

μιτατωρίον = μητατωρίον. THEOD. LECTOR. 2, 11.

Μιχαηλᾶς, ἁ, ὁ, augmentative of Μιχαήλ, Big Michael. CEDR. II, 607.

μνεία, ας, ἡ, anniversary. CONST. APOST. 8, 44 Ἐν δὲ

ταῖς μνείαις αὐτῶν, sc. τῶν κεκοιμημένων. LAOD. 51 Τῶν ἁγίων μαρτύρων μνείαν ποιεῖν.

μνημάφιον, ου, τὸ, dimin. of μνήμα. INSCR. 6707.

μνήμη, ης, ἡ, *memory, remembrance*. EPIPH. I, 911 B Καὶ γὰρ δικαίων ποιούμεθα τὴν μνήμην, καὶ ὑπὲρ τῶν ἁμαρτωλῶν, κ. τ. λ. 1106 A Ἐπὶ δὲ τῶν τελευταίων ἐξ ὀνόματος τὰς μνήμας ποιοῦνται, προσευχὰς τελούντες καὶ λατρείας καὶ οἰκονομίας.

Ὁ τῆς θείας μνήμης, *Of divine memory*, corresponding to ὁ θεῖος; used in connection with the name of a saint. NOVELL. 43, Prooem. Κωνσταντῖνος ὁ τῆς θείας μνήμης.

Αἰωνία ἡ μνήμη (τοῦ δέινο)! *May his memory continue forever!* CHAL. 952 B Κυρίλλου αἰωνία ἡ μνήμη! an exclamation.

Ὁ ἐν μακαρίᾳ τῇ μνήμῃ, *Of happy memory*, used in connection with a deceased friend's name. PORPH. Adm. 106 Βασιλείου τοῦ ἐκ Μακεδονίας τοῦ ἐν μακαρίᾳ τῇ μνήμῃ τὰ σκήπτρα τῆς Ρωμαίων βασιλείας κρατήσαντος.

2. *Anniversary*. EUS. V. C. 3, 1, p. 576, 33 Τῶν ἁγίων μαρτύρων τοῦ θεοῦ τὰς μνήμας. BASIL. III, 186 D Μνήμη ἁγίου τινός. CHAL. 921 C. NOVELL. 133, 3 Προφάσει τῶν περὶ τὴν ὁσίαν πραττομένων, ἅς δὲ μνήμας καλοῦσι.

μνημονεύω, εὔσω, *to remember*, as in prayer. CONST. APOST. 8, 13, 1 Τῶν ἁγίων μαρτύρων μνημονεύσωμεν, ὅπως κοινωνοὶ γενέσθαι τῆς ἀθλήσεως αὐτῶν καταξιωθῶμεν. MARTYR. POLYC. 8.

μνήστρον, commonly τὰ μνήστρα, (μνήστωρ) *sponsalia, betrothal*, ἀρραβών. PORPH. Cer. 212, 15. EUKHOL. μογγός, ἡ, ὄν, *hoarse, hoarse-voiced*. CONST. (536), 1089 B Πέτρον ὃν καλλοῦσι Μογγόν, as a surname. BASILIC. 19, 10, 9.

μογιᾶλος, ου, (μόγισ, λαλέω) *hardly able to speak, dumb*. SEPT. Esai. 35, 6.

μοδεράτωρ, ωρος, ὁ, *moderator, an officer*. NOVELL. 28, 2 Μοδεράτωρ . . . ὃν ἂν τις ἄρμωσθην καλέσειε τῇ συνήθει χρώμενος γλώσσῃ. EDICT. 4, 1.

μοδιάριος, ου, ὁ, (μόδιος, modius) *maker of modii?* CONST. (536), 1177 D.

μοδιόλον, ου, τὸ, = μοδιόλος. THEOPH. CONT. 18, 16.

μοδιόλος, ου, ὁ, *modiolus*, a kind of female *head-dress*, μοδιόλον. GEN. 6, 14. CEDR. II, 47, 22.

μοῖρα, ας, ἡ, = *δρουγγος*. LEO. 4, 9, 42.

μοιράρχης, ου, ὁ, (μοῖρα, ἄρχω) = *δρουγγάριος*. LEO. 4, 8, 42.

μοιχογέννητος, ου, (μοιχός, γεννάω) *begotten in adultery*. MAL. 87, 6.

μοκρότου, a kind of *frankincense*. ARRIAN. Peripl. Mar. Erythr. 9, 10.

μόλαιον, τὸ ἄγριον πήγανον. LEX. BOTAN.

μελίεφθος, ου, (μέλι, ἐφθός) *dressed in honey*. ARRIAN. Peripl. Mar. Erythr. 6.

μολίβδιον, τὸ, = μολίβιον. PSELL. 423.

μόλιβδος, ου, ὁ, = μολίβος. SEPT. Zach. 5, 7.

μολίβεος οὗς, ἑα ἡ, εον οὖν, *lead*. DIOD. 2, 10, p. 124, 74.

μολίβιον, ου, τὸ, *lead*, μολίβος, μολίβδος, μολίβδιον. PORPH. Cer. 671, 8.

μόλος = μῶλος. BASILIC. 28, 10, 1. LEO GRAM. 144, 15. CEDR. I, 711, 14 Μῶλος Εὐτροπίου.

μολόχινος, ου, (μολόχω) *mallow-colored*. ARRIAN. Peripl. Mar. Erythr. 6.

μολυσμός, οὔ, ὁ, (μολύνω) *defilement, stain*. PLUT. II, 779 C Ὡσπερ βιβλίον παλίμνηστον ἤδη πολυσμῶν ἀνάπλεων.

Metaphorically, *pollution*. SEPT. 1 Esdr. 8, 80. 2 Macc. 5, 27. NT. 2 Cor. 7, 1. PLUT. II, 993 B. CAN. APOST. 77. CONST. APOST. 6, 30, 3.

μοναδικός, ἡ, ὄν, *monastic, monachic, monastic*. THEOD. III, 698 A. EUAGR. 1, 15. THEOPH. 647, 5.

Τὸ μοναδικόν, equivalent to οἱ μοναχοί collectively considered. EUAGR. 3, 7.

μοναζέομαι, εὐθην, (μονάζω) *to be alone*. THEOPH. CONT. 697, 16 Ἠνίκα μοναζεῖσθαι μετὰ σοῦ.

μονάζω, ἄσω, (μόνος) *to live alone or in solitude*. HIPPOL. 285 Σὺν τῷ Καλλίστῳ ἐμόναζεν. MAL. 373, 6 μονασθεῖς, *being left alone* (οἰωθείς).

Ὁ μονάζων, a *solitary, monk, monachos*. ATHAN. I, 113 D. 313 B Μονάζοντες καὶ ἀσκηταί. BASIL. III, 292 C Τῷ τάγματι τῶν μοναζόντων. EPIPH. I, 1103 C. NIL. Epist. 2, 96. PALLAD. Vit. Chrys. 60 C. CYRILL. ALEX. Epist. 89 A.

Ἡ μονάζουσα, *nun*. EPIPH. I, 1103 C. NIL. Epist. 2, 116.

μονανδρέω, *to be μόνανδρος*. MAL. 21, 15. CEDR. I, 35, 16.

μόνανδρος, *ου, ἡ, that has had but one husband*. CONST. APOST. 3, 3.

μοναστήριον, *ου, τὸ, (μοναστήριος) prayer-chamber, oratory*. PHILON. II, 475, 15.

2. *Monastery, convent*. ATHAN. I, 267 A. BASIL. II, 527 E. EPIPH. I, 492 A. 811 A. CYRILL. ALEX. Epist. 80 A. THEOD. III, 670 D. COD. AFR. Can. 80. THEOPH. 684, 17. CUROP. 4 'Ο ἄρχων τῶν μοναστηρίων, *a dignitary*. (See also λαύρα.)

Γυναικεῖον μοναστήριον, *Monastery for women, simply nunnery*. QUIN. Can. 45. NIC. II, 20, p. 1264 A. (Compare SOCR. 2, 38, p. 145, 17 Ἄνδρῶν τε καὶ γυναικῶν μοναστήρια.)

Ἄνδρῶν μοναστήριον, *Monastery for men (monks)*. QUIN. Can. 47.

Διπλοῦν μοναστήριον, *a monastery ἐν ᾧ μοναχοὶ καὶ μονάστριαι οἰκοῦσιν*. NOVELL. 123, 36.

μοναστήριος, *ον, pertaining to monks (μοναστήρες, μονασταί)*. MENAND. 352, 12 Μοναστήριος οἶκος, *Monastic establishment, the same as τὸ μοναστήριον*.

μοναστής, *οὔ, ὁ, (μονάζω) a solitary, monk, μοναχός, μονάζων*. GREG. NAZ. I, 839 C. CYRILL. ALEX. Epist. 20 A.

μοναστικός, *ἡ, ὄν, (μοναστής) monastic*. SOZ. 1, 12 Μοναστική πολιτεία.

μονάστρια, *ας, ἡ, nun, μονάζουσα*. LEIMON. 154. CHRON. 704 Μονάστριαι παρθέναι.

μοναῦλιος, *ον, (μόνος, αὐλή) = μονήρης*. THEOPH. CONT. 137, 6 Μοναῦλιος βίος.

μοναχικός, *ἡ, ὄν, pertaining to a μοναχός, monastic*. ISID. PEL. Epist. 1, 1. SOCR. 1, 13, p. 41. THEOD. III, 699 D. CONST. (536), 1133 C. NOVELL. 5, 2, § α'. 123, 35.

μοναχισμός, *οὔ, ὁ, monachism*. NOVELL. 5, 2 (titul.).

μοναχός, *ἡ, ὄν, single, solitary, alone*. Classical.

Substantively, ὁ μοναχός, *monachus, a solitary, monk*. ATHAN. I, 184 A. 267 A, et alibi. EPIPH.

I, 585 D. SOZ. 1, 1, p. 11. EUNAP. 82, 18. Vit. Aedes. 45 (78). ZOS. 278, 23. CHAL. 1424 C.

μονή, *ἡς, ἡ, mansio, station, stage, stopping-place on a road*. ATHAN. I, 184 A. 352 A. VIT. EPIPH. 329 A. MAL. 332, 12. 459, 9. (Compare ἀλλαγή 2.)

2. *Monastery, μοναστήριον* 2. PACHOM. 949 A. EPIPH. I, 811 A. CHAL. 920 C. 1025 C.

Μονὴ ἀνδρεία, *equivalent to Ἄνδρῶν μοναστήριον* (see μοναστήριον 2). THEOPH. CONT. 833, 8.

μονημέριον, *ου, τὸ, (μόνος, ἡμέρα) a kind of game*. NOVELL. 105, 1.

μονήρης, *ες, solitary, μοναχικός*. Μονήρης βίος, *Monastic life, μοναχικός βίος*. ATHAN. I, 343 A. BASIL. III, 125 B. EPIPH. I, 527 B. CYRILL. ALEX. Epist. 1 A.

μονήριον, *ου, τὸ, a galley with one bank of oars*. LEO. 19, 74. THEOPH. CONT. 76, 23. (For its formation compare the earlier *τριήρης, πεντήρης*, etc.)

μονήτα or μονήτα, *ἡς, ἡ, moneta, an epithet of Juno*. PLUT. I, 30 D Τῆς μονήτης ναός.

2. *Moneta, coin*. LEG. HOMER. 101. MARTYR. ARETH. 8. THEOPH. 33, 17. 559, 3 *μονήταν*. PORPH. Cer. 105, 24.

3. *Moneta, mint*. MAL. 308, 1. 2, *μόνητα*, *proparoxytone*.

μονητάριος, *ου, ὁ, monetarius, mint-master, μονιτάριος*. MAL. 301, 2. HES. Μονητάριος, *τὸ κέρμα ἐργαζόμενος*. μονιδιον, *ου, τὸ, dimin. of μονή* 2. LEIMON. 120 (151). 121 (152).

μονιτάριος = *μονητάριος*. SUID. Μονιτάριοι, *οἱ περὶ τὸ νόμισμα τεχνῖται*.

μονόβανδον, *ου, τὸ, (μόνος, βάνδον) the principal banner of an army*. MAURIC. 2, 9.

μονόβιβλον, *ου, τὸ, = μονόβιβλος*. NEMES. 584 A.

μονόβιβλος, *ου, ἡ, (βιβλος) a single volume*. EUS. 4, 26, p. 191, 25. SOCR. 1, 21. MAL. 448, 9. THEOPH. 272. (Compare ANTEC. Prooem. 2 τὰς εὐδοκίμους τῶν παλαιῶν γνώμας ἐν ἐνὶ συνήγαγε βιβλίῳ, with reference to the Justinian code of laws.)

μονόβολον, *ου, τὸ, (μόνος, βάλλω) a racing, δρόμος*. PHOT. Nomocan. 13, 29, p. 158.



μονογαμία, as, ἡ, (μονόγαμος) *marrying but once, monogamy, μονογάμιον*. CONST. APOST. 3, 2, 2. (Compare ATHENAG. Legat. 33 \*Ἡ οἷός τις ἐτέχθη μένειν, ἡ ἐφ' ἐνὶ γάμφ· ὁ γὰρ δεύτερος εὐπρεπὴς ἐστὶ μοιχεία. AMPHIL. 28 B.)

μονογάμιον, ου, τὸ, = μονογαμία. CLEM. ALEX. 505, 2.

μονόγαμος, ου, ὁ, ἡ, (μόνος, γάμος) *marrying but once*. CONST. APOST. 2, 2, 1. 6, 17, 1. ATHENAG. Legat. 34.

μονογενής, ὁ, unigenitus, *the only begotten one*, applied to the Son. NT. Joan. 3, 18, et alibi.

In the Gnostic systems of theology the *Only Begotten One* is the son of the Deep (Βυθός) by Silence (Σιγή). He is called also Mind (Νοῦς), Father and Beginning of all things. His spouse is Truth (Ἀλήθεια). Of all the Æons of the Pleroma he alone can comprehend the greatness of the Deep. IREN. 1, 1, 1 seq.

μονογεννῶς, adv. of μονογενής. METHOD. 353 C τὸν ἄνω μονογενῶς ἄτερ μητρὸς ἐκ τῆς πατρικῆς οὐσίας ἐκλάμψαντα. μονογλωσσέω, ἡσα, *to be μονόγλωσσος*. IREN. 1, 14, 1, *to utter but one sound*.

μονόγραμμα, ου, τὸ, (μονόγραμμα) *monogram*. CONST. III, 945 E.

μονόζωνος, ου, ὁ, *light-armed soldier*. SEPT. 2 Reg. 22, 30 Ἐν σοὶ δραμοῦμαι μονόζωνος.

In general, *skirmisher* or *marauder*. SEPT. 4 Reg. 5, 2. 6, 23, et alibi. THEOPH. 624, 7, et alibi. HES. Μονόζωνοι, οἱ τῶν πολεμίων κατάσκοποι. \*Ἡ μάχιοι, οὓς ἡμεῖς μονομάχους. SUID. Μονόζωνοι . . . οἱ ἀσύντακτοι, καὶ ὥσανεὶ λησταί.

Μονοθελῆται, or Μονοθεληταί, ὡν, οἱ, (μόνος, θέλω) *Monothetae*, a sect that maintained that Christ had two natures, one hypostasis, and but *one will*. Not to be confounded with the Monophysites proper. NIC. II, 1072 E. THEOPH. 508, 17. 531, 1.

μονοθέλητον δόγμα, τὸ, *the doctrine of the Monothetae*. THEOPH. 507, 15.

μονοκέλλιον, ου, τὸ, (κελλίον) *separate cell*, not in the immediate vicinity of other cells. APOPTH. Gelas. 5. μονόκερως, ων, *with but one horn*. Substantively, ὁ μονόκερως, *unicorn*. SEPT. Num. 23, 22.

μονοκίονιον, ου, τὸ, (κίον) *a single column*. Substantively, τὸ Μονοκίονιον, *Monocicionium*, a place at Constantinople so called. VIT. STEPH. 520 τὸ μοναστήριον τοῦ Μονοκιονίου.

μονοκόντιον, ου, τὸ, (κοντός) *a kind of javelin*. NOVELL. 85, 4.

μονόκουρσον, ου, τὸ, *marauding party*, κούρσον 2. PHOC. 194, 12.

μονοκρατέω, ἥσω, *to be μονοκράτωρ*. THEOPH. 531, 18.

μονοκρατορία, as, ἡ, (μονοκράτωρ) = *μοναρχία*. SUID. Μοναρχία, μονοκρατία, ν. l. μονοκρατορία. PTOCH. 1, 27.

μονοκράτωρ, ορος, ὁ, (κρατέω) *sole master or ruler*. THEOPH. 70, 17.

μονομαχία, as, ἡ, *gladiatorial show*. DIOD. II, 587, 15 Μονομαχίας βουλομένη ποιεῖν ἐπὶ τῇ πατρί.

μονομαχικός, ἡ, (μονομάχος) *belonging to single combat*. POLYB. 1, 45, 9.

μονομάχιον, ου, τὸ, *school for gladiators, μονομαχοτροφεῖον*. MAL. 217, 2. 263, 15.

μονομάχος, ου, ὁ, *gladiator*. PLUT. I, 23 C, et alibi.

2. *Commander-in-chief*. LYD. 197, 10.

μονομέρεια, as, ἡ, (μονομερής) *one-sidedness*. Κατὰ μονομέρειαν, *With partiality, partially*, favoring only one side. ATHAN. I, 190 Κατὰ μονομέρειαν ἄτερ ἡβελήσατε ἐπράξατε. 198 B Τὰ πραττόμενα κατὰ μονομέρειαν οὐδεμίαν ἔχει δύναμιν. THEOPH. 47 Πράξιν δὲ κατὰ μονομέρειαν συστησάμενοι οἱ Ἀρειανόφρονες καθαιροῦσιν ἀπὸντα τὸν Ἀθανάσιον.

Ἐκ μονομερείας, = Κατὰ μονομέρειαν. SOCR. 2, 17, p. 96, 16.

μονομερής, ἐς, (μόνος, μέρος) *consisting of one part*.

Metaphorically, *one-sided, partial*. Ἐκ τοῦ μονομεροῦς, or Ἐκ μονομεροῦς, = Κατὰ μονομέρειαν. LUCIAN. Calumn. 6 Ἐκ τοῦ μονομεροῦς ἀναντιλέκτως πεπιστευμένη. SOCR. 1, 31 bis.

μόνον, adv. *only*. Classical. EUS. 5, 13, p. 226, 16 Σωθήσεσθαι γὰρ τοὺς ἐπὶ τὸν ἐσταυρωμένον ἡλπιότας ἀπεφαίνετο, μόνον ἐὰν ἐν ἔργοις ἀγαθοῖς εὐρίσκωνται.

2. *As soon as*. THEOPH. 38, 10 Μόνον γὰρ ἤγγισε τῇ ἀσθενοσῇ ἡ σκιά αὐτοῦ, καὶ εὐθὺς ἡ ἄπνοος καὶ ἀκίνητος θεία δυνάμει παραχρῆμα ἀνεπήδησε.

Ὡς μόνον, *quam primum, as soon as*. ATHAN. I,

350 C 'Αλλ' οἱ περὶ Εὐσέβιον ὡς μόνον ἤκουσαν ἐκκλησιαστικὴν ἔσεσθαι . . . οὕτω κατέπηξαν, ὡς τοὺς μὲν πρεσβυτέρους κατασχέιν, κ. τ. λ. ΑΡΟΡΗΤΗ. Phoc. 2.

\*Η μόνον, see under ἦ.

3. *Except, with the exception of.* ΑΡΟΡΗΤΗ. Poemen. 152 Τοῦ γὰρ βαυκαλίου μόνου μόνον, οὐκ ἔχεις ἐξουσίαν. CHRON. 622, 8 Ἐκαύθησαν αἱ στέγαι τῶν δύο βασιλικῶν οἰκῶν, καὶ μόνον τοῦ αὐτοῦ πραιτωρίου, ὅπου τὰ σκρινία, *with the single exception of the praetorium where the scrinia were kept.*

\*μονόξυλος, *ον, consisting of a single piece of timber.* XEN. Anab. 5, 4, 11 Πλοῖα μονόξυλα, *canoes.* POLYB. 3, 42, 2. ARRIAN. Peripl. Mar. Erythr. 15. DION CASS. 596, 26.

Substantively, τὸ μονόξυλον, *canoe.* POLYB. 3, 43, 2. ZOS. 219, 17. 220, 5. CHRON. 720, 20. PORPH. Adm. 74, 19.

μονοούσιος, *ον, (οὐσία) singular in its kind?* APOCR. Proteuangel. 6, 3 Ἐδωκέν μοι κύριος καρπὸν δικαιοσύνης αὐτοῦ μονοούσιον πολυπλούσιον ἐνώπιον αὐτοῦ.

2. *Of single essence or substance,* applied to the Sabellian Son-Father. ATHAN. I, 100 B οὕτε γὰρ νιοπάτορα φρονοῦμεν ὡς οἱ Σαβέλλιοι λέγοντες μονοούσιον καὶ οὐχ ὁμοούσιον.

μονοπάτιον, *ον, τὸ, (πάτος) footpath.* MAL. 469, 9 Μίαν ὁδὸν μονοπατίου, *periphrastically for μονοπάτιον.* BASILIC. 58, 2, 1.

μονόπατος, *ον, ὁ, = μονοπάτιον.* THEOPH. 285, 15 Τοῦ μονοπάτου τοῦ καθίσματος.

μονοποιός, *ά, ὄν, (ποιέω) simple, not compound.* SEXT. Adv. Gram. p. 241 Τὸ γὰρ στοιχείον κριτέον μάλιστα ὅτι στοιχείον ἐστὶν ἐκ τοῦ ἀσύνθετον καὶ μονοποιὸν ἔχειν φθόγγον, οἷος ἐστὶν ὁ τοῦ Α καὶ Ε καὶ Ο καὶ τῶν λοιπῶν.

μονόπορτον, *ον, τὸ, (πόρτα) an only door.* CHRON. 626, 16.

μονοπύργιον, *ον, τὸ, (μόνος, πύργος) a single tower, a fortress consisting of a single tower.* PROC. III, 286, 9.

μονοπωλείον, *ον, τὸ, (μονοπώλιον) trading mart enjoying a monopoly.* SCYL. 714, 12 Φούνδακα ἐν τῇ Παιδεστῇ καὶ μονοπωλείον συνεστήσατο.

μονοπωλέω, ἦσω, (μονοπώλης) *to enjoy a monopoly.* POLYB. 34, 10, 14.

μόνορχις, *εως, ὁ, (ὄρχις) having but one testicle.* SEPT. Lev. 21, 20. PLUT. II, 917 D.

μόνος, *η, ον, alone.* Adverbially, μόνον, *modo, dummodo, provided that,* with the subjunctive. IGNAT. Rom. 5 Πῦρ καὶ σταυρὸς θηρίων τε συστάσεις . . . ἐπ' ἐμὲ ἐρχέσθωσαν, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. AMPHIL. 189 B Ἐτοιμός εἰμι, μόνον τύχω τῆς ἐπιθυμίας.

μονοσιτίζω, *ισα, to eat but once a day,* in earlier Greek μονοσιτέω. ΑΡΟΡΗΤΗ. Poemen. 168.

μονοστράτηγος, *ου, ὁ, (στρατηγός) sole commander of an army, generalissimo.* THEOPH. 613. 643, 20. PORPH. Them. 16, 9. 34, 7. THEOPH. CONT. 6, 14.

μονοσύλλαβος, *ον, (συλλαβή) monosyllabic.* DION. THRAX in BEKKER. 641, 16.

μονότειχος, *ους, τὸ, (μόνος, τείχος) single wall, plain, simple wall, a wall without turrets and buttresses.* THEOPH. 592, 2 Τῆς πόρτης τοῦ μονοτείχους τῶν Βλαχερνῶν. μονότης, *ητος, ἡ, (μόνος) solitas, aloneness, onliness.* IREN. 1, 11, 3.

Μονοφυσῖται, *ων, οἱ, (μόνος, φύσις) Monophysitae,* those who believe in only one nature in Christ; opposed to Διφυσίται. They were hostile to the decrees of the Chalcedonian Council. DAMASC. I, 101 Α Αἰγύπτιοι οἱ καὶ σχηματικοὶ (write σχισματικοὶ) καὶ μονοφυσῖται. THEOPH. 508, 20. CEDR. II, 7, 15.

μονοχίτων, *ωνος, ὁ, (χιτὼν) wearing only the tunic.* POLYB. 14, 11, 2. HES. Οἰοχίτων . . . μονοχίτων. THEOPH. CONT. 10, 12. (Compare SOCR. 4, 9 Ἐνὶ χιτῶνι ἐκέχρητο.)

μορρίνη, *ης, ἡ, murrha, porcelain?* ARRIAN. Peripl. Mar. Erythr. 6.

μορφοποιέω, ἦσω, (μορφή, ποιέω) *to give form to.* JUST. Apol. 1, 9.

μόρφων, *ωνος, ὁ, (μορφή) simulator, dissembler, υποκριτής.* IGNAT. Magnes. (interpol.) 4.

μορφωτικός, *ή, ὄν, (μορφώω) formative, giving form to.* HIPPOL. 187 Μορφωτικὸν τῆς ὑπὸ τοῦ θήλεως προβαλλομένης οὐσίας.

μοσχάριον, *ον, τὸ, dimin. of μόσχος, calf.* SEPT. Gen. 18, 7.

μοσχοποιέω, ἦσω, (μόσχος, ποιέω) *to make a calf,* with reference to the *molten calf* of the Old Testament.

NT. Act. 7, 41. CONST. APOST. 6, 20, 1. JUST. Tryph. 19. 102 fin.  
 μόσχος, ου, ό, muscus, musk. APOCR. Act. et Martyr. Matt. 2.  
 μοτάριον, ου, τὸ, dimin. of μότος. GALEN. I, 92 D (Lex. Hippocr. v. καθετήρι).  
 μότος, οὐ, ό, lint for dressing wounds. PLUT. II, 100 D.  
 μοτώω, ώσω, (μότος) to dress with lint, as a wound. SEPT. Hos. 6, 1 Πατάξει καὶ μοτώσει ἡμᾶς.  
 Μουαμέδ, ό, indeclinable, Arabic **مُحَمَّد**, Mohammed, the Arabian prophet. THEOPH. 503, et alibi.  
 μουζακίτης, η, ό, *mannikin*, ἀνθρωπίσκος, ἀνθρώπιον, ἀνθρωπάριον. LEO DIACON. 92 'Ος κατ' ἐπὶ κλησιν Τζιμισκῆς ἐκαλεῖτο (τοῦτο δὲ τὸ τῆς Ἀρμενίων διαλέκτου πρόσρημα ἔναι εἰς τὴν Ἑλλάδα μεθερμηνεούμενον μουζακίτην δηλοῖ βραχύτατος γὰρ τὴν ἡλικίαν τελῶν ἐπωνυμίαν αὐτὴν ἐκτίστατο).  
 [The primitive of μουζακίτης is the Russian *моу́з* (*з* being pronounced like *zh*, that is, like *z* in *azure*), *man*, ἄνθρωπος. The Grecized form of *μούζ* would be *μοῦζος*, its mediæval diminutive *μουζάκης*, and its double diminutive *μουζακίτης* (INTRODUCTION, § 63, -AKHΣ, -ITZHS).  
 In modern Greek *μοῦτζος*, a modification of *μοῦζος* (not used), means *cabin-boy*, *swabber*, and may be compared with the French *mousse*, Spanish *mozo*.]  
 μουῖα, as, ή, (μῦια) *maggot*. HES. Μοῦιαι, σκώληκες οἱ γενόμενοι ἐν τοῖς κρέασιν.  
 μούλα, as, ή, mula, *she-mule*. SCHOL. ANTEC. 4, 3, 8 'Ο ἰθύνων τὰς μούλας ἐν ὀχήματα, the definition of *μούλιων*.  
 μουλικός, ή, όν, (μούλα) *resembling a mule*. THEOPH. 657, 17.  
 μουλίων, ωνος, ό, mulio, ό ἰθύνων τὰς μούλας ἐν ὀχήματι. BASIL. III, 354 D. ANTEC. 4, 3, 8.  
 μούλος, ου, ό, = μῶλος. THEOPH. 455, 18 'Εν τῷ μούλῳ Εὐρωπίου (read Εὐτροπίου). 673, 16 'Εν τῷ μούλῳ τοῦ ἁγίου Θωμᾶ.  
 μουλτεῖω, εῡσα, (μούλτος) to rebel, to be in a state of rebellion. THEOPH. CONT. 622 'Η Σικελία ἐμούλτευσεν.  
 μούλτος, ου, ό, tumultus, rebellion. THEOPH. 735, 12. THEOPH. CONT. 240, 9.

μονεράριος, ου, ό, munerarius, λειτουργός. LYD. 157, 28.  
 μουρζούλιον for μουρζούλιον, ου, τὸ, a species of fish. THEOPH. 545, 15.  
 μουρρίνη, ης, ή, murra, *porcelain*? ARRIAN. Peripl. Mar. Erythr. 48.  
 μούσα, ης, ή, a kind of soft brush, used by the priest at the Eucharist. EUKHOL. p. 42 Λαβὼν τὴν μούσαν συστέλλει τὰς ἐν τῷ δίσκῳ μερίδας ὑποκάτω τοῦ ἁγίου ἄρτου.  
 μουσαῖον = μουσεῖον. THEOPH. 686, 3.  
 μουσάριον, ου, τὸ, = μουσεῖον. MAL. 302, 9.  
 μουσεῖον, ου, τὸ, musivum, *mosaic-work*, μουσαῖον, μουσάριον, μούσιον. NIC. II, 1036 Ε Πᾶσαν εἰκονικὴν διαχωγράψῃςιν εἴτε ἐν σανίσιν, εἴτε διὰ μουσεῖων ἐν τοίχοις. (See also ψηφίς.)  
 μουσικός, ή, όν, (μουσεῖον) *mosaic*. THEOPH. CONT. 146, 7.  
 μουσίον = μουσεῖον. MAL. 479, 16.  
 μουσιώω = μουσώω. CODIN. 141, 7.  
 μουσίωμα, ατος, το, = μούσωσης. CODIN. 147, 13.  
 μουσουλμήτης, ου, ό, (Arabic) *mussulman*. PORPH. Cer. 689, 17 Ἐξουσιαστῆς τῶν μουσουλμητῶν, **رُمَّنْ مِلْهْمَانْ**. (See *μουσουλμάνος*, in the Appendix.)  
 μουσώω, ωσα, (μουσεῖον) to inlay with mosaic. MAL. 223, 4.  
 μουστάκια, ων, τὰ, mustacea, a kind of cake. ATHEN. 14, 57 Μουστάκια ἐξ οἰνομέλιτος.  
 μούστον, ου, τὸ, mustus, or mustum, *sweet new wine*. LYD. 3, 9. GEOPON. 9, 20. THEOPH. 82, 12.  
 μούσωσης, εως, ή, (μουσώω) an inlaying with mosaic, μουσίωμα. MAL. 232, 20. 339, 7.  
 μναλός = μνελός. PHRYN.  
 μνέω, ήσω, to initiate, in the sense of baptize and admit to the use of the sacred offices and knowledge of the mysteries of the Christian religion. CONST. APOST. 6, 15, 2. 8, 7, 2. THEOD. III, 666 C.  
 'Ο μνούμενος, one who is about to be baptized, a candidate for baptism, ό βαπτιζόμενος. CONST. APOST. 8, 8, 1.  
 'Ο μεμνημένος, one who is baptized. CONST. APOST. 6, 15, 2. 7, 38, 5. SOZ. 1, 3, p. 13.  
 μνήσις, εως, ή, initiation, applied to baptism. CAN.

ΑΠΟΣΤ. 50. CONST. ΑΠΟΣΤ. 8, 6, 1 and 3. SOZ. 1, 3, p. 13. THEOD. III, 672 D.

μυθίαμβος, ου, ὁ, (μῦθος, ἱαμβος) *fable in iambic verse*.

BABR. (titul.). Βαβρίου μυθίαμβοι Αἰσώπειοι.

μυθογράφος, ου, ὁ, (γράφω) *writer of legends*. POLYB. 4, 40, 2.

μυῖα, ας, ἡ, muschetta (from musca), a kind of arrow to be shot with a τοξοβαλλίστρα. LEO. 19, 53. [It would seem that, after the discovery of gunpowder, the mediæval muschetta was applied to the propelling engine. Hence the modern musket, Italian moschetto, etc.]

μυκτηρίζω, ἰσώ, to sneer at. SEPT. 1 Esdr. 1, 49.

μύλη, ης, ἡ, plural αἱ μύλαι, molares, the grinders, molar teeth. SEPT. Job. 29, 17. PS. 57, 7.

μύλος, ου, ὁ, mill, μύλη. SEPT. EX. 11, 5.

μυοπάρων, ωνος, ὁ, myoparo, a kind of light vessel (sail), γαλέα, σακτούρα. PLUT. I, 492 D. 499 E, et alibi. THEOPH. CONT. 299, 18.

μύριμα, ὡς τινες λέγουσιν, ἡ θαλασσία πίννα. LEX. BOTAN. μυριόβολος, ου, meaning uncertain. THEOPH. 578, 6, v. l. μυριάγωγος, πυριόβολος.

μυριόμματος, ου, (μύριοι, ὄμμα) *myriad-eyed*. HIPPOCR. 117.

μυριονταπλάσιος, ου, = μυριοπλάσιος. EPIPH. I, 815 B.

μυριονταπλασίως = μυριοπλασίως. EPIPH. II, 51 C.

μύρισμα, ατος, (μυρίζω) *perfume*. PORPH. CER. 468, 18.

μυρισμός, ου, ὁ, (μυρίζω) *an anointing*. SEPT. Judith. 16, 7.

μυρμηκιάω, άσσω, (μύρμηξ) to have the itch. SEPT. Lev. 22, 22.

μυρμηκολέων, οντος, ὁ, (λέων) *ant-lion*, the name of an animal. SEPT. Job. 4, 11.

μυροβλύτης, ου, ὁ, (μύρον, βλύω) *flowing with odoriferous ointment*. As an epithet it is applied to Saint Demetrius, because his relics exuded great quantities of fragrant oil. HOROL. Oct. 26. (See also λείψανον, and compare CEDR. II, 532, 8.)

μυροδοτέω, ήσω, (μυροδότης) to give ointment. THEOPH. 679, 8, said of holy relics (λείψανον).

μυροδότης, ου, ὁ, (μύρον, δίδωμι) *giver of ointment*. EUKHOI. p. 687, a church officer.

μύρον, ου, τὸ, the ointment with which a person just baptized is anointed (see χρίσμα). CONST. ΑΠΟΣΤ. 3, 16. 17 Τὸ μύρον βεβαίωσις τῆς ὁμολογίας, sc. ἐστί. CONST. I, Can. 7. (For the composition of this holy ointment, see EUKHOI. p. 160 seq. Compare SEPT. EX. 30, 25.)

2. The fragrant oil which exudes from the bones of distinguished saints. DAMASC. I, 614 C. PORPH. Them. 37, 17. CEDR. II, 532, 8. (See also λείψανον, μυροβλύτης.)

μυροφόρος, ου, (μύρον, φέρω) *ointment-bearing*. Substantively, αἱ μυροφόροι, sc. γυναῖκες, the ointment-bearers, a name given to the women who went to the sepulchre with ointments (NT. Luc. 23, 56). NIC. II, 661 E.

Ἡ κυριακή τῶν Μυροφόρων, The third Sunday after Easter, inclusive, celebrated in commemoration of the μυροφόροι. PORPH. CER. 44, 20. PENTEKOST. HOROL.

μυρσινών, ωνος, ὁ, (μυρσίνη) myrtetum, myrtle-grove, μυρρινών. SEPT. Jud. 1, 35.

μυρτίοκκον, ου, τὸ, (μύρτος, κόκκος) myrtle-berry, μύρτον. LEX. BOTAN. Μυρτίοκκα, τὰ μυρσινόκκα.

μυσερός = μυσαρός. MAL. 35, 7.

μυσταγωγία, ας, ἡ, (μυσταγωγός) initiation into the mysteries. PLUT. I, 210 E. 981 E.

2. In Christian writers, the Eucharist, ἱερουργία. EUKHOI.

μυσταγωγός, ου, ὁ, (μύστης, άγω) one who initiates into the mysteries. PLUT. I, 210 D, et alibi.

2. In Christian writers, priest, ἱερεύς. MENAND. 329, 21.

3. Cicerone, at the temples. CICER. Verr. 4, 59 Hi, qui hospites ad ea, quae visenda sunt, ducere solent, et unumquidque ostendere, quos illi mystagogos vocant.

μυστήριον, ου, τὸ, mystery. Hence, in ecclesiastical Greek, Sacrament in general, and the Eucharist in particular. APOCR. Act. et Martyr. Matt. 8. Act. Thadd. 4. CONST. ΑΠΟΣΤ. 5, 14, 4, et alibi. LAOD. 7. ATHAN. I, 134 A. BASIL. III, 270 D. CYRILL. HIER. Procatech. 16. EPIPH. I, 275 A. NIL. Epist.

2, 294 τὸ φρικτὸν μυστήριον. THEOD. IV, 202 A. CHAL. 921 B.

The Greek Church, in its present form, recognizes seven sacraments, namely, βάπτισμα, χρίσμα, εὐχαριστία, ἱερωσύνη, μετάνοια, γάμος, and εὐχέλαιον.

2. *The sacramental elements.* SOCR. 2, 38, p. 145, 30. THEOD. IV. 202 B.

μυστηριώδης, es, (μυστήριον, ΕΙΔΩ) *mystical, mysterious.*

PLUT. II, 10 E. 996 B. EUS. 1, 3, p. 11, 6.

μυστηριωδῶς, adv. of μυστηριώδης, *mystically, mysteriously.* IREN. 1, 3, 1.

μυστικός, ἡ, ὄν, *hidden, mystic, mystical*, often applied to the Eucharist. CONST. APOST. 6, 23, 2 Μυστικὴ θυσία. 8, 15, 5 Μυστικὴ λατρεία. EUS. 1, 2, p. 5 Κατὰ τὰς περὶ αὐτοῦ μυστικὰς τῶν γραφῶν θεολογίας. GREG. NYSS. II, 117 A Μυστικῆς ἐπιτελουμένης εὐχῆς. SOCR. 1, 27, p. 64, 18 Ποτήριον μυστικόν, *the chalice.* [Compare LUCIAN. Peregrin. 16 Εἶτα παρανομήσας τι καὶ εἰς ἐκείνους (ᾧφθη γάρ τι, ὡς οἶμαι, ἐσθίων τῶν ἀπορρήτων αὐτοῖς, sc. τοῖς Χριστιανοῖς.)]

Ὁ δειπνός ὁ μυστικός, *The mystical supper*, equivalent to *the Last Supper.* LEO DIACON. 134, 23.

Substantively. (a) τὰ μυστικά, *mysteries, mysteries.* CAN. APOST. 85. CONST. APOST. 3, 5, 3.

(b) Ὁ μυστικός = σηκρητάριος, ἀσηκρητίς. PORPH. Adm. 234, 22. THEOPH. CONT. 860.

2. *Occult, magical.* MAL. 21, 18 Ἀπὸ μυστικῆς τινος εὐχῆς. 35, 8 Μυστικὰ καὶ δυσσεβῆ πλανήματα.

In the following examples it is superfluous. MAL. 118, 1 Μυστικὴ μάγος. 119, 13 Μυστικὰς μαγείας.

Substantively. (a) τὰ μυστικά, *magic, alchemy, magic.* HIPPOL. 98. MAL. 42, 3 Μυστικά τινα.

(b) Ὁ μυστικός, *soothsayer, seer, magician.* MAL. 21, 12. 86, 12. 229, 20.

μυστικῶς, adv. *secretly.* THEOPH. 609, 6.

2. *In a low voice*; opposed to ἐκφώνως. CHRYS. XII, 776 A (spurious) Λέγουσι μυστικῶς τὴν εὐχὴν ταύτην. EUKHOL. Εὔχεσθαι or ἐπεύχεσθαι μυστικῶς.

3. *Magically.* MAL. 35, 23.

μύτη, ης, ἡ, = μύτις. PROCH. 2, 52 incorrectly written μήτη. (See also κοντομύτης.)

μύτις, ιδος, ἡ, *nose, μύτη, ρίς, ρίν.* EUST. 440, 26. 950, 2.

LEX. SCHED. 688 incorrectly written μύτης.

μύτλος, ου, ὁ, *mytilus.* ATHEN. 3, 31.

μολάριον, ου, τὸ, *mulus, mule.* PORPH. Cer. 458, 22.

μῶλος, ου, ὁ, *moles, mole*, for the protection of a harbor,

μόλος, πρόβολος, προκυμαία. PROC. III, 300, 22. 301,

21. CHRON. 696, 19 Μῶλος τῶν Εὐτροπίου (identical

with SIMOC. 336, 3 Εὐτροπίου λιμῆν). BASILIC. 53, 10, 5.

μωραίνω, *to make foolish.* NT. 1 Cor. 1, 20.

Mid. μωραίνομαι, *to become foolish.* SEPT. 2 Reg.

24, 10. NT. Rom. 1, 22.

Metaphorically. NT. Matt. 5, 13 Ἐὰν δὲ τὸ ἅλας μωρανθῇ, *lose its peculiar taste or flavor.* (Compare Marc. 9, 50 Ἐὰν δὲ τὸ ἅλας ἄναλον γένηται.)

μωροκακοήθης, es, (μωρὸς κακοήθης) *both foolish and knavish.* PROC. III, 56, 14, applied to Justinian the Great. [Nothing is more common in the Levant than the character of μωροκακοήθης. The modern Greeks denote it by the adjective λολοπόνηρος (more learnedly μωροπόνηρος). The ancient Greeks also recognized this character, but they had no word for it. Compare EURIP. Frag. Incert. 7: ἡ δὲ μωρία Μάλιστ' ἀδελφὴ τῆς πονηρίας ἔφν, *Folly is the very sister of wickedness.* Superficial observers mistake μωροκακοήθεια for superior intelligence.]

μωροπλούσιος, α, ου, (μωρός, πλούσιος) *both foolish and rich.* LEIMON. 163.

μωροποιέω, ἦσω, (ποιέω) *to act the fool, to pretend to be a fool.* APOPHTH. Ammonas 9. (See also σαλός.)

μως, according to Philon, the Egyptian word for *water*, ὕδωρ. PHILON. II, 83, 21. (Compare the Hebrew מַיִם, *water, waters.* See also Μωϋσῆς.)

Μωσαϊκός, ἡ, ὄν, (Μωσῆς) *of Moses, Mosaic.* Ἡ Μωσαϊκὴ ράβδος, *The rod of Moses*, the rod with which Moses, the great Jewish prophet, performed his miracles. It was seen at Constantinople as late as the time of Codinus. PORPH. Cer. 6, 24. (See also Μωσῆς.)

Μωσῆς, ἑως, ὁ, = Μωϋσῆς. Ἡ τοῦ Μωσέως ράβδος, = Ἡ Μωσαϊκὴ ράβδος. PORPH. Cer. 640, 6. CODIN. 102, 18.

Μωϋσῆς, ἡ, ὁ, מֹשֶׁה, *Moses*, the Jewish prophet, Μωσῆς. SEPT. Num. 9, 23. Ps. 89 (titul.). [Philon derives it from μως, which see.]

## N.

N is often inserted before Σ, in words of Latin origin ;  
as ἄδμινσουνάλιος, ἀντεκήνσωρ, μίνσα, μίνσος, πρόκενσον,  
σένσος.

νά for ἵνα. PORPH. Cer. 693, 5 Ὁφείλει διδόναι λίτρας  
ἐπτά, δηλονότι νὰ ἔχει ρόγαν νομίσματα δώδεκα ; probably  
a mistake in copying occasioned by the I of the pre-  
ceding word. (See νά in the Appendix.)

νάας, Hebrew נַאֲסִי, ὄφισ. HIPPOC. 94. 119.

Ναασσηνοί, ὦν, (νάας) *Naasseni*, one of the Gnostic sects.  
Their Greek name is Ὀφιανοί, or Ὀφίται, which see.  
HIPPOC. Lib. 5. THEOD. I, 354 C. IV, 203 B  
Ναασινολί.

νάβα, ἡ, (navis) *ferry-boat*, πορθμεῖον. SUID.

νάγμα, ατος, τὸ, (νάσσω) *wall, parapet*. JOSEPH. Bell.  
Jud. 1, 21, 7.

ναζιραῖος, ου, ὁ, Hebrew נִזְרִי, *consecrated to God*. JO-  
SEPH. Ant. 4, 4, 4. HES. Ναζιρέος (write Ναζιραῖος),  
ὁ θεῷ κεχαρισμένος καὶ ἀφιερωμένος, βαπτιστής, ἱερέυς.

Applied to Christian *monks*. GREG. NAZ. II,  
218 C Ναζιραίων τῶν νέων. SUID. Ναζιραῖος . . . ὁ  
μοναχός.

ναῖδιον, ου, τὸ, dimin. of ναός. POLYB. 6, 53, 4.

ναῖσκάριον, ου, τὸ, double dimin. of ναός. GLOSS. Ναί-  
σκάριον, *sacrarium*.

νακοτάπης, ητος, ὁ, (νάκος, τάπης) = ἐπεύχιον. THEOPH.  
CONT. 319, 16.

νακοτάπητα, τὰ, = οἱ νακοτάπητες. THEOPH. 494, 16.

νάμα, ατος, τὸ, *the wine* employed at the Eucharist.  
CHRYC. XII, 778 C (spurious). PORPH. Cer. 134, 25.

νανά, an exclamation. PORPH. Cer. 283, et alibi.

νάννας, ὁ, *uncle*, θείος. HES. Νάνναν, τὸν τῆς μητρὸς ἢ τοῦ  
πατρὸς ἀδελφόν. Οἱ δὲ τὴν τούτων ἀδελφήν.

νάννη, ἡς, ἡ, *mother's sister, aunt*, μητρὸς ἀδελφή. HES.

ναοφόρος, ου, (ναός, φέρω) *temple-bearing*. Hence *sacred*.  
IGNAT. Ephes. 9. (Compare NT. 1 Cor. 3, 16  
Ναὸς θεοῦ ἐστε.)

νάρδιον, τὸ, = νάρδος. EUKHOL.

νάρδον, τὸ, = νάρδος. PORPH. Cer. 34, 12.

νάρδος, ου, ὁ, *nardus, nard*, νάρδον, νάρδιον. SEPT. Cant.  
1, 12.

νάρθηξ, ηκος, ὁ, *ferula*, a name given to the *wand* held  
by the Byzantine emperor. CUIOP. 93, 22.

2. *Narthex, ante-temple*, the court or exterior por-  
tico of a Greek church, corresponding to the ancient  
πρόναος. MARTYR. ARETH. 46 Ὁ νάρθηξ τῆς ἐκκλη-  
σίας. CONST. III, 1120 D. ET. M. 597, 48.

νατάλιον, ου, τὸ, *natalis dies*, γενέθλιον. PHOT. No-  
mocan. 7, 4.

νάτιβος, ου, *nativus, native*. EPIPH. II, 228 D.

ναναρχίς, ἰδος, ἡ, *the ship of the ναύαρχος, the ship that  
carries the admiral, simply the admiral*. POLYB. 1,  
51, 1, et alibi.

ναυκέλιον, ου, τὸ, *navicella, ναύκλα, πλοιάριον*. MAU-  
RIC. 12, 21. LEO. 5, 9.

ναύκλα, ας, ἡ, *navicula*, = ναυκέλιον. MAURIC. 9, 1.  
12, 21.

ναυλώω, ὥσω, middle ναυλόομαι, *to hire a ship*. POLYB.  
31, 20, 11 Ταύτην [τὴν ναῦν] ἐναυλώσατο.

Ναυμάχιον, ου, τὸ, *the Rostra at Rome*, Ἐμβολοί, Ἐμβολα.  
APOCR. Act. Pet. et Paul. 84.

ναύπιλος, ου, ὁ, meaning uncertain. ARRIAN. Peripl.  
Mar. Erythr. 17.

ναυστολόγος, ου, ὁ, meaning uncertain. CLEM. ROM.  
Homil. p. 20, 3. 18.

ναυφράγιον, ου, τὸ, *naufragium, νανάγιον, ναναγία*.  
CLEM. ROM. Homil. 12, 10. 13, 1.

νάφθα, ἡ, *naphtha, Μηδείας ἔλαιον, νάφθας*. PROC. II,  
512, 16.

νάφθας, ὁ, = νάφθα. HIPPOC. 239, 47 Ὁ νάφθας ὁ  
Ἰνδικός.

νάω, *to heap up*, νέω, σωρεύω. BABR. Prooem. 18 τῷ  
ῶντι.

νεαρός, ἄ, ὄν, *novellus, new*. Νεαφαὶ διατάξεις, *Novellae  
constitutiones, laws supplemental to the code*,

such as Justinian's *novel constitutions*. NOVELL. (titul.). THEOPH. 272, 4.

Substantively, ἡ νερά, sc. διάταξις. PHOT. Nomocan. 13, 5, p. 149.

2. *Fresh, just brought*, as water. AMMON. Νεαρὸν νεαλοῦς καὶ προσφάτου διαφέρει· νεαρὸν μὲν γάρ ἐστι τὸ νεωστὶ κομισθὲν ὕδωρ. (See also νηρός.)

νέβελ, Hebrew נֶבֶל, a kind of wine-bottle. SEPT. 1 Reg. 1, 24. EPIPH. II, 182 B Νέβελ οἶνου, equivalent to 150 ξίσται.

νεζέρ, Hebrew נֵזֶר, diadem, διάδημα. SEPT. 4 Reg. 11, 12.

νείλομέτριον, ου, τὸ, (Νεῖλος, μέτρον) = νείλοσκοπεῖον. STRAB. 17, 1, 48.

νείλοσκοπεῖον, ου, τὸ, (Νεῖλος, σκοπέω) contrivance for ascertaining the rise of the Nile, the nilometer, νείλομέτριον. DIOD. 1, 36, p. 44, 2.

νεκράγγελος, ου, ὁ, (νεκρός, ἄγγελος) messenger to the dead. LUCIAN. Peregrin. 41. (See also νερτεροδρόμος.)

νεκρομαντεία, ας, ἡ, (νεκρός, μαντεία) = νεκυομαντεία. CONST. APOST. 2, 62, 2. CLEM. ROM. Homil. 1, 5. HES. Νεκρομαντία, νεκρομαντία (sic).

νεκροφόρος, ου, ὁ, (νεκρός, φέρω) one that bears corpses, bearer, undertaker. POLYB. 35, 6, 2.

νεκρώσιμος, ου, (νέκρωσις) relating to the dead. TRIOD. EUKHOL. HOROL.

Νεκρώσιμος ἀκολουθία, *The funeral service*, the order for the burial of the dead. The Greek Church has four forms of funeral service, namely:

Ἀκολουθία νεκρώσιμος εἰς κοσμικοὺς, for laymen. EUKHOL.

Ἀκολουθία νεκρώσιμος εἰς μοναχοὺς, for monks. Ibid.

Ἀκολουθία νεκρώσιμος εἰς ἱερεῖς, for priests; the most tedious of them all. Ibid.

Κανὼν ἀναπαύσιμος εἰς νήπια τελευτήσαντα, for infants.

Some of its troparia are quite pathetic. Ibid.

νέκρωσις, εως, ἡ, (νεκρῶω) a dying, death: mortification. NT. 2 Cor. 4, 10. Rom. 4, 19.

νεκυομαντεία, ας, ἡ, (νέκυς, μαντεία) necromancy. JUST. Apol. 1, 18. LUCIAN. Menipp. seu Necyom. (titul.).

νεκυόμαντις, εως, ὁ, (νέκυς, μάντις) necromancer. STRAB.

16, 2, 39. (Compare SEPT. Deut. 18, 11 Ἐπερωτῶν τοὺς νεκρούς.)

νεός, childish, foolish, εὐήθης. HES. [Compare νινίον, and the English ninny.]

νεόκαστρον, ου, τὸ, (νέος, κάστρον) new fort, νέον τείχος. PORPH. Adm. 120, 9. (Compare MAL. 301, 8 Ἐν τόπῳ καλουμένῳ Καινῷ Φρουρίῳ.)

νεοκατήχητος, ου, (κατηχέω) lately instructed, newly catechized. PHOT. p. 197, 20.

νεοσύλλεκτος, ου, (συλλέγω) newly collected or levied, as soldiers. DION. HAL. III, 1591, 13. IV, 2214, 15, et alibi.

Νεοσύλλεκτος λαός, recruits. THEOPH. 485, 14.

νεοσύλλογος, ου, = νεοσύλλεκτος. POLYB. 1, 61, 4. 3, 70, 10, et alibi.

νεοτελής, ἐς, newly initiated, in the sense of newly baptized. CONST. APOST. 8, 15, 2.

νεόφυτος, ου, (φύω) newly planted. SEPT. Job. 14, 9. Ps. 127, 3 Νεόφυτα ελαιῶν.

Metaphorically, newly converted to Christianity, neophyte. NT. 1 Tim. 3, 6.

νεοφώτιστος, ου, (φωτίζω) newly enlightened, in the sense of newly baptized. CONST. APOST. 2, 10, 1. 5, 6, 3. 8, 10, 3. EUS. 5, 1, p. 201, 24. Id. 6, 4. CHRYS. XII, 763 D.

νεοχειροτόνητος, ου, (χειροτονέω) newly ordained, as a priest. PALLAD. Vit. Chrys. 30 E.

Also, newly crowned, as a king. PORPH. Cer. 194, 10.

νεόχριστος, ου, (χρίω) newly plastered. DIOD. II, 542, 92. DAMASC. I, 613 D.

νεπέτα, ἡ, nepeta, a kind of καλαμίνθη. DIOSC. 3, 43.

νέπος, ὁ, nepos, ἀπόγονος. EUST. 1502, 36. (The regular form would be νέπως.)

νερὸν, οὐ, τὸ, water, νηρόν, ὕδωρ. ΑΠΟΡΗΤΗ. Johann. Colob. 7. PORPH. Adm. 77, 13. Cer. 466, 17. ET. M. 597, 43 Ναρὸν τὸ ὕγρὸν . . . καὶ ἵσως ἡ συνήθεια τρέψασα τὸ Α εἰς Ε λέγει νερὸν. ET. G. 406, 23. (See also νηρός, νεαρός.)

νεροφόρος, ου, ἡ, (νερὸν, φέρω) laver, vat, receptacle of water for bathing. THEOPH. 220, 4.

νερτεροδρόμος, ου, ὁ, (νέρτερος, δραμεῖν) courier of the dead.

LUCIAN. Peregrin. 41. [Dressel seems to be of opinion that νεκράγγελος and νευτεροδρόμος were coined by Lucian with reference to the θεοδρόμοι of Ignatius, with whose martyrdom he must have been acquainted. DRESSSEL's Prolegomena to his Patr. Apost. Oper. p. xxv.]

Νεστοριανός, οὗ, ὁ, (Νεστόριος) *Nestorian*, a follower of Nestorius the heresiarch. CONST. (536), 1153.

νευροκοπέω, ἤσω, (νεῦρον, κόπτω) *to hamstring, hough, ἀγκυλοκοπέω*. SEPT. GEN. 49, 6 Ἐνευροκόπησαν ταύρου. JOS. 11, 6 Τοὺς ἵππους αὐτῶν νευροκοπήσας. POLYB. 31, 12, 11. (See also ἀντζοκοπῶ, in the Appendix.)

νευρότμητος, ον, (τέμνω) *hamstringed, νευροκοπημένος*. LEG. HOMER. 79 Νευρότμητον τὸν ἀριστερόν πόδα αὐτοῦ ἀποτελεῖτε.

νεφάριος, ον, nefarius, ἀθέμιτος, παράνομος. NOVELL. 89, 15.

νεφοδιώκτης, ον, ὁ, (νέφος, διώκω) *tempestarius, qui tempestates et alia maleficia facit*, one who regulates the weather by magic. QUIN. 61. (See also PHOT. Nomocan. 9, 25, p. 91.)

νεχωθά, Hebrew נַחְתָּה. SEPT. 4 Reg. 20, 13 Τὸν οἶκον τοῦ νεχωθά, בֵּית נַחְתָּה, *His treasure-house, treasury*.

νεωλκέω, ἤσω, (νεωλκός) *to haul a ship up on land*. POLYB. 1, 29, 3. Frag. Histor. 67.

νέωμα, ατος, τὸ, (νέω) novale, *fallow-land*, the classical νεός. SEPT. Jer. 4, 3.

νεωτερικός, ἡ, ὄν, (νέωτερος from νέος) *youthful*. POLYB. 10, 24, 7.

νηπιόκτονος, ον, (νήπιον, κτείνω) *infant-slaying*. SEPT. Sap. 11, 8. IGNAT. Philipp. 8.

νήπιον, ον, τὸ, *infant*. CONST. APOST. 6, 15, 4 Βαπτίζετε δὲ ὑμῶν καὶ τὰ νήπια, *Baptize your infants also*.

Κανὼν ἀναπαύσιμος εἰς νήπια, *A funeral canon for infants*. EUKHOL. (See also νεκρώσιμος.)

Τὰ ἅγια νήπια, *The Holy Innocents*, the fourteen thousand infants slain by Herod's order. HOROL. Dec. 29. The earlier fictions make the number only three thousand. APOCR. Act. et Martyr. Matt. 3 Τρισχίλια νήπια ἀνέilen.

Ἡ ἐκκλησία τῶν νηπίων, *The church of the Holy Innocents*, in Constantinople. PORPH. Cer. 496, 1.

νήπτῃς, ον, ὁ, (νήφω) *sober, discreet person*. POLYB. 10, 3, 1. 27, 10, 3.

\*νηρός, ὄν, Ionic for νᾱρός, ἁ, ὄν, (νάω, *to flow*) *flowing*, as water, ὑγρός. ET. M. 564, 28. 597, 43 Ναρόν, τὸ ὑγρόν, παρὰ τὸ νῶ ρῆμα . . . Σοφοκλῆς· Πρὸς νᾱρὰ δὲ κρηναῖα χωροῦμεν ποτά.

Substantively, τὸ νηρόν, sc. ὕδωρ, *water*, νερόν. INSCR. 5072, 20.

[The expression νηρόν ὕδωρ means *running water*, the ναματιαῖον ὕδωρ of the earlier Greeks, and the ὕδωρ ζῶν of the Septuagint and New Testament (see ζάω). In the time of Phrynichus, however, it meant *fresh water*, in the sense of *water just brought* from the fountain; that is, νηρόν ὕδωρ was confounded with νεαρόν ὕδωρ (see νεαρός 2). In the course of time, ὕδωρ was dropped, and νηρόν became a substantive. And when quantity disappeared, νηρόν was written and pronounced νερόν, which see.]

νησίζω (νῆσος), *to be or form an island*. POLYB. 5, 46, 9 Κατὰ τινα νησίζοντα τόπον.

νηστεία, ας, ἡ, *fast, fasting*. JOSEPH. Ant. 14, 4, 3. CONST. 2, 16, 2. 2, 17, 5. 7, 23, 1. IREN. Frag. 3. GANGR. 19 Τὰς παραδεδομένας νηστείας εἰς τὸ κοινόν, *The regularly established church fasts*.

Ἡ νηστεία τοῦ πάσχα, *The Paschal fast*, the fast in Passion-week. CONST. APOST. 5, 13.

Ἡ νηστεία τῆς τεσσαρακοστῆς, *The fast of the Quadragesima*, the Quadragesimal fast, simply *Lent*. CONST. APOST. 5, 13. QUIN. 55 Ταῖς ἀγίαις τῆς τεσσαρακοστῆς νηστεαῖς.

Αἱ νηστεαί, without a qualifying adjunct, = Ἡ νηστεία τῆς τεσσαρακοστῆς. BASIL. II, 686 B. NECTAR. 1829 A. SOCR. 7, 15, p. 361, 29.

Ἡ μεγάλη νηστεία, = Ἡ νηστεία τῆς τεσσαρακοστῆς. ANAST. 426 A.

Ἡ νηστεία τῶν Χριστουγέννων, *The Christmas fast*, the fast of the forty days preceding Christmas; called also Ἡ νηστεία τοῦ ἁγίου Φιλίππου, *Saint Philip's fast*. It begins on the fifteenth of November, that is, the day immediately succeeding the anniversary



of Saint Philip's death. NIC. CONST. Can. 20. ANAST. CAESAR. 428 B. 434 A. HOROL. Nov. 15. (For the legend connected with this fast, see APOCR. Act. Philipp. 31. 33. 37. 42.)

Ἡ νηστεία τῆς Θεοτόκου, *The fast in honor of the Deipara*, the first fifteen days of August. ANAST. CAESAR. 434 A. NICON. 439. HOROL. Aug. 1.

Ἡ νηστεία τῶν ἁγίων ἀποστόλων, *Saint Apostles' fast*. Its duration is from the Monday immediately succeeding *All-Saints' Day* (Ἡ κυριακή τῶν ἁγίων πάντων, corresponding to *Trinity Sunday*), to the day preceding Saint Peter and Saint Paul's day (Jun. 29). NIC. CONST. Can. 20. ANAST. CAESAR. 434 A. BALSAM. De Jejun. 22.

Ἡ νηστεία τοῦ τιμίου σταυροῦ, *The fast of the holy Cross*, a fast preceding the Ὑψωσις τοῦ σταυροῦ (Sept. 14). NICON. 441 A. [Very few Greeks are disposed to observe this fast.]

νηστευτής, οὐ, ὁ, (νηστεύω) *faster*. APOPHTH. Zenon. 8.

As an epithet it was given to Saint John the Faster, bishop of Constantinople, who died about the year 595. THEOPH. 387, 12. (PHOT. 65, p. 27, 24.) HOROL. Sept. 2.

νήστης, ὁ, *fasting*, νήστις. AEL. HERODIAN. in CRAMER. Vol. 3, p. 248, 20. PALLAD. Vit. Chrys. 57 E.

νηστικός, ἡ, ὁ, (νήστis) *that has not eaten, fasting*. COD.

AFR. Can. 41. QUIN. Can. 29.

νήστιμος, ον, (νήστις) *pertaining to fasting*. ANAST. CAESAR. 437 A.

Substantively, ἡ νήστιμος = νηστεία. BALSAM. ad Can. Apost. 69.

νηστός, ἡ, ὁ, (νέω, to spin) *spun*. SEPT. Ex. 31, 4.

νήψις, εως, ἡ, (νήψω) *sobriety*. POLYB. 16, 21, 4.

νίκα, imperat. of νικάω, *vince*. Substantively, τὸ νίκα, the watchword used by those who attempted to dethrone Justinian in the year 532. PROC. I, 121, 13. III, 79, 2 Ἡ τοῦ νίκα καλουμένη στάσις, *The sedition of the Nika so called*. MAL. 474, 12.

Νικάδιον, ον, τὸ, (νίκη) *little Victory*, a small image of Victory. INSCR. 4558 Σὺν Νεικαδίοις καὶ μεγάλῃ Νείκῃ. (For Νεικαδίοις, Νείκη, see INTRODUCTION, § 31.)

νικάριον, ον, τὸ, (νίκη) *little Victory*, a figure on the re-

verse of a Roman coin. Hence in general, *the reverse of a coin*. CEDR. I, 563, 14.

νίκημα, ατος, τὸ, (νικάω) *victory*. POLYB. 1, 87, 10, et alibi.

νικοποιός, ὁ, (νίκη, ποιέω) *causing victory*. EUS. V. C. I, 41.

νίκος, εως, τὸ, = νίκη. SEPT. 1 Esdr. 3, 9.

νίμμα, ατος, τὸ, (νίπτω) *water for washing the hands and face*, ἀπόνιπτρον. PHRYN.

νιήματος, ον, ὁ, = νύνιον. HES.

νιόν, ον, τὸ, *babe*. THEOPH. CONT. 90, 23. 629, 13. (See also νεός.)

νιπήρ, ἡρος, ὁ, (νίπτω) *basin or tub to wash the feet in*. NT. Joan. 13, 5.

2. In the RITUAL, *the washing of the feet*, a ceremony performed in monasteries on the Thursday of Passion-week, in commemoration of the washing of the feet of the disciples. In this farce the abbot personates Christ. EUKHOL.

During the last epoch of the Byzantine period, we find the emperor washing the right feet of twelve poor men. CUROP. 70.

νίπτω, to wash. APOPHTH. Basil. Ἐδωκεν αὐτῷ νίψασθαι, *He poured water on his hands*.

νίπρον, ον, τὸ, = σάπων. LEX. SCHED. 565.

νιφετώδης, ες, (νιφετός, ΕΙΔΩ) *showy*. POLYB. 3, 72, 3.

νοβατεύω, novo, *renew*. GLOSS. JUR. Νοβατεύει, ἀνακαινίζει.

νοβατεύω (nubo), to give away in marriage. GLOSS.

JUR. Νοβατεύει, ἐγαμέϊ.

νοβίσκουμ δέους, nobiscum deus, μεθ' ἡμῶν ὁ θεός, a watchword. MAURIC. 2, 17. 7, 16.

Νοητιανοί, ὡν, οἱ, (Νοητός) *Noëtiani*, the followers of Noëtus. HIPPOL. 276. 329.

Νοητός, οὐ, ὁ, *Noëtus*, the founder of patropassianism. HIPPOL. 279 seq.

νομαδία, ας, ἡ, (νομάς) *nomad horde*. ARRIAN. Peripl. Mar. Erythr. 20.

νομικός, ἡ, ὁ, *of the ceremonial law of the Jews*. PETR. ALEX. 517 C Τὸ νομικὸν καὶ σκιῶδες πᾶσχα.

νομιστεύομαι (νομίζω), to be regarded lawful. POLYB. 18, 17, 7.

νομοδιδάσκαλος, ου, ὁ, (νόμος, διδάσκαλος) *teacher of the law*. NT. Luc. 5, 17. Act. 5, 34. 1 Tim. 1, 7.

νομοδότης, ου, ὁ, (δίδωμι) *lawgiver*. METHOD. 360 A.

νομοδόχος, ου, (δέχομαι) *law-receiving, receiving the law*. METHOD. 369 C.

νομοκάνονον, ου, τὸ, = νομοκανών. NICON. 438 C. BAL-SAM. ad Concil. Const. p. 331 A.

νομοκανών, ὄνος, ὁ, (κανών) *code or digest of ecclesiastical laws*. NOVELL. ALEX. 25 Τὸ τοῦ νομοκανόνος βιβλίον.

νομομαθής, ἐς, (μανθάνω) *learned in the law*. METHOD. 364 C. APOCR. Nicod. Euangel. Prolog. EPIPH. I, 133 A.

νόναι = νῶναι. CONST. IV, 781 D.

νόνναι = νῶναι. PLUT. I, 36 C. II, 269 C. CONST. (536), 964 D νόννων.

νόνης, ὁ, = νάνος? DIO CASS. 1107, 43.

νοσημαχώ, ἡσα, (νόσος, μάχομαι) *to struggle with disease*. SCYL. 647, 18.

νοσοκομεῖον, ου, τὸ, (νοσοκόμος) *hospital for sick people*. PALLAD. Vit. Chrys. 19 B.

νοσοκομέω, ἦσω, *to take care of the sick*. DIOD. II, 613, 62 in the passive. DIOG. LAERT. 4, 54. SYNES. Epist. 67, p. 208 A.

νοσοποιός, ὄν, (νόσος, ποίω) *sickness-producing*. CLEM. Rom. Homil. p. 21, 10.

Metaphorically, *sedition*. DION. HAL. III, 1733, 10.

νοσσιά, ἄς, ἡ, *nest, νεοσσία*. SEPT. Deut. 32, 11.

νόστιμος, ου, (νόστος) *agreeable, palatable*. METHOD. 372 A Τοὺς νοστιμούς ἐχούσης ἄλας, *seasoning*. HES. "Ἔσμιον, νόστιμον.

νοσφισμός, οὐ, ὁ, (νοσφίζω) *stealing: peculation*. POLYB. 32, 21, 8. PLUT. II, 843 F. GLOSS. Νοσφισμός δημοσίων χρημάτων, *depeculatio, depeculatio*.

νοτάριος, ου, ὁ, *notarius, notary, ὑπογραφεύς, σημειογράφος*. EUS. V. C. 4, 44 (titul.). ATHAN. I, 360 E. BASIL. III, 451 E. EPIPH. I, 830 A. NIL. Epist. 2, 253. EUNAP. 74, 12.

νουβίτισσα, ἡ, the Grecized feminine of novitius? THEOPH. 700, 17.

νομεράριος, ου, ὁ, *numerarius*. BASIL. III, 235 A. NIL. Epist. 1, 130.

νούμερον, ου, τὸ, = νούμερος. THEOPH. CONT. 430, 16. 668, 12.

νούμερος, ου, ὁ, *numerus, ἀριθμός, a body of soldiers*. NIL. Epist. 2, 67. VIT. SAB. 222 B. 230 C.

2. The *numeri*, collectively considered. PORPH. Cer. 460, 14. (Compare ἐξκούβιτος, ἱκανάτος.)

νουμίον = νουμμίον. ΑΠΟΡΗΤΗ. LUCIUS.

νούμιον = νουμμίον. CODIN. 69, 3.

νουμμίον, ου, τὸ, *nummus, coin, νομμίον, νούμιον*. TY-PIC. 71, et alibi.

νονέχεια, ἀς, ἡ, (νονεχῆς) *good sense, sound judgment, discretion*. POLYB. 4, 82, 3, v. l. νονεχία.

νοῦς, οὐ, ὁ, *mind*. Κατὰ νοῦν ἔχω τι, *To have in one's mind*. ZOS. 78, 10. 100, 5 Κατὰ νοῦν ἔχοντες ὡς . . . ὑπεξέρχεται, equivalent to νομίζοντες, οἰόμενοι.

νυκτεγερσία, ἀς, ἡ, (νύξ, ἐγείρω) = παννυχίς. BASIL. SELEUC. 296 D.

νυκτέπαρχος, ου, ὁ, (νύξ, ἑπαρχος) *praefectus vigilum, prefect of the night-police, ἑπαρχος τῶν νυκτῶν, πραιτωρ τοῦ δήμου*. PALLAD. Vit. Chrys. 58 E. NOVELL. 13, 3.

νυκτέρευμα, ἀτος, τὸ, (νυκτερεύω) *night operation*. PORPH. Cer. 472, 5.

2. *Stall, sheepfold, where sheep are kept during the night*. POLYB. 12, 4, 9.

νυκτοπόλεμος, ου, ὁ, (νύξ, πόλεμος) *night battle, ὁ ἐν νυκτὶ πόλεμος*. JUL. AFR. 69 (titul.). PHOC. 194, 6.

νυκτιπορέω = νυκτοπορέω. POLYB. 16, 37, 4.

νυκτιπορία, = νυκτοπορία. POLYB. 5, 97, 5, as a various reading.

νυκτοπορεία = νυκτοπορία. POLYB. 9, 8, 9.

νυκτοπορία, ἀς, ἡ, (νυκτοπόρος) *night journey, night march*. POLYB. 5, 7, 3.

νυκτόχροος, ου, (χρῶς) *night-colored, dark*. HIPPOL. 129.

νυμφαγωγέω, ἦσω, (νυμφαγωγός) *to lead the bride to the bridegroom's house*. POLYB. 26, 7, 10 τῶν νεωστὶ νενυμφαγωγηκότων αὐτῇ τὴν λαοδίην.

νυμφαγωγία, ἀς, ἡ, (νυμφαγωγός) *the leading of the bride to the bridegroom's house, bridal procession*. POLYB. 26, 7, 8.

νύμφευσις, εως, ἡ, (νυμφεύω) *espousal, marriage*. SEPT. Cant. 3, 11.

νύμφη, ης, ἡ, *daughter-in-law*. SEPT. Gen. 38, 11. Lev. 18, 15. NT. Matt. 10, 35.

2. *Sister-in-law*, a brother's wife. AMPHIL. 213 A. D (spurious).

νυμφών, ὦνος, ὁ, (νύμφη) *bride-chamber, bridal chamber*. NT. Matt. 9, 15. PAUS. 2, 11, 3.

νῦν, *now*. SEPT. Gen. 46, 30 Ἀπὸ τοῦ νῦν, *From now*. 46, 34 Ἔως τοῦ νῦν, *Until now*. PORPH. Adm. 129, 12 Μέχρι τοῦ νῦν, *Until now*.

νύνιον or νύνιος, naenia, or nenia, *lullaby, nursery song, νινήατος*. HES. [Compare νινίον. In MODERN GREEK, ναναρίζω, *to lull to sleep*, as a babe: τὸ νανάρισμα, *lullaby*.]

νύξ, νυκτός, ἡ, *night*. Ἐπαρχος τῶν νυκτῶν, = νυκτέπαρχος. NOVELL. 13, Prooem.

νύσταγμα, ατος, τὸ, (νυστάζω) *slumber*. SEPT. Job. 33, 15.

νυσταγμός, οὔ, ὁ, (νυστάζω) *a nodding: sleep*. SEPT. Jer. 23, 31.

νυχθήμερος, ον, (νύξ, ἡμέρα) *of a day and night, of twenty-four hours, ἡμερονύκτιος*. SCYMN. 957 Νυχθήμερον πλοῦν.

Substantively, τὸ νυχθήμερον, *a day and night*, the

space of twenty-four hours. NT. 2 Cor. 11, 25. SOCR. 7, 39, p. 390. PALLAD. 170 A.

νωβελήσιμος = νωβελίσσιμος. PORPH. Cer. 225, 15.

νωβελίσσιμος, ου, ὁ, nobilissimus, ἐπιφανέστατος, a title. ZOS. 105, 21. PHILOSTORG. 8, 8 νωβελίσσιμος incorrectly. OLYMP. 451, 17.

νωθοκαρδίας, ον, (νωθρός, καρδία) *slow of heart, dull, stupid*. SEPT. Prov. 12, 8. PALLAD. Vit. Chrys. 14 E. HES. Νωθοκαρδίας, βραδὺς κατὰ λογισμόν.

νώναι, ὦν, αἰ, nonae, νόναι, νόνναι, νῶνναι. EUS. p. 433, 34. 38. LYD. 32, 9. 34, 12.

νῶνναι = νῶναι. EUS. 416, 9.

νωτηγός, ὄν, (νώτος, ἄγω) = νοτοφόρος. ARRIAN. Peripl. Mar. Erythr. 24 Ἡμίονοι νοτηγοί.

νώτων, τὸ, *the back*. Δοῦναι νῶτα, *To give way*. MAL. 463, 16. 464, 7.

νωτοφορέω, ἦσω, (νωτοφόρος) *to carry on the back*. DIOD. 2, 54, p. 166, 27.

νωτοφορία, as, ἡ, *a carrying on the back*. DIOD. 2, 54, p. 166, 26.

νωτοφύλαξ, ακος, ὁ, (νώτος, φύλαξ) plural οἱ νωτοφύλακες, *the rear-guard*. THEOPH. 608, 8. PORPH. Cer. 453, 18.

## Ξ.

ξανδικός = ξανθικός. INSCR. 4498; et alibi.

ξανθίζω, ἴσω, intransitive, *to be ξανθός*. SEPT. Lev. 13, 30.

ξανθικός, οὔ, ὁ, *xanthicus*, ξανδικός, the first month of the Macedonian year, corresponding to the *aprilis* of the Romans. JOSEPH. Ant. 11, 4, 8.

ξενάλια, ον, τὰ, (ξένος) *friendly gifts*, the classical ξένια. PORPH. Adm. 72, 16. Cer. 461, 9. 491, 6.

ξενιάζω = ξενίζω. PORPH. Adm. 150, 23.

ξενιτεία, as, ἡ, (ξενιτεύω) *a living abroad as a stranger*. SEPT. Sap. 18, 3. LUCIAN. Patr. Encom. 8. LEIMON. 149.

\*ξενιτεύω, εἴσω, (ξένος) *to live abroad as a stranger*; opposed to μὴ τὴν πατρίδα οἰκεῖν. POLYB. 12, 28, 6. LUCIAN. Patr. Encom. 8.

Mid. ξενιτεύομαι, *to be a mercenary soldier*. ISOCR. 107 A. 410 C.

ξενοδοχεῖον, ου, τὸ, (ξενοδόχος) *inn, tavern*. SUID. Ξενοδοχεῖον, τὸ τοὺς ξένους ὑποδεχόμενον. Καὶ ξενοδόχος ὁμοίως.

ξενοδόχος, ου, ὁ, *host*, the principal of a ξενών. NOVELL. 59, 3 Ξενοδόχῳ τοῦ κατὰ Σαμψὸν τὸν τῆς ὁσίας μνήμης ξενῶνος. MAL. 430, 14. 479, 11.

Ὁ ξενοδόχος Ἀλεξανδρείας, = Πραίτωρ τῶν πεπεργίτων? PALLAD. Vit. Chrys. 20 E.

As an epithet, it was given to Sampson, the founder of a ξενών at Constantinople. HOROL. Jun. 27.

ξενοτάφιον, ου, τὸ, (ξένος, τάφος) *burying-place for strangers*. THEOPH. 164, 18. (Compare NT. Matt. 27, 7

ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς ξένοις.)

ξενοφωνέομαι (ξένος, φωνέω), to speak in a strange tongue.

ΑΠΟCR. Act. Philipp. 18 Διὰ πάσης τῆς νυκτὸς εὐχομένη ξενοφωνεῖται φωτὶ καταλαμπομένη.

2. To be surprised at the novelty of the expression.

THEOPH. 506, 12.

ξενών, ὠνος, ὁ, = ξενοδοχεῖον. NOVELL. 59, 3. 131, 10.

ξέστιν, incorrectly for ξέστην, the accusative of ξέστης.

ΑἸT. 7, 101, p. 142.

ξεστῖον, ου, τὸ, dimin. of ξέστης. GLOSS. Ξεστῖον, urcio-lus. SUID. Ξεστῖον, μέτρον ἐπὶ ὕγρων.

ξεστουργία, as, ἡ, (ξεστός, ΕΡΤΩ) polishing of stones.

DIOD. 1, 63.

ξηρίον, ου, τὸ, (ξηρός) desiccative powder for wounds.

CONST. APOST. 2, 41, 5.

ξηρολίθος, ου, ὁ, equivalent to ξηρὸς λίθος, dry stone, that is, stones without mortar, used with reference to dry walls. MAURIC. 12, 21. THEOPH. 607, 17 Ἐπάνω αὐτῆς περιτείχισμα στηθαῖον διὰ ξηρολίθου ἐποίησαν. (See also ἐγχόρηγος.)

ξηροφαγέω, ἦσω, (ξηρός, φαγεῖν) to live on dry food, that is, on bread, salt, and water. ANTHOL. III, 33. LAOD. 50.

ξηροφαγία, as, ἡ, the living on dry food, that is, on bread, herbs, salt, and water. CLEM. ALEX. I, 179, 5. ATHEN. 3, 79, p. 113 B. HIPPOCR. 275, 16. AMPHIL. 228 B. EPIPH. I, 824 D. 1105 C. (Compare PHILON. II, 477, 6. ΑΠΟCR. Act. Thom. 20. CONST. APOST. 5, 18.)

In the twelfth and subsequent centuries, ξηροφαγία meant living on bread, lobsters, crabs, crawfish, fried shrimps, cabbage, lentil-soup, clams, muscles (shellfish), scallops, bean-soup, rice sweetened with honey, caviar, olives, apples, dates, figs, nuts, raisins, preserved citron, and good wine. PTOCH. 2, 338 seq.

ξίφος, εος, τὸ, spear-head, λόγχη. LEO. 5, 3, et alibi.

ξοανοποιία, as, ἡ, (ξόανον, ποιέω) image-carving. STRAB. 16, 2, 35.

ξύλαριον, ου, τὸ, dimin. of ξύλον. SEPT. 3 Reg. 17, 12.

ξύλεια, as, ἡ, (ξύλεομαι) lignatio, a felling and carrying of wood. POLYB. 22, 22, 12.

2. Timber, for ship-building, ξυλή. POLYB. 3, 42, 3.

ξύλειαιον, ου, τὸ, equivalent to ξύλον καὶ ἔλαιον, wood and oil, regarded as one whole. MAL. 437, 17 Τὸ Γοθηκὸν ξυλέλαιον.

ξύλεμπορος, ου, ὁ, (ξύλον, ἔμπορος) wood-merchant, timber-merchant. CONST. (536), 1177 A.

ξύλή, ἡς, ἡ, (ξύλον) = ξυλεία 2. THEOPH. 590, 17. THEOPH. CONT. 617.

ξύλία, as, ἡ, (ξύλον) timber. POLYB. 10, 27, 10.

ξύλικιον, ου, τὸ, (ξύλον, ξυλικός) the arch of a saddle. GLOSS. JUR. Κούρβον . . . τὰ ξυλίκια τῆς σέλλας. (See also κούρβα, κούρβιον.)

ξύλλογος ὁ ἱερός, the sacred college, applied to the clergy. MENAND. 283, 13.

ξύλοβάλαμον, ου, τὸ, (ξύλον, βάλαμον) the wood of the balsam-tree. STRAB. 16, 2, 41. DIOSC. 1, 18.

ξύλόκαστρον, ου, τὸ, (κάστρον) wooden castle, applied to the top of a ship of war. LEO. 19, 7. (See also καστελλάτος, καστελλόω, καστελλωμα.)

ξύλοκοπέω, ἦσω, (ξύλοκόπος) to cudgel. POLYB. 6, 37, 1. 6, 38, 1 and 3.

ξύλοκοπία, as, ἡ, fustuarium, cudgelling to death, a punishment used in the Roman army when a condemned soldier was beaten to death with sticks by his fellow-soldiers. POLYB. 6, 37, 2.

ξύλοκόπος, ου, ὁ, substantively, wood-cutter. SEPT. Deut. 29, 11.

ξύλοκούκουδον, ου, τὸ, (ξύλον, κούκουδον) wooden seed. THEOPH. 437, 14, an obscure passage. [In MODERN GREEK, τὸ κούκουδον, the diminutive of the ancient κόκκος, means seed, as of an apple.]

ξύλολάτρης, ου, ὁ, (ξύλον, λατρεύω) worshipper of wood, applied to picture-worshippers. NIC. II, 1184 E.

ξύλον, ου, τὸ, wood. Τὰ τίμια ξύλα, The holy wood, that is, the wood of the true Cross. THEOPH. 463, 15. 582, 18. CONST. IV, 781 D. PORPH. Cer. 124, 22, et alibi.

2. A sounding-board, σήμαντρον 2. LEIMON. 73. 74 Κρούειν τὸ ξύλον. TYPIC. 38.

3. Vessel, πλοῖον. SCYL. 654, 15? (See also ὀλόξύλος.)

ξυλοπάνδουρον, ου, τὸ, *wooden πανδοῦρα*. THEOPH. 668, 14.  
 ξυλοπέδαι, ων, αἱ, (ξύλον, πέδη) *stocks* for the feet of prisoners. THEOPH. 393, 3.  
 ξυλόστεγος, ον, (στέγη) *covered with wood*, having wooden walls and roof, as a building. CEDR. I, 699, 2. CODIN. 16, 15.  
 ξυλοσύνθετος, ον, (σύνθετος) *composed or made of wood*. THEOPH. CONT. 514 Πύργους τινὰς ξυλοσυνθέτους, *wooden towers*.  
 ξυλόσφυρον, ου, τὸ, (σφύρα) *wooden hammer, mallet*. PORPH. Cer. 494, 14.

ξύλω, ὥσω, transitively, *to make of wood*. SEPT. 2 Par. 3, 5. Jer. 22, 14. In both these passages it is used with reference to the wooden part of the edifice.  
 ξυστάρχης, ου, ὁ, (ξύστος, ἄρχω) *the president of a xystus*. INSCR. 5908.  
 ξυστήρ, ἦρος, ὁ, (ξύω) *scratcher*, an instrument of torture (identical with ὄγκινος?). PETR. ALEX. Can. 11.  
 ξυστικός, ἡ, ὅν, *pertaining to the ξυστός, xystus*. INSCR. 5906 Σύνοδος ξυστική.  
 ξυστόν, οὔ, τὸ, a species of *fish*. THEOPH. 545, 19.

O.

ὁ, ἡ, τό, for the relative *ὅς, ἥ, ὅ*. MAL. 102, 2 Ἀπέκρυψεν αὐτήν ὁ Ἀχιλλεύς μετὰ τοῦ ἐφόρει κοσμίῳ, for μεθ' οὗ. 102, 4 Ἐπιώρησε διὰ τὸν εἶχε πρὸς αὐτὴν ἔρωτα.  
 ὀβατίων, ἡ, ovatio. LYD. 53.  
 ὀβδονάριον, incorrectly for ὀδωνάριον, = ὀδώνιον. GLOSS. JUR.  
 ὀβελίσκος, ου, ὁ, *pointed pillar, obelisk*. DIOD. 1, 45, p. 55, 65. Id. 2, 11, p. 126, 14.  
 ὀβρυζα, ης, ἡ, (ὀβρυζος) *obruzza, test of gold?* EDICT. 11.  
 ὀβρυζος, ον, (Persian *اَبَرِي*, *pure gold*) *pure*, as applied to *gold*, ὀμβρυζος. ZONAR. LEX. Ὀβρυζον χρυσίον, τὸ πολλάκις ἐψηθὲν, τὸ καθαρώτατον. (Compare the Latin *obruzza*.)  
 2. *Of pure gold, made of pure gold*. MAL. 395, 11 Ζῶδια ὀβρυζα.  
 ὀβσεκούιον, ου, τὸ, *obsequium, ὀψίκιον*. NOVELL. 78, 2 (titul.).  
 ὀγδοαῖος, α, ον, (ὄγδοος) *on the eighth day*. POLYB. 5, 52, 3. 10, 31, 1.  
 ὀγκινάρα, ας, ἡ, = ὄγκινος 2. APOCR. Act. Pet. et Paul. 79, as a various reading.  
 ὄγκινος, ου, ὁ, *uncinus, hook, grapple*. HES. Ἀρπάγη . . . ἔστι τὸ σκεῦος ἔχον ὀγκίνους.

2. *Uncinus*, an instrument of torture not unlike a bird's claw (?); perhaps identical with ξυστήρ and ὄνυξ 3. APOCR. Act. Philipp. 34. Act. Philipp. in Hellad. 18.  
 ὀγκόμασθος, ον, (ὄγκος, μασθός) *with prominent breasts*. MAL. 106, 16.  
 ὀγυρός, α, ὅν, *curly, ἐπίσχυρος, ἐπιάγουρος*. THEOPH. CONT. 603, 5 Ὀγυρὸς τὴν κόμην, *Having curly hair*, οὐλόθριξ.  
 ὀδεῖνα, indeclinable, = δεῖνα. PORPH. Cer. 18, 15, 198, 3, et alibi.  
 But CHRYS. XII, 779 A (spurious) τοῦ ὀδεῖνου.  
 ὀδοιδόκος, ου, ὁ, (ὀδός, δοκεύω) *highwayman*. POLYB. 13, 8, 2.  
 ὀδοστατέω, ησα, (ὀδοστάτης) *to waylay*. THEOPH. 557, 15 Ὀδοστατηθεῖς ὑπὸ τῶν Βουλγάρων ἐν τῷ στενῷ τῆς κλεισούρας.  
 ὀδοστρωσία, ας, ἡ, (ὀδός, στρώννυμι) *a paving of roads*. NOVELL. 17, 4. 24, 3. BASILIC. 6, 8, 3. 56, 10, 5. (Compare STRAB. 5, 3, 8 Ἔστρωσαν δὲ καὶ τὰς κατὰ τὴν χώραν ὁδούς.)  
 ὀδώνιον, ου, τὸ, *odo or udo, legging, ποδόπανον*. EPIPH. I, 502 D. GLOSS. JUR. Ὀβδονάρια . . . ὀδώνια.  
 οἶ, see οἶ ἐς.  
 οἶδα, *to be accustomed, εἴωθα*. With the *infinitive*.

THEOD. I, 1010 A. 1058 D. II, 442 C, et alibi.  
LYD. 134, 12.

οὐ ἐς, or οὐ ἐς, = ἐς. PORPH. Cer. 47, 18. 48, 22.

οἰησίσοφος, ον, (οἷσις, σοφός) *thinking himself wise, wise in his own conceit, δοκησίσοφος*. IREN. I, 16, 3.

οἰκειακῶς, adv. of οἰκειακῶς, *familiarly, informally, without parade*. PORPH. Cer. 137.

οἰκέιος, α, ον, *domesticus*. Οἱ οἰκέιοι τῆς πίστεως, *Domestici fidei, the orthodox*; opposed to αἰρεσιῶται. BASIL. III, 321 D. SOCR. 7, 2.

οἰκήσιμος, ον, (οἶκους, οἰκῶ) *habitable*. POLYB. 3, 55, 9.

οἰκητός, ἡ, ὅν, *habitable*, as a house, οἰκήσιμος. SEPT. Lev. 25, 29.

οἰκοδομέω, ἡσω, *to edify*. NT. 1 Cor. 14, 4. THEOPH. 121, 8.

Metaphorically, *to edify*. NT. 1 Cor. 14, 3.

οἰκοδομή, ἡς, ἡ, (οἰκοδόμος) *the building of a house, οἰκοδόμησις, οἰκοδομία*. SEPT. 1 Esdr. 4, 51.

οἰκοδομητός, ἡ, ὅν, (οἰκοδομέω) *built*. BARN. 16 Οἰκοδομητὸς ναὸς διὰ χειρός.

οἴκοι for οἶκαδε, *home*. ZOS. 27, 11 Ἀπαγαγεῖν οἴκοι.

οἰκονομεῖον, ον, τὸ, (οἰκονόμος) *the steward's office in a monastery*. LEIMON. 1.

οἰκονομέω, ἡσω, *to dispense, distribute*, as alms. CONST. APOST. 2, 25, 1.

Metaphorically. METHOD. 397 D Προσηλώθη τῷ σταυρῷ οἰκονομούμενος, *according to divine dispensation*.

2. Mid. οἰκονομοῦμαι, *to provide for one's self*.

LEIMON. 5 Λάβε ταῦτα, καλόγηρε, κἀγὼ ἀλλαχοῦ οἰκονομοῦμαι.

οἰκονομία, ας, ἡ, *charity, alms*. EPIPH. I, 907 A Οἰκονομίαν ἐποίησε, *He has given alms*. Ibid. 1106 A.

2. *Dispensation*, as applied to the divine government. Most commonly it refers to the *Incarnation and Passion*. CONST. APOST. 5, 19, 6. 6, 19, 1. 8, 33, 2. IGNAT. Ephes. 18. MARTYR. IGNAT. 7. JUST. Tryph. 30. IREN. 1, 7, 2. 1, 9, 2. 1, 14, 6. HIPPOL. 210. ALEX. ALEX. 549 A. EUS. 1, 1, p. 2, 10. ATHAN. I, 230 D. BASIL. III, 409 E. THEOD. IV, 62 A Τὴν ἐνανθρώπησιν δὲ τοῦ θεοῦ λόγον καλοῦμεν οἰκονομίαν.

Λατρεία τῆς οἰκονομίας, or Λατρεία οἰκονομίας, *The celebration of the Lord's supper*. EPIPH. I, 1105 D. οἰκονομικός, ἡ, ὅν, *managing, intriguing; disguised, covert*.

VIT. SAB. 310 A Οἰκονομικὴν ἐπιστολὴν, *saying one thing and meaning another*.

οἰκονόμος, ον, ὁ, *dispensator, the steward of a church, of a monastery, or of a bishop*. BASIL. III, 365 B, of a church. CHAL. Can. 2. 26 of a church. NOVELL. 3, 2 of a church. NIC. II, Can. 11, p. 1256 B, of bishops and monasteries.

οἶκος, ον, ὁ, *house*, in the sense of *church, ἐκκλησία*. ASTER. 309 A. VIT. SAB. 312 A. MAL. 423, 3.

2. *House*, the twelfth part of the zodiac, κάσος. MAL. 175, 8.

3. In the RITUAL, it is the name of the hymn read (never sung or chanted) at the end of the sixth ode of a κανὼν.

The ἀκάθιστος ὕμνος has twenty-four οἶκοι, read in four divisions. (See INTRODUCTION, § 42, p. 59 seq.)

οἰκοσκενή, ἡς, ἡ, (οἶκος, σκευή) *house-furniture*. BASILIC. 44, 13, 1, et alibi.

οἰκουμένη, ἡς, ἡ, (οἰκῶ, οἰκούμενος) *orbis terrarum, the habitable world*. SEPT. Ps. 23, 1.

It is often used in the sense of Ρωμανία, *the Roman empire*. JUST. Apol. 1, 27. EUS. 3, 37. SOZ. 1, p. 6, 42 Ἡ Ρωμαίων οἰκουμένη. CHAL. 873 D Οἱ δεσπόται τῆς οἰκουμένης, *Terrarum domini*, applied to the Roman emperors.

οἰκουμενικός, ἡ, ὅν, (οἰκουμένη) *belonging to the world, universal*. Ἡ οἰκουμενικὴ ἐκκλησία, *The Church Universal*. CONST. APOST. 7, 30. ASTER. 281 C.

Οἰκουμενικὴ σύνοδος, *Œcumenical or General Council*. NIC. I, 180 E. ATHAN. I, 130 A. CONST. I, Can. 6.

The Greek Church recognizes the authority of the following Œcumenical councils:

I. Ἡ ἐν Νικαίᾳ πρώτη οἰκουμενικὴ σύνοδος. A. D. 325.

II. Ἡ ἐν Κωνσταντινουπόλει δευτέρα οἰκουμενικὴ σύνοδος. A. D. 381.

III. Ἡ ἐν Ἐφέσῳ τρίτη οἰκουμενικὴ σύνοδος. A. D. 431.

IV. 'Ην ἐν Χαλκηδόνι τετάρτη οἰκουμένη συνόδος. A. D. 451.

V. 'Η ἐν Κωνσταντινουπόλει πέμπτη οἰκουμένη συνόδος. A. D. 553.

VI. 'Η ἐν Κωνσταντινουπόλει (also ἡ ἐν Τρούλλῳ) ἕκτη οἰκουμένη συνόδος. A. D. 680.

VII. 'Η ἐν Νικαίᾳ ἐβδόμη οἰκουμένη συνόδος. A. D. 789.

Οἱ οἰκουμενικοὶ θρόνοι, *The universal sees*, applied to the bishoprics of Rome, Constantinople, Alexandria, Antioch, and Jerusalem. THEOPH. 4, 12.

Οἰκουμενικὸς διδάσκαλος, *Universal teacher*, a title given to distinguished teachers or preachers. THEOPH. CONT. 143, 11. HOROL. Jan. 30. (Compare THEOD. III, 683 C τῷ διδασκάλῳ τῆς οἰκουμένης, applied to Basil the Great.)

As a title, οἰκουμενικὸς πατριάρχης was claimed by the rival bishops of Rome and Constantinople (New Rome). CHAL. 1268 C Οἰκουμενικῷ ἀρχιεπισκόπῳ καὶ πατριάρχῃ τῆς μεγάλης Ῥώμης Λέοντι, *Leo the Great*. CONST. (536), 981 E 'Αρχιεπισκόπῳ πρεσβυτέρῳ Ῥώμης καὶ οἰκουμενικῷ πατριάρχῃ 'Αγαπητῷ. 1048 B Μηνᾶς ἀρχιεπίσκοπος Ῥώμης Κωνσταντινουπόλεως καὶ οἰκουμενικὸς πατριάρχης. 1132 D 'Αρχιεπισκόπῳ καὶ οἰκουμενικῷ πατριάρχῃ 'Ιωάννῃ. CONST. III, 613 D Οἰκουμενικὸς πάπας, of Rome; a title of rare occurrence.

οἰκουργέω, ἦσω, (οἶκος, ΕΡΓΩ) *to manage a household*. CLEM. ROM. Epist. 1, 1 Τὰ κατὰ τὸν οἶκον σεμνῶς οἰκουργεῖν.

οἰκοφόρος, ον, (οἶκος, φέρω) *house-bearing*. SCYMN. 854.

οἰκτεῖρημα, ατος, τὸ, (οἰκτεῖρω) *pity*, οἰκτερισμός, οἰκτεῖρησις. SEPT. Jer. 38 (31), 3.

οἰνάρην for οἰνάριον. PORPH. Cer. 463, 14.

οἰνάριον, ου, τὸ, *wine*, οἰνάρην, οἶνος. Diminutive as to form. CHRON. 724.

οἰνοδοσία, as, ἡ, (οἰνοδότης) *the giving of wine*. METHOD. 389 A.

οἰνοκάγχλαυα, ης, ἡ, = μεθύστρια. PSELL. 421.

οἰνοπαῖς, ἐς, = οἰνωπός. MAL. 105, 15 Οἰνοπαεῖς τοὺς ὀφθαλμοὺς ἔχων. Id. 259, 23, et alibi.

οἰνοποτέω, ἦσω, (οἰνοπότης) *to drink wine*, οἶνον πίνω.

SEPT. PROV. 24 (31), 4.

οἰνοφλυγέω (οἰνόφλυξ), *to be a drunkard*. SEPT. Deut. 21, 20.

οἰνοχόη, ης, ἡ, *female cupbearer*. SEPT. Eccl. 2, 8.

οἰφί, τὸ, indeclinable, Hebrew עֵפָה, ephah, a measure. SEPT. Lev. 5, 11.

οἰωνισμός, οὔ, ὁ, (οἰωνίζομαι) *divination*. SEPT. Gen. 44, 5. Num. 23, 23.

ὄκ αγε, hoc age, τοῦτο πρᾶσσε. PLUT. I, 69 E.

ὀκκίον, τὸ, a corruption of sociorum garum (PLIN. H. N. 9, 30). LEX. BOTAN. 'Οκκίον λέγεται ῥωμαῖστί τὸ ἐλληνιστὶ καλούμενον γάρου.

ὀκλαδιστί = ὀκλαδόν. BABR. 25, 7.

ὀκρίδιον, ου, τὸ, ocrea. MAURIC. 12, p. 303. As to form, it is the Greek diminutive of ocrea.

ὀκταήμερος, ον, (ὀκτώ, ἡμέρα) *of eight days, on the eighth day*. NT. Philipp. 3, 5. IREN. 1, 18, 3.

ὀκτάνχος = ὀκτώνχος. NOM. COTELER. 120.

ὀκτάλια, τῶν, *worth eight coins?* PORPH. Cer. 473. (See also ἐξάλια, ἐπτάλια, ἐννάλια.)

ὀκτάτευχος, ου, ἡ, (ὀκτώ, τεῦχος) *consisting of eight books*, a name given to the first eight books of the Old Testament. PHOT. 183.

ὀκτήρης, εος, ἡ, *vessel with eight banks of oars*. POLYB. 16, 3, 2 and 7.

ὀκτώνχος, ου, ἡ, (ὀκτώ, ἥχος) sc. βιβλος, *oktoëkchos*, the name of the book containing the troparia for weekdays and ordinary Sundays. It consists of eight parts, each mood (ἥχος) having its appropriate troparia; called also παρακλητική, which see.

ὀλεάριος, ου, ὁ, olearius?? EPIPH. I, 148 C.

ὀλη ἡμέρα, see ὀλος.

ὀλιγανδρία, as, ἡ, (ὀλίγος, ἀνὴρ) *thinness of population*. DIOD. II, 544, 66. PLUT. II, 413 F.

ὀλιγόβιος, ον, (βίος) *short-lived*. SEPT. Job. 11, 3.

ὀλιγοδέης, ἐς, (δέω) *wanting but little*. POLYB. 16, 20, 4.

ὀλιγομαθής, ἐς, (μανθάνω) *of little learning*; opposed to πολυμαθής. IREN. Frag. 37 Τῆς ἀγιοπάτης πίστεως τῆς ἡμῖν παραδοθείσης, ἣν οἱ ἰδιῶται δέχονται καὶ οἱ ὀλιγομαθεῖς ἐδίδαξαν.

ὀλιγοπονία, as, ἡ, (ὀλιγόπονος) *little labor, idleness*. POLYB. 16, 28, 3.

ὀλίγος, comparative ὀλιγώτερος. LEO. 4, 67.

ὀλιγοστός, ἡ, ὄν, (ὀλίγος) *one out of a few*; opposed to πολλοστός. SEPT. Gen. 34, 30. Deut. 7, 7.

ὀλιγοψυχέω, ἤσω, *to be* ὀλιγόψυχος, *to be discouraged*. SEPT. Num. 21, 4. Judith. 7, 19.

ὀλιγοψυχία, ας, ἡ, *the being* ὀλιγόψυχος, *faint-heartedness*. SEPT. Ex. 6, 9.

ὀλιγόψυχος, ον, (ψυχή) *faint-hearted*. SEPT. Prov. 14, 29.

ὀλιγώω, ὥσω, (ὀλίγος) *to make few*. SEPT. 4 Reg. 4, 3. Nehem. 9, 32. Ps. 11, 1.

ὀλιγορεύω, ἤσα, *to faint, swoon*. THEOPH. 513, 5.

ὀλκή, ἥς, ἡ, *weight*. SEPT. 1 Esdr. 8, 62. POLYB. 31, 3, 16.

ὀλλυμι, aor. pass. διωλέσθη for διώλετο. THEOPH. 461, 12.

ὀλόβηρος, ον, (ὀλος, verus) *true purple, authentic*. PROC. III, 142, 4.

ὀλογραμμάτως (γράμμα), adv. *written in full*, as applied to written words. GALEN. XIII, 975 B. (See also ὀλόγραφος.)

ὀλογραφέω, ἤσω, (ὀλόγραφος) *to write in full*, as a word. PLUT. II, 288 E.

ὀλόγραφος, ον, (γράφω) *written in full*, not abridged, as a word or number. THEOPH. CONT. 261, 13.

2. Holographus, *written entirely with one's own hand*. EUS. 6, 24.

ὀλόγυμνος, ον, (γυμνός) *stark naked*. THEOPH. CONT. 438, 22. (Compare LUCIAN. Lucius sive Asin. 9 "Ὀλη γυμνή.")

ὀλοθρευτής, οὔ, ὁ, (ὀλοθρεύω) *destroyer*. NT. 1 Cor. 10, 10.

ὀλοθρεύω, εὔω, (ὀλεθρος) *to destroy*. SEPT. Num. 4, 18.

ὀλόκανος, ον, if a compound of ὀλος and κάνη, it must mean *wholly of reed*, or *all of reed*. PORPH. Cer. 468, 9.

ὀλοκάρδιος, ον, (καρδία) *heartly*. PETR. ALEX. Can. 8 'Ὀλοκάρδιος μετάνοια, *Heartly repentance*.

ὀλοκαρπώω, ὥσω, (καρπός) *to offer a whole burnt-offering*. SEPT. Sir. 45, 14.

ὀλοκαρπώμα, ατος, τὸ, (ὀλοκαρπώω) *whole burnt-offering*. SEPT. Ex. 30, 20. Lev. 16, 24. Sap. 3, 6.

ὀλοκαρπώσις, εως, ἡ, (ὀλοκαρπώω) *the making of a burnt-offering*. SEPT. Gen. 8, 20. Lev. 4, 34.

ὀλόκαντος, ον, (καίω, καῦσαι) *burnt whole*. SEPT. Lev. 6, 23.

ὀλοκαύτωμα, ατος, τὸ, (ὀλοκαυτώω) *burnt-offering*. SEPT. Ex. 10, 25.

ὀλοκαύτωσις, εως, ἡ, = ὀλοκαύτωμα. SEPT. Ex. 29, 25. Lev. 6, 10.

ὀλοκληρία, ας, ἡ, (ὀλόκληρος) *wholeness, soundness*. SEPT. Esai. 1, 6.

ὀλοκοτίνην incorrectly for ὀλοκοτίνην, ὀλοκοτίνιον. THEOPH. 635, 1, as a various reading.

ὀλοκοτίνην for ὀλοκοτίνιον, ον, τὸ, = ὀλοκότινος. THEOPH. 635, 1.

ὀλόκοτινος, ον, ὁ, denarius, δηνάριον, ὀλοκοτίνην. THEOD. III, 609 C, v. l. ὀλοκόττινος, ὀλοκότινον (Sirmond edits χρύσινος). APOPHTE. Johann. Pers. 2. SUID. Δηνάριον, εἶδος ἀργυρίου ὀλοκοτίνου ἴσην ἔχον ἰσχύν.

ὀλονυκτί (νύξ), adv. *all night*, ὀλονυκτίως, τὴν νύχθ' ὀλην. LEO GRAM. 354, 7.

ὀλονύκτιος, ον, (νύξ) *all night*. TYPIC. 39, p. 220.

ὀλονυκτίως, adv. of ὀλονύκτιος. TZETZ. ad LYCOPHR. 818.

ὀλόξυλος, ον, (ξύλον) *covered with vessels* (πλοία). THEOPH. 610, 8 'Ὀλόξυλον φαίνεσθαι τὴν θάλασσαν.

ὀλοσήρικος, ον, (σηρικός) *all of silk*. CHRON. 721, 11. THEOPH. 494, 16.

ὀλοσχερῶς, adv. of ὀλοσχερής. DIOD. 1, 60. 2, 9, p. 123, 46.

ὀλοσώματος, ον, (σῶμα) *with the whole body*. LEG. HOMER. 100.

ὀλόχρυσος, ον, (χρυσός) *all of gold*, of solid gold. JOSEPH. Bell. Jud. 6, 8, 3. PLUT. II, 852 B.

ὀλυρίτης, ον, ὁ, sc. ἄρτος, *bread made of ὀλυρα*. SEPT. 3 Reg. 19, 6.

ὀμαδεύω, ευσα, (ὄμαδος) *to collect, gather*. HES. 'Ὀμαδεύειν, ἀθροίζειν.

ὄμαδος, ον, ὁ, *collection, gathering*. HES. "Ὀμαδος, ἀθροισις.

ὀμαλισμός, οὔ, ὁ, (ὀμαλίζω) *a levelling, equalization*. DION. THRAX in BEKKER. 630, with reference to the grave accent.

ὀμάς, ἄδος, ὁ, (ὀμός) *oneness*. GEOPON. 10, 2, 3 Πάντες καθ' ὀμάδα, *All together*.

2. Community, clan. PORPH. Adm. 220, 11.



ὄμβρημα, ατος, τὸ, (ὄμβρος) *rain-water*. SEPT. PS. 77, 44. ὄμβρυς = ὄβρυς. SUID. \*Ὁμβρυον χρυσίον, in the various readings.

Ὁμηρίται, ὦν, οἱ, *Homertae*, an Arab people, improperly referred to India. LEG. HOMER. (titul.). SIMOC. 132, 14. MAL. 433. Called also Ἀμερίται.

ὀμιλέω, ἦσω, *to talk, converse; to say*. BABR. 15 Ἀνὴρ Ἀθηναῖος τις ἀνδρὶ Θηβαίῳ Κοινῶς ὀδεύων ὥσπερ εἰκὸς, ὀμίλει. NT. LUC. 24, 14. JOSEPH. ANT. 11, 5, 6 Ἐβραῖστί πρὸς ἀλλήλους ὀμιλοῦντων. EUS. 1, 4, p. 15, 47. CHAL. 933 D Ὁμιλήσῃ αὐτῷ τὰ πρέποντα.

2. *To deliver a homily*. ANC. 1. CHRYS. XII, 768 C. CHAL. 1561 B.

ὀμιλία, ας, ἡ, *homily, sermon*. CLEM. ROM. HOMIL. 1, 20, et alibi. LAOD. 19. MOER.

2. *Conversation, speech*. TATIAN. 1. 26. APOPTH. Nisterous 3.

ὀμόδοξος, ον, (ὀμός, δόξα) *of the same opinion*. LUCIAN. Eunuch. 2. POLL. 6, 156. HIPPOL. 26.

2. *Of the same glory*. METHOD. 368 D.

ὀμοδόξως, adv. of ὀμόδοξος 2. METHOD. 397 B. EPIPH. II, 31 A.

ὀμοδύναμος, ον, (δύναμις) *of the same power*. METHOD. 368 D.

ὀμόεθνος, ον, = ὁμοεθνής. CLEM. ROM. HOMIL. p. 3, 10, as a various reading.

ὀμόζυγος, ον, (ζυγός) *conjux, wife*. IGNAT. ANTIOCH. (interpol.) 9. 13. BASIL. III, 78 D.

ὀμοήθεια, ας, ἡ, (ὀμοήτης) *sameness of character*. IGNAT. Magnes. 6.

ὀμοιάζω, ἄσω, (ὁμοιος) *to be like, to resemble*. NT. MARC. 14, 70.

ὀμοιούσιος, ον, (ὅμοιος, οὐσία) *of like (but not the same) substance*. A word introduced by Macedonius, who objected to the use of ὁμοούσιος with reference to the Son. SOCR. 2, 45. THEOD. IV, 238 D.

ὀμοιωματικός, ἡ, ὄν, (ὀμοίωμα) *denoting resemblance*. Used with reference to τοσοῦτος, τηλικούτος, and their synonyms. DION. THRAX in BEKKER. 636. 12.

ὀμοίωσις, εως, ἡ, *likeness*. SEPT. GEN. 1, 26.

ὀμόκνηστος, ου, ὅ, (ὀμός, κῆνηστος) *contributarius*. NOVELL. 128, 7.

ὁμολογέω, *to acknowledge* Christ before men. NT. MATT. 10, 32.

2. *To acknowledge* as genuine, to receive as genuine and authentic, with reference to the genuine books of the New Testament; opposed to ἀντιλέγω, *to dispute*. ORIG. IV, 95 C. EUS. 3, 16. 25 Ἐν ὁμολογουμένοις.

ὁμολογητής, οὔ, ὁ, (ὁμολογέω) *confessor*, a Christian who suffered persecution, beating, and imprisonment, but not martyrdom. CONST. APOST. 8, 12, 19. 8, 23. IGNAT. ANTIOCH. (interpol.) 12. PETR. ALEX. CAN. 14. EUS. 5, 4. ATHAN. I, 130 F. 831 B.

It was applied also to such orthodox Christians as were persecuted by heretics. HOROL. JAN. 21. Mart. 12.

ὁμολογία, ας, ἡ, *thanks*. SEPT. 1 Esdr. 9, 8.

ὁμόλογος, ου, ὁ, = ὁμολογητής. EUS. 5, 2, p. 211, 29.

ὁμοουσιότης, ου, ὁ, *defender of the ὁμοούσιον* of the Son; a word of Arian coinage. BASIL. III, 348 A.

ὁμοούσιος, ον, (ὀμός, οὐσία) *of one and the same substance, consubstantial*. PTOLEM. GNOT. p. 936. IREN. 1, 5, 1. HIPPOL. 109. 136. METHOD. 352 C τῷ ὁμοουσίῳ αὐτοῦ πνεύματι. NIC. I, in the Creed. CYRILL. ALEX. Epist. 21 B τῆς ἁγίας καὶ ὁμοουσίου τριάδος.

Substantively, τὸ ὁμοούσιον, *the being ὁμοούσιος, ὁμοουσιότης*. ATHAN. I, 210 E. BASIL. III, 82 C. SOCR. 1, 23, p. 57 Ἡ τοῦ ὁμοουσίου πίστις, the belief that the Son is ὁμοούσιος τῷ πατρί.

ὁμοουσιότης, ητος, ἡ, (ὁμοούσιος) *the being of one and the same substance, consubstantiality*. EUST. ANT. 676 A. AMPHIL. 139 C. EPIPH. I, 1103 B.

ὁμοουσίως, adv. of ὁμοούσιος. DID. ALEX. 976 A.

ὁμόπατρις, ιδος, ὁ, (πατρίς)  *fellow-countrymen, compatriot, συμπατριώτης*. THEOPH. CONT. 547, 21.

ὁμοστράτηγος, ον, (στρατηγός)  *fellow-general, συστράτηγος*. THEOPH. CONT. 306, 20.

ὁμοῦ, *together*. Ὁμοῦ σὺν τινί, *Together with any one*. APOCR. Act. Pet. et Paul. 36.

ὁμοχράματος, ον, (χρῶμα) = ὁμόχρους. DIOD. 1, 88, p. 99, 85.

ὀμφάλιον, ου, τὸ, dimin. of ὀμφαλός, *little navel*.

In the following passage it seems to mean a *circle*, or *concentric circles*, in the floor of a great hall or church. PORPH. Cer. 524, 6.

ὄν, ὄντος, τὸ, (εἰμί, ὦν) *being, existence*. Τὸ μὴ ὄν, *non-existence, nothing*. CONST. APOST. 5, 7, 12. (See also Ἐξουκόντιοι.)

ὄναγρος, οὐ, ὁ, equivalent to ὄνος ἄγριος, *wild ass*. SEPT. Ps. 103, 11.

2. *Catapulta*, καταπέλτης. LYD. 158, 20. PROC. II, 104, 11.

ὀνειδισμός, οὐ, ὁ, (ὀνειδίζω) *a reproaching, reproach*. SEPT. JOS. 5, 9.

ὀνειδος, οὐ, ὁ, = τὸ ὀνειδος. HIPPOL. 288, 85. THEOPH. CONT. 51. 169.

ὀνειροκρίτης, οὐ, ὁ, *interpreter of dreams*, a book containing explanations of dreams. PORPH. Cer. 467, 8.

ὀνειροκρίτις, ιδος, ἡ, *female interpreter of dreams*. INSCR. 481.

ὀνειροπομπός, οὐ, ὁ, (ὀνειρον, πέμπω) *dream-sender*, a kind of demon. JUST. Apol. 1, 18. HIPPOL. 176. 256. EUS. 4, 7, p. 149.

ὀνοκενταύρα, αι, ἡ, *femin. of ὀνοκένταυρος*. AEL. N. A. 17, 9.

ὀνοκένταυρος, οὐ, ὁ, (ὄνος, κένταυρος) *a species of tailless ape*. SEPT. Esai. 13, 24.

ὄνομα, ατος, τὸ, *name*. In the Greek Church a child receives its name on the *eighth day*; a custom borrowed from the Jews. EUKHOL. p. 122. (Compare SEPT. Gen. 17, 12. Lev. 12, 3. NT. Luc. 1, 59. 2, 21. Before the introduction of Christianity, the child received its name on the *tenth day* after its birth. ISAE. 41, 3. ARIST. Av. 922. DEM. 1000, 18. 1001, 5. 1016, 29, et alibi.)

Εἰς ὄνομα, *After the name of*. MAL. 4 Ἐπωνόμασεν αὐτὴν εἰς ὄνομα τοῦ υἱοῦ αὐτοῦ Ἐνός, *He called it Enos after his son*. Id. 20.

2. In the plural, ὀνόματα, *names*, in the sense of *persons*. NT. Act. 1, 15. CHAL. 1409 D. APOPHTH. Macar. 7. MAL. 60, 20, et alibi.

3. *Noun*, in grammar. DION. THRAX in BEKKER. 634, 5.

Πεποιημένον ὄνομα, *a noun whose sound resembles*

that of the thing signified; as φλοῖσβος, ροῖζος, δοῦπος. DION. THRAX in BEKKER. 636, 14.

ὀνομάγουλος, ον, (ὄνος, μάγουλον) *ass-jawed*. THEOPH. 613, as a nickname. NIC. CONST. 61, 14.

ὀνομάζω, άσω, *to name*, in the sense of *mention by name*. NT. Act. 19, 13 Ὅνομάζειν . . . τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, *to say Ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ*, κ. τ. λ. LAOD. 35 Ὅνομάζειν ἀγγέλους, *in praying*. (Compare THEOD. III, 722 B Ἵνα πιστεύωμεν ὅτι εἰς πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα βαπτιζόμεθα, καὶ οὐχὶ εἰς τὰ τῶν ἀρχαγγέλων ἢ ἀγγέλων ὀνόματα, ὡς οἱ αἰρετικοὶ, ἢ ὡς Ἰουδαῖοι ἢ ἐθνικοί.)

2. *To celebrate, applaud*. THEOPH. 68.

ὀνομαστήρια, ων, τὰ, (ὀνομάζω) *the festival of one's receiving one's name*. GREG. NAZ. I, 637 B.

ὀνομαστική, ἡς, ἡ, (ὀνομαστικός) *sc. πῶσις, the nominative case, ὀρθή, εὐθεία*. DION. THRAX in BEKKER. 636, 5.

ὀνοματογραφία, ας, ἡ, (ὄνομα, γράφω) *list of names*. SEPT. 1 Esdr. 6, 11.

ὀνοματοθήρας, α, ὁ, (θηράω) *word-hunter*, one who uses rare and obsolete words. ATHEN. 3, 53. 55.

ὀνοματοποιία, ας, ἡ, (ποιέω) *the making of words*. IREN. 1, 11, 4.

ὄνοσμα, ατος, τὸ, = ὄνωνις. DIOSC. 3, 147.

ὄνυξ, νχος, ὁ, *onycha*, the name of an aromatic substance. SEPT. EX. 30, 34.

2. *Onyx*. LUCIAN. Dea Syr. 32.

3. An instrument of torture so called, perhaps identical with ὄγκινος 2, which see. BASILIC. 60, 36, 17. GLOSS. Ὅνυχες οἱ εἰς τὰ βασανιστήρια, *fidiculae*.

ὀνυχίζω, ίσω, (ὄνυξ) *to have the hoof cloven*. SEPT. Lev. 11, 3.

2. *To have the color of the onyx*. ATHAN. II, 116 B.

ὀνυχιστήρ, ἡρος, ὁ, (ὀνυχίζω) *paw of an animal*. SEPT. Lev. 11, 3.

ὄνωνις, ιδος, ἡ, *the rest-harrow*, a plant. DIOSC. 3, 147. [MODERN GREEK, ἡ ἀνώνιδα, *the tall rest-harrow, Ononis Antiquorum*.]

ὀξύγγιον, ον, τὸ, *axungia, tallow, fat, ἀξούγγιον, λίπος* στάρ. DIOSC. 3, 104. GLOSS. Ὅξύγγιον, *arvina, unguem, unguina, arvina, axungia*.

ὀξυγράφος, ον, (ὀξύς, γράφω) *writing fast*. SEPT. PS. 44, 2 Γραμματέως ὀξυγράφου, *Ready writer*.

ὀξυδορκία, ας, ἡ, (δέρκομαι) *sharp-sightedness*, ὀξυδορκία. DIOSC. 1, 12.

ὀξυλάβη, ης, ἡ, (ὀξύς, λαμβάνω) *tongs*, πυράγρα. PALAE-PHAT. 53, 1. MAL. 21, 18.

ὀξυπαθέω, ησα, (ὀξυπαθής) *to suffer acute pain*. THEOPH. 548, 13.

ὀξύπτερος, ου, ὁ, (ὀξύς, πτερόν) *accipiter*, a species of *hawk*. BARN. 10.

ὀξύρυγχος, ου, ὁ, (ρύγχος) a species of *sturgeon*. STRAB. 17, 2, 4.

\*ὀξύς, εἶα, ὕ, *deep purple*. ARIST. PAC. 1173. PORPH. Cer. 470, 10. CEDR. I, 688, 21. EUST. 1658, 58. CUROP. 13, 12.

Ὁξεῖα συλλαβή, *Acute syllable*, a syllable that is uttered with the acute accent. PLAT. Cratyl. 399 A.

Ὁξεῖα τάσις, *The acute stress*, the same as *the acute accent*. ATHEN. 2, 40.

Substantively. (a) Ἡ ὀξεῖα, sc. προσφθία or τάσις, *the acute accent or stress*. ARISTOTEL. Rhetor. 3, 1, 4. DION. THRAX in BEKKER. 630. DION. HAL. V, 60. SEXT. Adv. Gram. 5, p. 240.

(b) τὸ ὀξύ, *purple-cloth*. PORPH. Cer. 142, 19 ταβλία ἀπὸ ὀξέος, v. l. ὀξέου (barbarous). THEOPH. CONT. 147, 16.

\*ὀξύτης, ητος, ἡ, *acuteness, sharpness*, with reference to the acute accent. PLAT. Cratyl. 399 A. ARISTOTEL. Poet. 20. DION. HAL. V, 62.

ὀπέραι, αἱ, (opera) operae. GLOSS. JUR.

ὀπέρας, ὁ, plural ὀπέραι, operae, *workmen*. THEOPH. 562, 4. 680, 19. GLOSS. JUR.

ὀπίμος or ὀπιμος, ον, *opimus*. DION CASS. 382, 79. 658, 76.

ὀπιον, ον, τὸ, dimin. of ὀπός, *opium, poppy-juice*. DIOSC. 3, 169.

ὀπισθάγκωνα (ὀπισθεν, ἀγκών), adv. *with the hands behind*. MAL. 370, 18 Δεδεμένου ὀπισθάγκωνα, *With his hand fastened behind him*. THEOPH. 178, 10. 502. (Compare EUS. 8, 10, p. 388, 37. PRISC. 209, 23 Ὁπίσω τὸ χεῖρε δεδεμένος.)

ὀπισθάμβωνος, ον, (ὀπισθεν, ἄμβων) *behind the pulpit*.

Εὐχή ὀπισθάμβωνος, *The prayer said by the priest behind the pulpit* at the end of the λειτουργία. EUKHOL. p. 72.

ὀπισθελίνα, ας, ἡ, (postilena) the name of a broad strap of leather buckled to the saddle and passing below the animal's tail; called also ὀπισθένη. MAURIC. 1, 2. 2, 2. LEO. 6, 10.

ὀπισθένη, ἡ, = ὀπισθελίνα. GLOSS.

ὀπισθόκομος, ον, (ὀπισθεν, κόμη) *wearing the hair long behind*. MAL. 101, 18. (Compare the Homeric ὀπισθεν κομόωντες.)

ὀπισθοκούρβη, ης, ἡ, = ὀπισθοκούρβιον. MAURIC. 2, 2. 8.

ὀπισθοκούρβιον, ον, τὸ, (ὀπισθεν, κοῦρβος) *the back arch of a saddle*, the arch supporting the back of the rider; opposed to ἐμπροσθοκούρβιον. LEO. 6, 22. 12, 53.

ὀπισθοτέλεια, ας, ἡ, (τελέω) *arrears of taxes*. THEOPH. 761, 11. CEDR. II, 40, 21. HARMEN. 1, 3, 48.

ὀπισθοφανῶς (φαίνω φανῆναι), adv. *backwards*. SEPT. Gen. 9, 23.

ὀπλοφύλαξ, ακος, ὁ, (ὅπλον, φύλαξ) *armorum custos, armorer*. INSCR. 3902, g. ATHEN. 12, 53, p. 538 B.

ὀπόταν, *when*. With the indicative. BARN. 12 Ὁπόταν πάλιν καθεῖλε.

ὀπότε for ὀπόταν. IREN. 1, 13, 4 Τότε λαοῦσιν ἔνθα καὶ ὀπότε θεὸς βούλεται, ἀλλ' οὐχ ὅτε Μάρκος κελεύει.

ὀπτάζομαι, *to be seen*. SEPT. Num. 14, 14.

ὀπτάνομαι = ὀπτάζομαι. SEPT. 3 Reg. 8, 8. NT. Act. 1, 3.

ὀπτασία, ας, ἡ, (ὀπτάζομαι) *sight, appearance, vision*. SEPT. Malach. 3, 2. NT. Luc. 24, 23.

ὀπτίματοι, ων, οἱ, *optimates*, a body of soldiers so called. MAURIC. 1, 3, et alibi. THEOPH. 692, 9. 734, 10. PORPH. Cer. 460, 14.

In the time of Porphyrogenitus, the *optimates* were mere *camp-followers* or *camp-attendants*. PORPH. Them. 26, 9.

ὀπτίων, ωνος, ὁ, *optio, commissary, commissioner*, αἰρετός, γραμματεὺς. NOVELL. 130, 1. LYD. 157, 12. PROC. I, 381, 14. 499, 1.

ὀπτόμινσον, ον, τὸ, (ὀπτός, μίνσος) *roast meat*. PORPH. Cer. 293, 14. 748, 12.

ὀπωροφυλάκιον, ου, τὸ, (ὀπωροφύλαξ) *garden-watcher's hut*.  
SEPT. PS. 78, 1.

ὄπως. See INTRODUCTION, § 88 seq. To the examples in § 88, 1, add the following: APOCR. THOM. Euangel. 13, 1 Ἐπετάγη αὐτῷ κράββατος παρά τινος πλουσίου ὅπως ποιήσει αὐτῷ.

ὄραμα, ατος, τὸ, α *vision*. SEPT. GEN. 15, 1. 46, 2.

ὄρασις, εως, ἡ, α *vision*, supernatural appearance. SEPT. Num. 24, 16. ESAI. 1, 1, et alibi.

ὀρατῶν, ωνας, ἡ, oratio, προσφώνησις. CEDR. I, 296, 9.  
ὀράω, to see. MAL. 215 Ἐωρακὼς ἑαντὸν μὴ δύνασθαι πολεμῆσαι αὐτῷ, *Seeing that he could not wage war against him*.

2. *Specto*, to intend to do anything. A Latinism. ZOS. 53, 14 Πρὸς ἀπόστασιν ἰδόντας. 327, 20 Εἰς τὴν Ἀττάλου καθαίρεσιν εἶδεν.

3. Intransitive, to seem good, δοκέω. THEOPH. 314 Τὰ ὀρώντα τούτῳ ἀποδιδόναι.

ὀρβικλάτος = ὀρβικουλάτος. ATHEN. 3, 20.

ὀρβικουλάτος, ον, orbiculatus, κυκλοειδής. DIOSC. 1, 162.

ὀργιάζω, to be fierce. SEPT. ESAI. 5, 29.

ὀργιασμός, οὔ, ὁ, (ὀργιάζω) a celebrating of orgies. DIOD. 1, 22, p. 26, 61. PLUT. II, 169 D.

ὀρδινάριος, α, ον, ordinarius. NOVELL. 20, 3. ANTEC. 3, 9, 2, p. 448. Id. 3, 12 init. MAL. 345. CHRON. 623, 7 Ὀρδινάριοι ἵπatoi, Ordinarii consules.

ὀρδινάτιον, ωνος, or ονος, ἡ, ordinatio. EPICT. 3, 24, 117. MAURIC. 1, 5. 12, 9.

ὀρδινεύω, εуса, ordino, to arrange, to bring about. APOCR. Act. Pet. et Paul. 16. MAURIC. 1, 5.

2. To ordain, as a bishop, χειροτονέω. APOCR. Act. Pet. et Paul. 7.

ὀρδινος, ου, ὁ, ordo, row, line, ἀκία, στίχος. MAURIC. 1, 19. LEO. 4, 19. 14, 64.

2. Turn. BASIL. II, 528 B Εἴ τις οὐχ αἰρῇ ἐυλογίαν εἰς τὸν ὀρδινὸν αὐτοῦ, γενέσθω ἀπευλογίας, when his turn comes. 529 B Ἀπὸ τοῦ ὀρδινὸν τῆς ὑπηρεσίας.

ὀρεινή, ἡς, ἡ, (ὀρεινός) sc. χώρα, mountainous region, upland, high land. SEPT. GEN. 14, 10. POLYB. 3, 17, 2. 5, 55, 7.

ὀρθή, ἡς, ἡ, (ὀρθός) = ὀνομαστική, εὐθεία. DION. THRAX in BEKKER. 636, 3.

ὀρθιος, α, ον, upright, standing. BASIL. III, 56 D.

ὀρθοδοξέω, to be or become ὀρθόδοξος. THEOPH. 641, 10.

ὀρθοδοξία, ας, ἡ, (ὀρθόδοξος) right opinion, orthodoxy, usually equivalent to ἡ ἡμετέρα δόξα; opposed to κακοδοξία. EUS. 3, 25, p. 120. ATHAN. I, 734 C. BASIL. III, 413 B. EPIPH. I, 723 C. SOCR. 1, 23. CHAL. 1641 C.

Ἡ κυριακὴ τῆς ὀρθοδοξίας, The Sunday of Orthodoxy, a name given to the first Sunday in Lent, celebrated in commemoration of the triumph of picture-worship over picture-breaking in the reign of the emperor Michael, the son of Theophilus. PORPH. Cer. 191. TRIOD. HOROL.

Ἡ ἑορτὴ τῆς ὀρθοδοξίας, = the preceding. PORPH. Cer. 156, 18. Called also simply ἡ ὀρθοδοξία. ATTAL. 143.

ὀρθόδοξος, ον, (ὀρθός, δόξα) having a right opinion, orthodox. ATHAN. I, 195 C. BASIL. III, 347 A. CYRILL. ALEX. Epist. 39 A. SOCR. 1, 22, p. 55, 27 Ἡ ὀρθόδοξος ἐκκλησία.

ὀρθομαρμαρώω, ωσα, (ὀρθός, μάρμαρον) to face with marble, as a wall. CODIN. 141, 7.

ὀρθομαρμάρωσις, εως, ἡ, (ὀρθομαρμαρώω) marble facing. CEDR. II, 31, 19. CODIN. 140, 14.

ὀρθομία, ων, τὰ, (ὀρθός, μίλιον) meaning uncertain. PORPH. Cer. 472, 8.

ὀρθόπλωρος, ον, (ὀρθός, πλώρα) with the bow (prow) up. PORPH. Adm. 76, 22.

ὀρθοποδέω, ἦσω, (ὀρθόπους) to go straight to a place. PORPH. Cer. 496, 16 Ὀρθοποδησάτω εἰς τὴν πόλιν.

Metaphorically. NT. Gal. 2, 14 Οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου.

ὀρθοποδίζω, ισα, (ὀρθόπους) to walk straight. CEDR. I, 80, 18.

ὀρθός, ἡ, ὅν, upright, standing, ὀρθιος. BASIL. III, 56 A.

Metaphorically, right, true, sound. EPHES. 1009 C Ἡ ὀρθὴ πίστις.

ὀρθοτομέω, ἦσω, (ὀρθός, τέμνω) to run straight. Hence, to direct. SEPT. PROV. 3, 6.

Hence also, to expound soundly, as a doctrine. NT. 2 Tim. 2, 15.

ὀρθοτομία, as, ἡ, = ὀρθοδοξία. THEOPH. CONT. 812, 13. ὀρθρίζω, ἰσω, (ὄρθρος) to rise up early in the morning, ὀρθρεύω. SEPT. GEN. 19, 2. 27.

Hence, to go to church early in the morning.

CONST. APOST. 2, 36, 3. BASIL. III, 311 B.

ὀρθρινός, ἡ, ὄν, matutinus, of the morning. CONST. APOST. 8, 38 (titul.). 8, 39 (titul.). ANON. 360. ὀρθρινὸς ὕμνος, matins. CUROP. 37, 20.

Substantively. (a) Ὁ ὀρθρινός, sc. ὕμνος, The morning prayer. CONST. APOST. 8, 37, 3.

(b) τὰ ὀρθρινά, = ὀρθρινός. BASIL. II, 530 B. ὄρθρος, ου, ὁ, in the RITUAL, officium matutinum, the morning service, simply matins. LEG. HOMER. 112. TYPIC. 39. PTOCH. 2, 40. (Compare CONST. APOST. 2, 59, 1.)

ὀρίζω, ἰσω, to order, decide, command, decree, appoint. CAN. APOST. 16 τὴν κατ' αὐτῶν ὀρισθεῖσαν ἀργίαν, The deprivation decreed against them. CONST. APOST. 5, 14, 1 τῇ δὲ τετράδι ὥρισαντο . . . ἀνελεῖν αὐτόν, On Wednesday they determined to put him to death. APOCR. Act. Andr. et Matthiae 2 Ὁρισάς με ἵνα καταφάγωσιν με. ANT. 10 τὰ ὀρισθέντα, The decrees. COD. AFR. Can. 1. PORPH. Adm. 117 Ὁρισε τὸν λαὸν αὐτοῦ μὴ φονεύειν τινά. CER. 489, 9.

ὀρίον = ὠρείον. ANTEC. 2, 1, 45. LEIMON. 16 (28). CHRON. 582. 609, ὄριον in both places. HES. Σιτοβολῶνες, ὄρια.

ὀρισμός, οὐ, ὁ, order, command, decree, ὄρος. NIC. II, 805 B. CUROP. 68, 18.

ὀριστικός, ἡ, ὄν, (ὀρίζω) definitive. PLUT. II, 1026 C.

Substantively, ἡ ὀριστική, sc. ἔγκλισις, the indicative mood, in grammar. DION. THRAX in BEKKER. 638, 7.

ὀριστικῶς, adv. of ὀριστικός, distinctly. METHOD. 400 B. ὀρκίζω, ἰσω, to adjure. Ὁρκίζω τινά κατά τινος, To adjure one by anything. IREN. Frag. 1 Ὁρκίζω σε τὸν μεταγραφόμενον τὸ βιβλίον τοῦτο κατὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ κατὰ τῆς ἐνδόξου παρουσίας αὐτοῦ . . . ἵνα ἀντιβάλῃς ὁ μετεγράψω.

ὀρκιόλιον, ου, τὸ, urceolus, ewer, θερμάριον. EUKHOI.

ὀρκισμός, οὐ, ὁ, (ὀρκίζω) the administration of an oath; oath. SEPT. GEN. 21, 31. 32. LEV. 5, 1. POLYB. 6, 33, 1.

ὄρκος, ου, ὁ, oath. [Jexeus taught his disciples to swear by salt, water, earth, bread, heaven, ether, and wind. EPIPH. I, 40 B. Strepsiades, in Aristophanes, swears by Breath, Chaos, and Air. The continental Greeks of the present day often swear by Bread, Μὰ τὸ ψωμί.]

ὀρκωμοσία, as, ἡ, (ὀρκώματος) a swearing an oath. SEPT. 1 Esdr. 8, 90.

ὀρμάζομαι = ἀρμόζομαι. COTELER. III, 464 B.

ὀρμαστός = ἀρμοστός. Substantively, ὁ ὀρμαστός, the man who betrothes (promises to marry) a woman. APOCR. Act. Thom. 40. EPIPH. I, 1048 C.

ὀρμαστρα, ων, τὰ, (ὀρμάζομαι) betrothal, μνηστεία. APOCR. Nicod. Euangel. I, A, 2, 4.

ὄρμημα, ατος, τὸ, tendency, character. SEPT. EX. 32, 22. ὄρμινον, ου, τὸ, cabbage-seed. LEX. BOTAN. Ὁρμινον, τὸ τῆς κράμβης σπέρμα.

ὀρμίσκος, ου, ὁ, small ὄρμος, necklace. SEPT. GEN. 38, 18.

ὄρνα, as, ἡ, urna. PORPH. Cer. 312, 16.

ὄρνα, as, ἡ, (ornamentum) limbus, border of a garment. PORPH. Cer. 500, 7. 522, 9. 528, 19. CEDR. I, 688, 23.

ὀρνατούριον, ου, τὸ, ornamentum, armory, arsenal, ἀρματούριον, ἀρματώριον. THEOPH. 588.

ὀρνεμένος, η, ου, having ὄρνas (see ὄρνα), as a garment. PORPH. Cer. 255, 8.

ὀρνεοθυσία, as, ἡ, (ὄρνεον, θυσία) sacrifice of birds. MAL. 202, 20.

ὀρνεοσκοπία, as, ἡ, (ὄρνεον, σκοπέω) = ὀρνηθεία. CYRILL. HIER. Catech. 4, 37.

ὀρνηθεία, as, ἡ, (ὀρνηθεῖω) divination by the flight of birds, ὀρνεοσκοπία, οἰωνοσκοπία. POLYB. 6, 26, 4.

ὀρνηθοσκοπέω, ἰσω, (ὀρνηθοσκόπος) to draw omens from the flight of birds, οἰωνίζομαι. SEPT. LEV. 19, 26, in the future middle.

ὀρνητοτρόφος, ου, ὁ, (ὄρνις, τρέφω) keeper of fowls. DIOD. 1, 74, p. 85, 35.

ὀρνοσκόπος for ὀρνεόσκόπος. MAL. 199, 9. 200, 6.

ὁροβίτης, ου, ὁ, *like ὄροβος, of the size of the ὄροβος*. DIOD.

3, 13 Ὅροβίτης λίθος.

ὁρογλυφέω, ἦσω, (ὄρος, γλύφω) *to steal one's neighbor's land by removing the landmarks*. CONST. APOST.

1, 1, 3. (Compare SEPT. Deut. 19, 14. 27, 17. Prov. 23, 10.)

ὁροθεσία, as, ἡ, (ὁροθέτης) *boundary*. NT. Act. 17, 26. PORPH. Adm. 252, 22.

ὁροθέσιον, ου, τὸ, = ὁροθεσία. PATR. 135, 11.

ὁροθέτης, ου, ὁ, (ὄρος, τίθημι) *one who fixes boundaries*.

IREN. 1, 2, 4, an epithet of the Limit (Ὅρος) of the Gnostic philosophy.

Ὅρος, ου, ὁ, *Limit*, one of the Gnostic Æons, called also Σταυρός. IREN. 1, 2, 2, et alibi. HIPPOCR. 189.

ὄρος, ου, ὁ, *decree, decision, rule*. CONST. APOST. 2, 52, 1. ANC. 21. 22. NIC. I, 15. 17. 19. EUS. 6, 5, p. 263, 10. V. C. 4, 27. SARD. 4. ATHAN. I, 186 B. ANT. 1.

Ὁ ὄρος τῆς πίστεως, *The confession (rule) of faith, simply the creed*. SOCR. 1, 8, p. 22, 37.

2. *Probation*. ANC. 6. 19.

ὁροφανής, ἐς, (ὄρος, φαίνω) *mountain-like, huge*. THEOPH. 670, 13.

ὁρόφωμα, ατος, τὸ, (ὁροφώω) *ceiling*. SEPT. 2 Par. 3, 7. DIOD. 2, 10, p. 124, 71.

ὀρτάριον = ἀρτάριον. TZETZ. ad LYCOPHR. 855. 1322.

ὀρύγιον, ου, τὸ, dimin. of ὄρυξ, *pickaxe*. LEIMON. 61. LEO. 5, 6.

ὀρνυγαδός for ὀρνυαγδός. IGNAT. Trall. (interpol.) 11.

ὀρύζιν for ὀρύζιον, ου, τὸ, oryza, *rice*, ὄρυζα. PORPH. Cer. 463, 18.

ὀρυζίτης, ου, ὁ, (ὄρυζα) *of rice*. ATHEN. 14, 57 Ὅρυζίτης πλακοῦς, *rice-cake*.

ὀρφανοτροφεῖον, ου, ὁ, (ὀρφανοτρόφος) *orphan-hospital*. CHRON. 722, 19. THEOPH. 376, 16.

ὀρφανοτρόφος, ου, ὁ, (ὀρφανός, τρέφω) *superintendent of an orphan hospital*. MAL. 430, 13. CURQ. 11, 15.

ὅς, ἡ, ὅ, *who, what, which*, relative. Ἀφ' ἧς, sc. ὥρας, *from the time when*, simply *since*. SEPT. 1 Macc. 1, 11 Ἀφ' ἧς ἐχωρίσθημεν ἀπ' αὐτῶν, εὗρεν ἡμᾶς κακὰ πολλά. (See also ὅσπερ.)

2. In later and Byzantine Greek, ὅς ἄν may be

connected with the *future optative*. ATTAL. 159, 17. CUROP. 88.

ὀσιομάρτυς, υρος, ὁ, ἡ, (ὀσιος, μάρτυς) *martyred monk or nun*. HOROL. passim.

ὀσιος, α, ου, *holy*. Superlative ὀσιώτατος, *most holy*, a title given to *bishops* and *monks*. NIC. I, 193 A. 261 C. CYRILL. ALEX. Epist. 36 B. HIEROSOL. 1253 B, to monks.

Substantively. (a) Ὁ ὀσιος, *Holy man*, simply *saint*. SEPT. Ps. 29, 5. In Christian writers, a *sainted monk*, as Anthony, Pachomius, Macarius. LEIMON. 46 (69). HOROL. passim.

Ὁ ἐν ὀσίοις, sc. συναριθμούμενος, essentially the same as ὁ ὀσιος. CHAL. 868 B Ὁ ἐν ὀσίοις Φλαβιανός. (Compare ὁ ἐν ἁγίοις.)

(b) Ἡ ὀσία, *Sainted nun*; as Saint Mary of Egypt. HOROL. passim.

ὀσιότης, ητος, ἡ, *Holiness*, a title given to *bishops* or *monks*. EUS. V. C. 3, 18, p. 588, 17. ATHAN. I, 648 C. BASIL. III, 110 C. 212 A. HIEROSOL. 1253 A, to monks.

Also to the emperor. THEOD. III, 613 C.

ὅσος ἄν, *as much as*, in later and Byzantine Greek, may take the *future indicative*, or *future optative*, instead of the aorist subjunctive, or aorist optative. HERM. Vis. 3, 1 Ὅσοι ἄν ἐργάζονται. MENAND. 309, 22 Ὅσα ἄν δυσήσουτο, for the classical ὅσα δυνηθείη. CUROP. 88, 9 Ὅσον ἄν προστάξοι ὁ βασιλεὺς.

ὅσπερ ἄν, *whoever, whosoever*. With the *future optative*. THEOD. III, 601 A Τοῦ δὲ βασιλέως ὑποσχομένου δώσιν ὅπερ ἄν αἰτήσοι προθύμως, δεῖσθαι ἔφη, κ. τ. λ.

ὀσπήτιον = ὀσπίτιον. MAL. 345, 20.

ὀσπίτιον, ου, τὸ, *hospitium, ὀσπήτιον*. CHAL. 1612 C. VIT. EPIPH. 349 A. PORPH. Adm. 177, 22. (See also σπίτιν, in the Appendix.)

ὀστιάριον, ου, τὸ, *ostiarium, vestibule*. BASIL. II, 529 E. (See also ὥστιον.)

ὀστιάριος, ου, ὁ, *ostiarus*. CONST. (536), 1045 C. NIC. II, 692 B. 804 A. PORPH. Cer. 10, 3. Adm. 231, 15.

ὅστις, ἧτις, ὅ τι, *whoever, whosoever*. With the *future optative* instead of the aorist optative. QUIN. Can.

- 65 Ὅστις οὖν τοιούτων τι πράξοι, εἰμὲν κληρικὸς εἴη, καθαιρεῖσθω.
- ὁστοθήκη, ης, ἡ, *coffin*. INSCR. 4056.
- ὁστρακάριος, ου, ὁ, (ὁστρακον) *tile-maker*. THEOPH. 680, 18.
- ὁστράκινος, ον, (ὁστρακον) *testaceous, earthen, made of clay*. SEPT. Lev. 11, 33. 14, 5.
- ὁστρακώδης, ες, (ΕΙΔΩ) *tile-like, brick-like*. SEPT. Jud. 1, 35.
- \*Οστρυσ, υ, ὁ, *Ostrys*, a Gothic proper name. MAL. 371, 21. 23.
- ὁσφράδιον, ου, τὸ, (ὁσφραίνομαι) *nosegay*. PORPH. Cer. 111. 536, 7 Ροδόπλοκα ὁσφράδια.
- ὁσφρασία, ας, ἡ, *a smelling, smell, odor*. SEPT. Hos. 14, 6.
- ὅταν, *when, whenever*. In later and Byzantine Greek, it is not unfrequently followed by the *indicative*. STRAB. 1, 1, 7 Ὅταν οὕτω φησί. 12, 3, 27 Ὅταν δέικνται ψεύδος λεγόμενον τι. PHILON. I, 109, 27. 120, 26 Ὅταν φήσιν. II, 112, 23 Ὅταν εἰς ἔνοιαν ἦλθεν. 252, 33. 584, 49. BARN. 15 Ὅταν . . . καταργήσῃ . . . καὶ κρινεῖ . . . καὶ ἀλλάξει. IGNAT. EPHES. 8 Ὅταν γὰρ μηδεμία ἔρις ἐνῆρυσται. 13 Ὅταν . . . γίνεσθε. THEOD. III, 512 A Ὅταν . . . κοσμεῖται, καὶ . . . συμφωνεῖ. (See also INTRODUCTION, § 107, 2. 3.)
- ὅτε, *when*, in Byzantine Greek, often takes the place of ὅταν. HIPPOL. 339, 15 Ὅτε θεοποιηθῇς. CYRILL. HIER. Procatech. 15 Ὅτε εἰσέλθῃτε. COD. AFR. 1319 E Ὅτε . . . λάβωσιν. APOPTH. Agathon. 9 Ὅτε θέλῃ.
- ὅτι, *that*. To INTRODUCTION, § 87, add the following passage: METHOD. 253 A Εἰς ἀπόδειξιν τοῦ ὅτι ἀδύνατον ὑπάρχει αὐτὴν ἀγέννητον, sc. ἐστίν.
2. For διατί? BARN. 7. 8. 10.
- οὐ, *not*. See INTRODUCTION, § 110.
- οὐαί, *vae! woe!* with the *dative*. SEPT. Prov. 23, 29. Eccl. 4, 10.
- Also with the *nominative*? Esai. 1, 4 Οὐαὶ ἔθνος ἀμαρτωλὸν!
- In Byzantine Greek sometimes it takes the *accusative*. CODIN. 161 Οὐαὶ δὲ τὴν Ρωμανίαν.
- οὐαλεντινιανοί, ὧν, οἱ, *Valentiniani*, the followers of Valentinus the heresiarch. JUST. Tryph. 35.
- οὐαλῆρε (*valeo*), *valêre, υἰγαίνειν*. ZOS. 65, 22.
- οὐγκιασμός, οὐ, ὁ, (οὐγκία) *percentage?* ANTEC. 2, 15; 2.
- οὐδαμνός, ἡ, ὅν, (οὐδαμός) *worthless*. VIT. SYNCL. 1. NIC. II, 669 E.
- οὐδένεια = οὐδενία. POLYB. 34, 14, 3.
- οὐδέτερος, α, ον, *neuter*, as used in grammar. DION. THRAX in BEKKER. 632, 14.
- οὐενέτιος, ον, = βένετος. DION. CASS. 985, 72. 1063, 5, et alibi.
- οὐέρτραγος, ου, ὁ, (Keltic) *vertragus, greyhound*. ARRIAN. Venat. 3, 6.
- οὐετέρεμ μεμορίαμ, *veterem memoriam, παλαιὰν μνήμην*. PLUT. I, 69 C.
- Οὐήϊοι, ὧν, οἱ, *Veii, Βῆϊοι*. PLUT. I, 103 F.
- οὐήξιλλατίουσιν, ταῖς, = *βηξιλλατίουσιν*, from *βηξιλλατίων*. INSCR. 4483.
- οὐϊκάριος = βικάριος. EUS. 10, 6. BASIL. III, 347 C.
- οὐῖλιον, ου, τὸ, *meaning uncertain*. NOVELL. 128, 3.
- Οὐίτιγης, ἡ, ὁ, *Vitigis*, a Gothic king. MAL. 480.
- οὐραγέω, ἡσω, (οὐραγός) *to be in the rear*, as of an army. SEPT. Jos. 6, 8. POLYB. 4, 11, 6.
- οὐραγία, ας, ἡ, *the rear*, as of an army. SEPT. Deut. 25, 18. POLYB. 1, 19, 14, et alibi.
- οὐραγός, οὐ, ὁ, *the rear-man* in a file of soldiers. LEO. 4, 19.
- οὐράνια, ὧν, τὰ, (οὐράνιος) *the heavens, heaven, οὐρανός*. APOCR. Act. Andr. 11.
- οὐρανοπολίτης, ου, ὁ, (οὐρανός, πολίτης) *citizen of heaven*. VIT. EUTHYM. 6. (Compare NT. Philipp. 3, 20 Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει.)
- οὐρανός, οὐ, ὁ, *heaven*. Ἡ ὑπ' οὐρανόν, *the earth*. SEPT. Prov. 8, 28.
- οὐρανοφάντωρ, ορος, ὁ, (οὐρανός, φαίνω) *revealer of celestial things*, an epithet applied to Basil the Great. AMPHIL. 168 D. HOROL. Jan. 1.
- οὐρβανός, ἡ, ὅν, *urbanus, πολιτικός*. INSCR. 4029 Στρατηγὸν οὐρβανόν, *Praetorem urbanum*. ANTEC. 1, 2, 7 τῷ πραιτώρι τῷ οὐρβανῷ. LYD. 10, 15. 151, 13.
- οὐσία, ας, ἡ, *substance, property*. SEPT. Tobit. 14, 13. POLYB. 20, 5, 14. DIOD. 1, 84, p. 95, 46.

οὐσιακός, ἡ, ὄν, (οὐσία) *relating to property*. INSCR. 4957, 11 Μισθώσεις οὐσιακάς.

οὐσιώω, ὥσω, (οὐσία) *to call into existence*. DION. AREOP. Epist. 4, p. 593 C. EUS. 1, 3, p. 14, 19 Πρὸ αἰώνων ἀπάντων οὐσιωμένον, *existing from all eternity*. NEMES. 540 B τίς ἡ δύναμις αὕτη, καὶ ἐν τίνι οὐσιώται; *what is its nature?*

οὐσιώδης, ες, (οὐσία, ΕΙΔΩ) *essential, substantial*. PLUT. II. 1085 D. IGNAT. Magnes. (interpol.) 8 ὅς ἐστιν αὐτοῦ λόγος οὐ ρητός, ἀλλ' οὐσιώδης, *having real existence*, essentially the same as ὄντως ὤν.

οὐσιωδῶς, adv. of οὐσιώδης. CLEM. ROM. Homil. 19, 4 Οὐσιωδῶς προβληθεῖς. 19, 9 Οὐσιωδῶς ὑπ' αὐτοῦ προβέβληται.

οὐσιώσις, εως, ἡ, (οὐσιώω) *a calling into existence, creation*. ALEX. ALEX. 553 B. EUS. 1, 2, p. 5, 12.

οὔσος, ου, ὁ, usus, *use, χρήσις*. ANTEC. 2, 5.

οὔσουάριος, ου, ὁ, usuarium. ANTEC. 2, 5, 1.

οὔσουφρουκτάριος or οὔσουφρουκτουάριος, ου, ὁ, usufructuarius. ANTEC. 2, 1, 9, et alibi.

οὔσουφρουκτος, ου, ὁ, usufructus, *usufruct*. NOVELL. 7, 4. ANTEC. 2, 1, 9. 2, 4, et alibi.

οὔτοσί, neuter τουτοῖ, for the classical τουτί. HERM. Mandat. 4, 1. PORPH. Them. 35.

οὔτω, adv. of οὔτος, so. It precedes the participle λεγόμενος, or καλούμενος, *called*, in constructions like the following: STRAB. 1, 2, 28. JOSEPH. Ant. 12, 11, 2 Μέχρις Ἀζᾶ ὄρους οὔτω καλουμένου, *As far as Azas, a mountain so called*. EUS. 5, 5.

ὀφείλω, auxiliary. See INTRODUCTION, § 109, 7. To the examples given there, add the following: MAL. 415, 2 Ὀφείλων πολεμῆσαι, *Intending to fight*. 446, 8 Ὀφείλων τιμηθῆναι, *Being about to be honored*. PORPH. Cer. 525, 20 Τὸν ὀφειλόμενον προβληθῆναι.

\*ὀφθαλμίζω = ἐνοφθαλμίζω. THEOPHRAST. C. P. 2, 14, 5.

ὀφθαλμικός, ἡ, ὄν, (ὀφθαλμός) *belonging to the eyes*. DIOSC. 1, 12.

ὀφθαλμοπλανία, as, ἡ, (ὀφθαλμός, πλάνος) *deception of the eyes*. NIL. Epist. 3, 252.

ὀφθαλμός, οὔ, ὁ, eye. Ὁ ἀκοίμητος ὀφθαλμός, *The eye that never sleepeth*, sc. τοῦ θεοῦ. BASIL. I, 68 A. CHRYS.

IV, 716 D. (Compare DID. ALEX. 584 B τοῖς τῆς θεότητος ἀκοιμήτοις ὄμμασιν.)

ὀφθαλμοφανής, ἐς, (ὀφθαλμός, φαίνω) *visible to the eye, manifest, obvious*. STRAB. 2, 1, 18 followed by the dative.

ὀφθαλμοφανῶς, adv. of ὀφθαλμοφανής. SEXT. Adv. Physic. p. 558.

Ὀφιανοί, ὦν, οἱ, the *Ophians*, = Ὀφῖται, Ναασσηνοί. CLEM. ALEX. II, 900, 15. ORIG. I, 455. 648. 722. THEOD. IV, 204.

ὀφιομάχης, ου, ὁ, (ὄφης, μάχομαι) *a kind of locust*. SEPT. Lev. 11, 22.

ὀφιώω, ὥσω, (ὄφης) *to change into a serpent*. CLEM. ROM. Homil. 2, 33 τῆς ὀφιοθέσις ράβδου, ἥτις τῷ Ἀαρὼν ἐδόθη.

Ὀφῖται, ὦν, οἱ, the *Ophites*, called also Ὀφιανοί and Ναασσηνοί. HIPPOCR. 277. EPIPH. I, 229 D. 267. THEOD. IV, 204 B. (Compare HIPPOCR. 119 εἶναι δὲ τὸν ὄφιν λέγουσιν οὗτοι τὴν ὑγρὰν οὐσίαν, καθάπερ καὶ θαλῆς ὁ Μιλήσιος.)

ὀφφικιῶν, ου, ὁ, officialis, *officer*. EUS. 9, 10, p. 457, 13. BASIL. III, 289 B. PORPH. Cer. 10, 6. 460, 16. 776, 17.

ὀφφίκιον, ου, τὸ, officium, *office, business, trade*. CHAL. 849 B. 1089 A. ZOS. 91. CONST. (536), 1208 C. LYD. 189. QUIN. Can. 7.

ὀχλαγωγέω, ἡσα, (ὀχλαγωγός) *to lead the mob*. SEPT. Amos. 7, 16 οὐ μὴ ὀχλαγωγῆσθης ἐπὶ τὸν οἶκον Ἰακώβ. POLYB. 25, 8, 2.

ὀχλίζω, ἰσω, *to collect a crowd*. METHOD. 45 D.

ὀχλοκόπος, ου, ὁ, (ὄχλος, κόπτω) *one that courts the mob*. POLYB. 3, 80, 3.

ὀχλοκρατία, as, ἡ, (κρατέω) *mob-rule, mob-government*. POLYB. 6, 4, 6. 6, 57, 9.

ὀχυροποιέω (ὀχυρός, ποιέω), *to strengthen, fortify*. Doubtful in the active.

Mid. ὀχυροποιέομαι, equivalent to the active. POLYB. 1, 18, 4.

ὀχύρωμα, ατος, τὸ, (ὀχυρώω) *strong-hold*. SEPT. Gen. 39, 20, *prison*.

ὄψαρᾶς, ᾶ, ὁ, *fisher, ἁλιεύς*. CEDR. II, 621, 5, as a surname.



ὄψαρίδιον, ου, τὸ, (ὄψαριον) *little fish*. GEOPON. 20, 46, 1.

ὄψαριν for ὄψαριον. THEOPH. 545, 19.

ὄψαριον, ου, τὸ, (ὄψον) *fish*, ἰχθύς. NT. Joan. 6, 9. 21, 9. 13. APOPTH. Gelas. 3. AET. 7, 69. CHRON. 715, 20 Κόμης τοῦ ὄψαρίου. (Compare ATHEN. 7, 4

Πάντων τῶν προσοψημάτων ὄψων καλουμένων ἐξενίκησεν ὁ ἰχθύς διὰ τὴν ἐξαίρετον ἐδωδὴν μόνος οὕτω καλεῖσθαι.)

ὄψαρτύτης, οὐ, ὁ, (ὄψαρτύω) *cook*. POLYB. 12, 9, 4.

ὄψαρτύω, ὕσω, (ὄψον, ἀρτύω) *to dress food, to cook*. POLYB. 12, 24, 2.

ὄψέ, *late in the evening*. Τὸ πρὸς ὄψέ, *At the time of the evening*. SEPT. GEN. 24, 11.

Κατ' ὄψέ, *In the evening*. APOPTH. Ares.

Ἐπὶ ὄψέ, (a) *Since last evening*. APOPTH. Achil. 5 Ἐπὶ ὄψέ ἕως ἄρτι ἔπλεξα εἴκοσι ὀργυίας. ARSEN. 43 Ἐπὶ ὄψέ σιωπῶντες. (b) *The evening before, The preceding evening*. PORPH. CER. 403, 17 Πέμπει ἀπὸ ὄψέ ὁ μάγιστρος σουβαδίουβαν καὶ δηλοῖ αὐτῷ. 404 Δίδεται οὖν μανδάτα ἀπὸ ὄψέ σιλέντιον.

ὄψικάτωρ, ορος, ὁ, (ὄψικιον) plural ὄψικάτορες, *the emperor's retinue*. PTOCH. 2, 329, applied to the attendants of the abbots.

ὄψικεύω, εὔσα, (ὄψικιον) *to escort*. THEOPH. 177, 8. 697, 7. PORPH. CER. 16, 22. 495, 10.

Intransitive, *to walk in procession*. PORPH. CER. 142, 23.

ὄψικιν for ὄψικιον. PTOCH. 2, 329.

ὄψικιον, ου, τὸ, obsequium, *retinue, suite*, ὀβσεκούιον. LEIMON. 120. CONST. III, 628 D. NIC. II, 804 A. PORPH. THEM. 24, 16.

ὄψιμαθία, as, ἡ, (ὄψιμαθής) *late-acquired learning*. Hence, *pedantry*. PLUT. II, 334 C.

ὄψινῃ, ἡς, ἡ, (ὄψέ) *evening*, ἑσπέρα. MAL. 31. CHRON. 77, 12. (ARRIAN. Peripl. Mar. Erythr. 32 meaning?)

ὄψις, ἰδος, ὁ, *obses, hostage*, ὄμηρος. THEOPH. 603, 12. 605, 20. PORPH. ADM. 68, 16. 72, 16. 204, 11.

ὄψις, εως, ἡ, *sight*. Ἐπὶ ὄψεως, *Out of sight*, equivalent to ἀφαντος. MAL. 89, 17 Ἐποίησεν αὐτὴν ἀπὸ ὄψεως.

Κατὰ πρόωτην ὄψιν, *Prima facie, At first view*. ANTEC. 1, 8, 2, p. 59.

ὄψινάτωρ, ορος, ὁ, obsonator, *caterer, purveyor, provider*, ὄψωνης. ATHEN. 4, 70. GLOSS. Ὀψινάτωρ, *stipendiarius*.

ὄψωνιον, ου, τὸ, (ὄψωνης) *stipendium, provisions*. SEPT. 1 Esdr. 4, 56 plural. POLYB. 1, 67, 1.

## Π.

παγανικός, ἡ, ὄν, *paganicus*. ANTEC. 2, 12 init.

παγανός, ἡ, ὄν, *paganus*; opposed to στρατιώτης, *soldier*. ANTEC. 2, 11, 3. SUID. Παγανοί, ἀστράτευτοι.

2. *Ordinary, common*; opposed to ἐντιμος, *valuable, costly*. MARTYR. ARETH. 46. 48. PORPH. CER. 33. ATTAL. 71, 16 Ὅσους παγανούς ἐξ ἐντίμων ἀπέδειξεν, *put out of favor, disgraced*. (See also παγανώω.)

Παγανὴ κυριακή, *A common Sunday*. PORPH. CER. 241, 20.

3. *Clown, idler, clown*, in Modern Greek χωριάτης. HES.

4. *Pagan*. PORPH. ADM. 129, 16. COMN. 13, p. 406 (Paris), written παγανός paroxytone.

παγανώω, ὡσα, (παγανός 1) *exauctoro, to dismiss from military service with disgrace, to cashier*. LEO DIACON. 37, 22. 96, 11.

παγαρχία, as, ἡ, *the office of πάγαρχος*. EDICT. 13, 24, § α'.

πάγαρχος, ου, ὁ, (πάγος, ἀρχω) pagi praepositus, *the governor of a village*. BASIL. III, 76 B. ISID. PEL. Epist. 2, 91. EDICT. 13, 24.

παγγενεῖ (παγγενής), adv. *with one's whole race*. INSCR. 916. AEL. N. A. 17, 27.

παγίδευμα, ατος, τὸ, (παγιδεύω) *snare, trap*, παγίς. CLEM. ROM. Homil. p. 15, 7.

παγιδεύω, εὔσω, (παγίς) *to lay a snare for, to entangle*. SEPT. 1 Reg. 28, 9. Eccl. 9, 12. NT. Matt. 22, 15.

παγίνα, ας, ἡ, pagina, page, σελίς. SUID. Κανόνιον  
... πτυχίων, ἢ στίχων, ἢ παγινῶν.

παγίω, ωσα, ὤθην, (πάγιος) to establish firmly, confirm.

THEOPH. 557, 5 Ἡ μετὰ τῶν Βουλγάρων παγιωθείσα  
εἰρήνη. PORPH. Adm. 258, 15.

πάγκαλος, ου, ὁ, all-beautiful, an epithet applied to Joseph the son of Jacob, simply because Potiphar's wife (the Jewish *Anteia*) fell desperately in love with him. PSEUDO-VT. II, p. 85.

παγκόσμιος, ου, (πᾶς, κόσμος) all over the world. METHOD. 369 B.

πάγος, ου, ὁ, pagus. PLUT. I, 71 B. EUS. 9, 1, p. 440, 28.

παγώω, ωσα, (πάγος) to freeze, intransitive. THEOPH. 458, 13.

παθαίνω = πάσχω. APOCR. Act. Andr. et Matthiae 20.

NOVELL. ALEX. 19 παθαίνεται, equivalent to παθαίνει.

παθητικός, ἡ, ὄν, passive, as used in grammar; opposed to ενεργητικός. APOLLON. Conj. 481, 30.

παθητός, ἡ, ὄν, passibilis, subject to suffering; opposed to ἀπαθής. PLUT. I, 65 B, et alibi. IGNAT. Ephes. 7. JUST. Tryph. 36, p. 133 C. IREN. 1, 6, 1. HIPPOL. 172. METHOD. 401 C. ATHAN. I, 100 B. CYRILL. ALEX. Epist. 33 C.

πάθος, εος, τὸ, in ecclesiastical writers, the Passion, that is, the sufferings, death, and burial of Christ. CONST. APOST. 2, 55, 1. 3, 5, 3. 8, 12, 17. BARN. 6. IGNAT. Ephes. 18. 20. JUST. Tryph. 74. ORIG. I, 369 D.

Αἱ ἡμέραι τοῦ πάθους, *Passion-week*. APOCR. Act. Thadd. 2.

Ἡ τοῦ πάθους ἐβδομάς, *Passion-week*. IGNAT. Philipp. (interpol.) 13.

Ἡ τοῦ σωτηρίου πάθους ἑορτή, *The feast of the saving Passion*, that is, *Good Friday*. EUS. 2, 17, p. 69, 31.

παγνίδιον, ου, τὸ, (παίγιον) buffoonery. LEO GRAM. 351. 360, 14.

2. Show, exhibition. MAL. 314, 16.

παιδαριόγερων, οντος, ὁ, (παιδάριον, γέρων) literally old boy. Hence, a boy with the wisdom of old age. Applied to precocious youths. VIT. SAB. 233. (Compare

EUNAP. Maxim. p. 48 (85) Ὁ καὶ ἐν μειρακίῳ πρεσβύτης Ἰουλιανός.)

παιδεία, ας, ἡ, punishment, chastisement. THEOPH. CONT. 92, 10. 158.

παιδευτής, ου, ὁ, chastiser. SEPT. Hos. 5, 2.

παιδεύω, εὔσω, to punish, chastise. SEPT. Lev. 26, 18. Deut. 22, 18. NT. Luc. 23, 16.

παιδίον, ου, τὸ, boy. PORPH. Adm. 74, 11 Κατὰ παῖδιά εἰσί, *They are hard fellows to deal with*.

παιδισκάριον, ου, τὸ, dimin. of παιδίσκη. STRAB. 2, 3, 4. LUCIAN. Dial. Mort. 27, 7.

παιδοφθορεύω = παιδοφθορέω. BARN. 19, as a various reading.

παιδοφθορέω = παιδεραστέω. BARN. 19.

παιδοφθόρος, ου, ὁ, (παῖς, φθείρω) = παιδεραστής. BARN. 10.

πακτεύω, ευσα, (πάκτον) to make a treaty of peace. PATR. 126, 17 Πακτεύσας πρὸς αὐτοὺς. ANTEC. 4, 6, 7 Πακτεύσας ὥστε μοι ταῦτα κείσθαι λόγῳ τοῦ μισθώματος, bargain. CHRON. 726, 7.

πακτιώτης, ου, ὁ, (πάκτον) confederate, συνωμότης. PORPH. Adm. 75. 79, 17.

πακτιωτικός, ἡ, ὄν, belonging to a πακτιώτης. PORPH. Adm. 75, 14.

πάκτον, ου, τὸ, pactum, treaty. ANTEC. 1, 8, 2, p. 58. MAL. 286, 11.

2. Tribute. CHRON. 720, 12. THEOPH. 451, 17. 662, 14. PORPH. Adm. 119, 6. 124, 23. 151.

πακτώω, ωσα, (πάκτον) to make one tributary, to compel one to pay tribute. PORPH. Adm. 197.

παλαθίς, ίδος, ἡ, dimin. of παλάθη. STRAB. 2, 3, 4.

παλαιόκαστρον, ου, τὸ, (παλαιός, κάστρον) old fort. PORPH. Adm. 167, 12.

παλιορράφος, ου, ὁ, (ράπτω) cobbler. HIPPOL. 94.

παλαιός, ά, ὄν, old. Substantively, ἡ παλαιά, sc. διαθήκη, The Old Testament. CYRILL. HIER. Catech. 6, 27. APOCR. Nicod. Euangel. II, 1 (17), 2. THEOD. III, 900 D.

παλαιστής, ου, ὁ, palm, hand-breadth, four fingers' breadth, the classical παλαιστή. SEPT. Ex. 25, 24.

παλαίωμα, ατος, τὸ, (παλαιόω) that which is made old. SEPT. Job. 36, 28.

παλαιώσεις, εως, ή, (παλαιώω) *a growing old*. SEPT. NATHUM. 1 (2), 1.

Παλάτιον, ου, τὸ, Palatium. POLYB. 6, 2, 2.

παλάτιν for παλάτιον. CHRON. 587, 12, et alibi. PORPH. Cer. 394, 5.

παλατινός, οὔ, or παλατινός, ου, palatinus, *courtier*.

ATHAN. I, 307, C. 360 E. 371 A παλατινός. NIL. Epist. 3, 69 παλατινός.

2. A kind of *loaf of bread*. MAL. 322, 20. SUID.

Παλατινοί, εἶδος ἄρτων, κ. τ. λ.

παλάτιον, ου, τὸ, palatium, *palace*, the imperial residence. INSCR. 4040. JOSEPH. Ant. 19, 3, 2. PLUT. I, 581 A, et alibi. DION CASS. 253, 100, et alibi. EUS. V. C. 4, 17 (titul.). ATHAN. I, 351 D. SARD. Can. 9. ZOS. 68, 22. LYD. 171, 5. PROC. II, 602, 11.

Οἱ ἀπὸ τοῦ παλατίου, *the courtiers*, the same as οἱ τῆς αὐλῆς. MARTYR. ARETH. 58.

Παλήλια, ων, τὰ, Palilia, *the festival of Pales*. PLUT. , 31 A.

πάλι for πάλιν, *again*. PHRYN.

παλιγενεσία, as, ή, (πάλιν, γένεσις) *new birth*, ή πάλιν γένεσις. PHILON. II, 144, 34. 501, 10. 593, 32. PLUT. II, 722 D, et alibi. LUCIAN. Musc. Encom. 7.

2. In ecclesiastical Greek, *regeneration*, in its theological acceptation. NT. Tit. 3, 5. CONST. APOST. 7, 43, 1. 8, 12, 9. CLEM. ROM. Epist. 1, 9. IREN. Frag. 37. CLEM. ALEX. 507, 16. 539, 2. BASIL. III, 22 A, applied to *baptism*.

3. The general *resurrection* of the dead. NT. Matt. 19, 28.

παλίγκυρτος, ου, ό, (πάλιν, κύρτος) *a kind of fishing-basket*. POLYB. Frag. Gram. 99.

παλικάριον = παλλικάριον. LEO. 10, 2.

παλίμψον, meaning uncertain. INSCR. 2852, 37. 40.

παλιμπροδοσία, as, ή, (παλιμπροδοτής) *double treachery, treachery to both sides*. POLYB. 5, 96, 4. DION. HAL. III, 1578, 5.

\*παλιμπροδοτής, ου, ό, (πάλιν, προδίδωμι) *double traitor, traitor to both sides*. DEINARCHUS apud POLL. 6, 164.

παλίμψηστος or παλίψηστος, ου, (ψάω) *from which one*

*writing has been erased to make room for another*. PLUT. II, 779 B "Ὡσπερ βιβλίον παλίψηστον ἤδη μο-  
λυσμῶν ἀνάπλεων.

Substantively, τὸ παλίμψηστον, *a palimpsest*. Ibid. 504 D Ταῖς ταυτολογίαις ὥσπερ παλίμψηστα διαμολύ-  
νοντες.

παλινζωΐα, as, ή, (ζωή) *a being restored to life*. THEOPH. CONT. 3, 3.

παλινρῆμη, ης, ή, (ρύμη) *rush backwards*. POLYB. 15, 7, 1 Εἰς τὴν τῆς τύχης ἐμπεπτωκέναι παλινρῆμην, *reverse of fortune*.

παλίον = παλλίον. APOCR. Thom. Euangel. 11, 2.

παλίσσυντέω (παλίσσυντος), *to rush or go back*. DIOD. 1, 32, of the Nile.

πάλλα, ή, *ball to play with*. HES. Πάλλα, σφαῖρα ἐκ ποικίλων νημάτων πεποιημένη.

παλλακία, as, ή, (παλλακή) = παλλακισμός. ARRIAN. Peripl. Mar. Erythr. 49.

παλλάκιον, ου, τὸ, (πάλλαξ) *a youth*, παλλικάριον, μειράκιον.

παλλακισμός, οὔ, ό, (παλλακίς) *concubinage*, παλλακία. PHOT. Nomocan. 9, 29. 13, 5.

Παλλάντιν = Παλάτιον. MAL. 168, 6.

πάλλαξ, ακος, ή, *maid, young woman*. ET. M. 649, 58

Παλλακίς, ή *παῖς*, κατὰ Δωριεῖς πάλλαξ λέγεται. EUST. 763, 20. (See also μέλλαξ, πάλληξ, and compare the Latin *pellex*.)

πάλληξ, ηκος, ό, *a youth*, πάλλιξ, βούβαις, ἀντίπαις, μελλοέ-  
φηβος. AMMON. p. 35. (See also πάλλαξ.)

παλλικάριον, ου, τὸ, (πάλληξ) *lad, youth*. Hence, *calo, camp-boy*, παλικάριον, πάλλιξ. CHRON. 717, 15. LEO. 10, 4. 14, 16.

πάλλιν for πάλλιον, παλλίον. PORPH. Cer. 406, 21.

πάλλιξ, ικος, ό, = πάλληξ. AMMON. p. 35, as a various reading. MAURIC. 5, 1. 2.

παλλίον, ου, τὸ, pallium, *mantle*, πάλλιν, παλίον. APOCR. Martyr. Barthol. 2. AMPHIL. 213 D. EPIPH. I, 718 D. HES. Τριβώνιον, πάλλιον, περιβόλαιον.

πάλμα, ατος, τὸ, (τέλμα) *swamp, morass*. LEO. 12, 108. 18, 72. 74. (See also κατάπαλμα.)

παλμός, οὔ, ό, *palpitation*. CONST. APOST. 8, 32, 6.

Παλμών ἐρμηνεύς, *One who divines from the pulse*.

CEDR. I, 64 Μαντεία ή διὰ παλμών σάματος.

παλμωτικός, ἡ, ὄν, *relating to the παλμός*. Substantively, τὸ παλμωτικόν, *divination from the pulse*. CEDR. I, 64, 9.

πάλος, ου, ὁ, palus, *pole, stake*. ZOS. 101, 18. THEOPH. 759, 12.

παλούδιον for παλούδιον, ου, τὸ, palus, *swamp*. MAURIC. 4, 3. 11, p. 284.

πάμβαξ, ακος, ὁ, = βάμβαξ, which see.

παμβότανον, ου, τὸ, (pās, βοτάνη) *herbage of all kinds*. SEPT. Job. 5, 25.

πάμποτε = πάντοτε. PORPH. Cer. 446, 17.

παμφανής, irregular superlative παμφανώτατος, *all shining*.

METHOD. 361 C τὰς παμφανωτάταις ἐξαυγείαις.

παμψηφεί or παμψηφί (pās, ψῆφος), adv. *with all the votes, by a unanimous vote*. ANTHOL. III, 47 Παμψηφεί νικᾶν. CEDR. I, 609, 13 -φί.

πάνα, τὸν, (panis) panem, τὸν ἄρτον. ATHEN. 3, 76.

παναγία, ας, ἡ, (πανάγιος) *the All-holy Lady*, one of the many epithets of the πολυώνυμος Deipara. APOCR. Jacob. Liturg. p. 49. METHOD. 353 C. 360 A. 381 B. Παναγία θεοτόκε. DAMASC. I, 614 B. [In the popular language of the present day, ἡ παναγία is essentially a proper name corresponding to the Western *Madonna*, or *Notre Dame*.]

2. *A piece of bread emblematic of the Deipara.*

The office for the elevation of this piece is entitled Περὶ τῆς ὑψώσεως τῆς παναγίας, ὅταν μέλλῃ ἀποδημησαί τις ἐν ταξιδίῳ. EUKHOL. p. 583.

In monasteries the ceremony is performed on feast-days immediately after dinner, and is accompanied by a sort of *toast* to the honor or memory of the *Mediatrix* (μεσίτρια). Ignorant travellers from Protestant countries usually mistake it for the celebration of the Lord's supper. (Compare the classical Πίνειν ἀγαθὸν δαίμονος. For the legend, or rather fiction, connected with this ceremony, see HOROL. p. 114.)

παναγίριον, ου, τὸ, *the salver containing the παναγία*. 2. EUKHOL. CUROP. 62, 22.

πανάγιος, α, ου, (pās, ἅγιος) *all-holy*. JOSEPH. Macc. 7. 14. CONST. APOST. 5, 7, 2. 6, 14, 2. EUS. V. C. 3, 28. CYRILL. HIER. Catech. 1, 1.

As a title it was given to bishops; most commonly

in the superlative παναγιώτατος. EPHES. 1304 D. CHAL. 1672 C, of Antioch. LATERAN. 228 E, of Rome. CUROP. 87, 20, of Constantinople. [At present, παναγιώτατος belongs only to the bishop of Constantinople.]

πανάθεος, ου, (ἄθεος) *wholly godless*. CHRON. 716, 19.

πανάξιος, α, ου, (ἄξιος) *all-worthy*. INSCR. 246.

πανάρετος, ου, (ἀρετή) *all-virtuous*. LUCIAN. Philopseud. 6. EPIPH. I, 735 C.

παναρέτως, adv. of πανάρετος. INSCR. 4150.

πανάριον, ου, τὸ, panarium, *bread-basket, ἀροθήκη, ἀροφώριον, ἀροφορίς*. SEXT. Adv. Gram. p. 265.

2. Panarium, the title of the well-known work of Epiphanius.

πανάχραντος, ου, (ἄχραντος) *all-immaculate*, applied to the Virgin. THEOPH. 610, 13. 784, 19.

πανδέκτης, ου, ὁ, (δέχομαι) *receiver of all*, a name given to the digest of Roman law made by order of Justinian, *the Pandects*, called also δίγεστα. ANTEC. Prooem. 4. Id. 1, 10, 11.

2. A kind of *boat*. PORPH. Cer. 468, 1.

πάνδημος, ου, *public, common*. Substantively, τὸ πάνδημον, *general meeting of the δῆμοι* of the circus. MAL. 461, 4.

πανδοῦρος, ου, ὁ, *one who plays the πανδοῦρα, πανδουριστής*. MAL. 179, 16. HES. Πανδοῦρα . . . πάνδουρος.

πανδοχεῖον, ου, τὸ, (πανδοχεύς) *tavern, ἵπν, πανδοκεῖον*. POLYB. 2, 15, 5.

πανδοχεύς, ἑως, ὁ, (πās, δέχομαι) *innkeeper, πανδοκεύς*. POLYB. 2, 15, 6.

πανείδησις, εως, ἡ, (εἰδησις) *all knowledge*. THEOPH. CONT. 50, 13.

πανένδοξος, ου, (ἐνδοξος) *all-glorious*. THEOPH. CONT. 499, 10.

πανέρημος, ου, (ἐρημος) *wholly deserted*. STRAB. 17, 1, 27. LUCIAN. Dial. Mort. 27, 2.

πανευδαίμων, ου, (εὐδαίμων) *all-happy, all-prosperous*. CHAL. 928 A.

πανευέφοδος, ου, (εύεφοδος) *allowing an easy access to a place*. POLYB. 4, 56, 6 Πανευέφοδον ἐπὶ τὴν πόλιν.

πανεύφημος, ου, (εὐφημος) *all-praiseworthy, πάσης εὐφημίας ἄξιος*. THEOD. III, 522 C. NIC. II, 804 A.

THEOPH. 30, 19. (Compare THEOD. III, 732 D  
 'Ο πάσης ἀξιώτατος εὐφημίας.)  
 πανηγύριον, ου, τὸ, = πανήγυρις 2. THEOPH. 728, 3.  
 πανήγυρις, εως, ἡ, *religious anniversary*. METHOD. 348  
 B. SIMOC. 321, 16.  
 2. *Nundinae*, fair, a stated meeting for trade,  
 πανηγύριον. CHRON. 474, 7.  
 πανίερος, ου, (ιέρως) *all-sacred*. PHILON. I, 483, 24.  
 As a title it is given to *bishops*. LATERAN. 125 A.  
 NIC. II, 704 D. 729 B, et alibi. THEOPH. 628, 17.  
 In the EUKHOLOGION, the superlative πανιερώτατος  
 is restricted to *metropolitans*.  
 Πανικός, ἡ, ὄν, of *Pan*. Substantively, τὸ πανικόν, sc.  
 δέημα, *panic fear*, simply *panic*. POLYB. 5, 96, 3,  
 et alibi.  
 πανικουλαρία, as, ἡ, (pannicularius) pannicularia.  
 BASILIC. 60, 52, 6.  
 πανίον, ου, τὸ, (πῆνος, pannus) *cloth*. LEIMON. 15.  
 PORPH. Cer. 674, 7.  
 πάννος, ου, ὁ, pannus. DION CASS. 595, 91.  
 παννυχίς, ἰδος, ἡ, *vigilia, vigil*, in its ecclesiastical accep-  
 tation. PHILON. II, 484, 32. CONST. APOST. 5, 19  
 (titul.). EUS. 2, 17, p. 69, 37.  
 πανοικεσία = πανοικησία. DION. HAL. III, 1355.  
 πανοικί (πανοίκιος), adv. *with all the household*, πανοικία,  
 πανοικεσία, πανοικησία. SEPT. EX. 1, 1.  
 πανοικία, as, ἡ, (πᾶς, οἶκος) *all the household*. PHILON. I,  
 461, 10.  
 πανοίκιος, ου, (οἶκος) *with all one's house*. DIOD. 5, 20.  
 14, 115. STRAB. 4, 4, 2.  
 πανός, οὔ, ὁ, panis, *bread*, ἄπρος. A Messapian word.  
 ATHEN. 3, 76.  
 πανόσιος, α, ου, (δσιος) *all-sanctified*. Superlative πανοσιώ-  
 τατος, a title applied to bishops. CONST. (536), 1189 D.  
 πανούργευμα, ατος, τὸ, (πανουργεῖσθαι) *cunning device*,  
 πανούργημα. SEPT. Judith. 11, 8. Sir. 1, 6.  
 πανουργεῖσθαι, ευσάμην, = πανουργέω. SEPT. 1 Reg.  
 23, 22.  
 πανούργος, ου, in a good sense, *wise*. SEPT. Prov. 13, 1,  
 et alibi.  
 πανσεβάσμιος, ου, (πᾶς, σεβάσμιος) *worthy of all venera-  
 tion*. THEOPH. 31, 13.

πανσέβαστος, ου, ὁ, (σεβαστός) *all-august*, a title of By-  
 zantine nobility. ATTAL. 299, 5.  
 πάνσεμνος, ου, (σεμνός) *all-reverend*. HERM. VIS. 1, 2.  
 LUCIAN. Vit. Auct. 26.  
 πάντα (πᾶς), adv. *always*, πάντοτε. HIPPOL. 18. ΑΠΟΡΗΤΗ.  
 Macar. 7.  
 πανταμάρτητος, ου, (ἀμαρτάνω) *sinful in all respects, sunk  
 in sin*. BARN. 20.  
 παντέλειος, ου, (τέλειος) *all-perfect*. DID. ALEX. 285 B.  
 applied to God.  
 παντελῶς, adv. *at all*. APOCR. Act. Pet. et Paul. 4.  
 παντεπόπτης, ου, ὁ, (ἐπόπτης) *all-seeing*. CLEM. ROM.  
 Epist. 1, 55.  
 πάντες, see ἅγιος.  
 παντευλόγητος, ου, (εὐλογέω) *ever-blessed*. METHOD.  
 372 C.  
 παντέφορος, ου, (ἐφόρος) *all-overseeing*. DID. ALEX.  
 721 B.  
 παντοδύναμος, ου, (δύναμις) *almighty*. METHOD. 373 A.  
 παντοκρατορικός, ἡ, ὄν, of the παντοκράτωρ, *almighty*. CLEM.  
 ROM. Epist. 1, 8. CLEM. ALEX. I, 564, 17. ME-  
 THOD. 393 C.  
 παντοκράτωρ, ορος, ὁ, (κρατέω) *almighty, omnipotent*.  
 SEPT. 2 Reg. 5, 10. 7, 25.  
 παντόμιμος, ου, (μιμέομαι) *pantomimus, pantomimic*.  
 ZOS. 12, 12 Ἡ παντόμιμος ὄρχησις.  
 παντομνημόνευτος, ου, (μνημονεύω) *always to be remem-  
 bered*. METHOD. 372 C.  
 πάντοτε (πᾶς), adv. *always*, ἐκάστοτε, διὰ παντός. NT.  
 Matt. 26, 11. PHRYN.  
 πανύμνητος, ου, (ὑμνέω) *worthy of all praise*. METHOD.  
 352 B. DID. ALEX. 924 C.  
 πανωφελής, ἐς, (ὠφελέω) *exceedingly important*. DID.  
 ALEX. 972 C.  
 παξαμάδιν for παξαμάδιον. ΑΠΟΡΗΤΗ. Isaac Theb. 2, as  
 a various reading.  
 παξαμάδιον, ου, τὸ, = παξαμάς. ΑΠΟΡΗΤΗ. Isaac Theb.  
 2. LEO. 6, 28. 10, 13.  
 παξαμάς, ἂ, ὁ, plural οἱ παξαμάδες, Persian **طاجمه**,  
*hard biscuit*, παξαμάδιον, παξιμάδιν, παξαμάτης, παξαμά-  
 τιον. ΑΠΟΡΗΤΗ. Macar. 33. LEO. 13, 11.  
 παξαμάτης, ου, ὁ, = παξαμάς. ΑΠΟΡΗΤΗ. Isaac Theb. 2.

παξαμάτιον, ου, τὸ, = παξαμάς. APOPHTH. Agathon. 20.  
MARTYR. ARETH. 61.

παξιμάδιον for παξιμάδιον, ου, τὸ, = παξαμάς. LEO. 12, 123.

παπαλήθρα, as, ἡ, (παπᾶς?) = γαράρα. PETR. ANT. 149  
B. BALSAM. ad Concil. VI, Can. 21.

πάπας, α, ὁ, papa, *father*, πάππας, πατήρ. INSCR. 2664.  
EUST. 565, 14. 15.

As a title it was given to *bishops* in general, and to those of *Rome* and *Alexandria* in particular.

Of *Alexandria*: ARIUS apud EPIPH. I, 724 C. 732 B. C. EUS. 7, 7, p. 327. ATHAN. I, 184 A. EPHES. 872 C.

Of *Rome*: ATHAN. I, 359 C. EPHES. 1140 D. CHAL. 928 D.

Of *Carthage*: COD. AFR. 1255 A.

Of *Nicomedia*: CHRON. 516.

2. *Father*, in the sense of *priest*, *clergyman*, παπᾶς, παππᾶς. NIC. CONST. 7, 14.

3. In the Naassene philosophy, it seems to be identical with ἀρχάνθρωπος, *the archetypal man*. HIPPOC. 111.

παπᾶς, ἄ, ὁ, perispomenon, *father*, παππᾶς, a title given to priests. CHAL. 1009 B ὁ παπᾶς Εὐτυχῆς. MAL. 361, 8. 362, 5.

παπίας, ου, ὁ, *guardian of the imperial palace*, παππίας, an officer. PORPH. Cer. 122, 5. 518, 6, et alibi. LEO GRAM. 210, 13. 14. CEDR. II, 19, 19. TZETZ. Chil. 3, 839. CUROP. 21, 9.

παπιλέων or παπιλιών = παπυλέων. PORPH. Cer. 413, 1. 4. 7.

πάππας = πάπας. GREG. THAUM. Can. 1. THEOPH. 104.

παππᾶς = παπᾶς. THEOPH. 148, 13.

παππίας = παπίας. THEOPH. CONT. 38. 144, 11. CUROP. 10.

παππικός, ἡ, ὄν, (πάππος) *grandfather's*, παππῶς. THEOPH. 643, 8.

παπυλαιών = παπυλέων. SUID.

παπυλέων, ὄνος, ὁ, papilio, *pavilion*, παπιλέων, παπιλιών, σκηνή, τένδα, τέντα. PROC. I, 244. MAL. 101, 21.

παρὰ τοῦ, for παρὰ τῷ, apud, among, with. NIC. CONST.

28 Προβάλλεται Μαρνανὸν κουβικουλάριον παρὰ Ρωμαίων, apud Romanos.

2. Παρὰ τῷ, for παρὰ τοῦ, from. DION CASS. 19, 4 Φρουρὰν ἤτήσαντο παρὰ Ρωμαίοις. 66, 34 Σπονδῶν ἐδέχθη παρὰ Ρωμαίοις, a Romanis. This is a species of Latinism.

3. Παρὰ τὸν, than. Classical. Examples from later and Byzantine authors: JOSEPH. Ant. 12, 9, 1 Οὐ διαφέρομεν τὴν ὑπὸ τοῦ Μεγαλοπολίτου λεγομένην αἰτίαν παρὰ τὴν ὑφ' ἡμῶν ἀληθῆ νομίζουσιν, equivalent to Οὐ διαφέρομεν τοῖς νομίζουσιν τὴν ὑπὸ τοῦ Μεγαλοπολίτου λεγομένην αἰτίαν ἀληθεστέραν τῆς ὑφ' ἡμῶν λεγομένης. APOCR. Act. Pet. et Paul. 79 ὁ Παῦλος ἀθῶος φαίνεται παρὰ τὸν Πέτρον, sc. μᾶλλον, *Paul is apparently more innocent than Peter*. IREN. 1, 10, 3 ἄλλον θεὸν παρεπινοεῖν παρὰ τὸν δημιουργόν. EUS. 3, 39, p. 136, 20. THEOD. IV, 241 A. LYD. 178. MAL. 341 Δοῦσαν παρ' ὃ ἦν τὸ προάστειον ἄξιον, *Having given less than the villa was worth*.

Παρ' ὃ for παρὰ, see παρό, below.

παραβαπτίζω (βαπτίζω), *to baptize uncanonically*. CONST. (536), 1073 C. NOVELL. 42, 3, § α'.

παραβάπτισμα, ατος, τὸ, (παραβαπτίζω) *uncanonical baptism*. CONST. (536), 1092 A.

παραβασία, as, ἡ, = παράβασις. CONST. (536), 1089 C.

παραβασιλεύς, ἑως, ὁ, (βασιλεύς) = καῖσαρ 3. EUNAP. Maxim. p. 53 (93).

παράβασις, εως, ἡ, (παραβαίνω) *a going aside, deviation*. PLUT. II, 649 B.

Metaphorically. (a) *Transgression*. SEPT. Ps. 100, 3. BARN. 12.

(b) *Digression*. STRAB. 1, 2, 2.

παραβάτης, ου, ὁ, *transgressor*, an epithet applied to the emperor Julian. NECTAR. 1824 B τὸν παραβάτην τῆς αὐτοῦ θείας προστάξεως. MAL. 188, 14.

παραβιάζομαι (βιάζομαι), *to compel, urge*. SEPT. 1 Reg. 28, 23. POLYB. 22, 10, 7, et alibi. NT. Luc. 24, 28.

παραβιβάζω (βιβάζω), *to put away, to put off*. SEPT. 2 Reg. 12, 13.

παραβλέπω (βλέπω), *to overlook*. POLYB. 6, 46, 6.

2. *To see wrong*. LUCIAN. Nocyomant. 1.

παράβολος, ου, ὁ, *bestiarius*, one who fights with wild beasts at the public games, *θηριομάχος, κυνηγός*. SOCR. 7, 22, p. 369, 37.

παράβουλος, ου, ὁ, *venturesome person*? παράβολος? THEOPH. 561, 9.

παραβραβεύω (βραβεύω), *to decide unfairly*. POLYB. 24, 1, 12.

παραγάβδιον, incorrectly for παραγαύδιον. PORPH. CER. 142, 21. 721, 11.

παραγαύδης, ου, ὁ, *paragauda*, a kind of garment, παραγαύδιον, παραγώδης. LYD. 134, 12. 13.

παραγαῦδιν for παραγαύδιον. CHRON. 614.

παραγαύδιον, ου, τὸ, = παραγαύδης. MAL. 413, 15  
Καὶ στιχάριον δὲ ἄσπρον παραγαύδιον καὶ αὐτὸ ἔχον πλου-  
μία βασιλικά. PORPH. CER. 523, 18.

παραγγαρεία, as, ἡ, *additional ἀγγαρεία*. BASILIC. 5, 1, 6.

παραγγελία, as, ἡ, *muster-roll*. EUAGR. 1, 1, p. 282.

παραγγέλλω, *to be enlisted as a soldier*. LYD. 109, 14.  
EUAGR. 1, 1, p. 281, 39.

παραγλύφω, *to counterfeit*, as a seal. DIOD. 1, 78, p.  
89, 94 Παραγλυφόντων τὰς σφραγίδας.

παραγνωστικόν, οὐ, τὸ, (παραγινώσκω) = παραναγνωστικόν,  
κομμοιτιώριον. A doubtful word.

παραγωγιάζω, ἄσω, (παραγώγιον) *to demand a transit duty*.  
POLYB. 3, 2, 5 Παραγωγιάζειν τοὺς πλείοντας εἰς τὸν  
Πόντον.

παραγώγιον, ου, τὸ, (παραγωγός) *transit duty*. POLYB.  
4, 47, 3.

παράγωγος, ου, (παράγω) *derivative*, in grammar; opposed  
to πρωτότυπος. DION. THRAX in BEKKER. 634, 21.

παραγώδης = παραγαύδης. LYD. 169, 14. 179.

παράδειγμα, ατος, τὸ, *example*. Παραδείγματος χάριν, *For  
the sake of illustration*. IREN. 1, 9, 4 Οὐδὲν γὰρ κω-  
λύει παραδείγματος χάριν ἐπιμνησθῆναι καὶ τούτων.

παραδειγματίζω, ισα, (παράδειγμα) *to make an example of*  
one. SEPT. NUM. 25, 4 Παραδειγματίσων αὐτούς. PO-  
LYB. 2, 60, 7, et alibi.

παραδειγματισμός, οὐ, ὁ, (παραδειγματίζω) *the making an  
example of one*. POLYB. 6, 38, 4, et alibi. HIPPOL.  
159.

παραδείσιον, ου, τὸ, diminutive of παράδεισος, *a little  
garden*. THEOPH. 420, 7.

Νέον παραδείσιον, *New Garden*, the name of a book,  
called also λειμωνάριον, which see. PHOT. 199, p.  
162, 31.

παραδείσος, ου, ὁ, *Paradisus*, the title of a book contain-  
ing stories about the monks of Egypt. COTELER.  
III, 171 'Η κατ' Αἴγυπτον τῶν μοναχῶν ἱστορία, ἦτοι  
παραδείσος.

παραδιδάσκω (διδάσκω), *to teach false doctrines*. IREN.  
Prooem. 2.

παραδίδω = παραδίδωμι. LEG. HOMER. 96.

παραδοξάζω (δοξάζω), *to separate, distinguish*, διαστέλλω.  
SEPT. EX. 9, 4. 11, 7.

2. *To make wonderful*. SEPT. Deut. 28, 59.

παραδοξολογέω, ἦσω, (παραδοξολόγος) *to tell of marvels*.  
DIOD. 1, 42. 69. 2, 1. STRAB. 5, 4, 9. 13, 4,  
5 fin.

παραδράκτιον, ου, τὸ, (ἀδράκτιον) meaning uncertain.  
PORPH. CER. 677, 6.

παραδυναστεύω (δυναστεύω), *to be in office*, as under a  
king. Substantively, ὁ παραδυναστεύων, *officer, per-  
sonal attendant*. BASIL. III, 161 B Οἱ παραδυνα-  
στεύοντες τοῖς κρατοῦσι. EUNAP. 49, 11 Οἱ παραδυνα-  
στεύοντες βασιλεῖ. THEOD. III, 614 B.

παραζηλώω (ζηλώω), *to provoke to jealousy*. SEPT. Deut.  
32, 21. Ps. 36, 1 Μὴ παραζήλου ἐν πονηρευομένοις,  
*Fret not thyself because of evil-doers*.

παραζώνη = ζώνη. SEPT. 2 Reg. 18, 11.

παραθαλασσίτης, ου, ὁ, (παραθαλάσσιος) *governor of the  
maritime provinces*. PORPH. CER. 461, 4.

παράθεμα, ατος, τὸ, (παρτίθημι) *that which is placed  
alongside anything*. SEPT. EX. 38 (38), 6 Τοῦ παρα-  
θέματος τοῦ θυσιαστηρίου.

παράθεσις, εως, τὸ, *commendatio, commendatory prayer*,  
*prayer for the people*. COD. AFR. Can. 41. 103.  
(Compare SEPT. Ps. 30, 6 Εἰς χεῖράς σου παραθήσομαι  
τὸ πνεῦμά μου. NT. Luc. 23, 46.)

παραθλίβω (θλίβω), *to press hard*. SEPT. 4 Reg. 6, 32.

παράθυρος, ου, ἡ, (θύρα) *side-door*, παραπύλιον, παραπόρ-  
τιον. PLUT. II, 617 A. HIPPOL. 168. ASTER.  
444 A.

παραίτησις, εως, ἡ, *release*. THEOPH. CONT. 668 Τὴν  
παραίτησιν αὐτοῦ λαβεῖν.

παραθερίζομαι = παρακαθίζω. With the *accusative*. THEOPH. 612.

παρακαθεύδω (καθεύδω), to sleep near one as a guard, παρακοιμάομαι. SEPT. Judith. 10, 20.

παρακαθίζω, to besiege, as a city, επικαθίζω. With the *dative*. THEOPH. 52, 13. 786, 3.

παρακαθίστρια, as, ἡ, (παρακαθίζω) the empress's maid of honor?? PORPH. Cer. 216.

παρακαλέω, to implore, pray, beg, supplicate, ικετεύω.

CONST. APOST. 8, 8, 2. ANT. 2. BASIL. II, 526 E, et alibi. APOPTH. Moses 13 Παρακαλῶν τὸν θεόν. (See also παράκλησις 2.)

Parenthetically, παρακαλῶ, *prithēe*. JUST. Tryph. 74 Νοήσατε λέγοντός μου, παρακαλῶ. ATHAN. I, 300 D. CYRILL. HIER. Catech. 4, 30. CHAL. 989 A. C.

παρακαμπανίζω (καμπανίζω), to use false weights. NOM. COTELER. 547.

παρακαμπάνισμα, ατος, τὸ, (παρακαμπανίζω) the use of false scales. NICET. 423, 26.

παρακάτω (κάτω), adv. lower down. APOPTH. Macar. 3 Ἐπὶ τὴν παρακάτω ἔρημον. VIT. SAB. 343 C.

Οἱ παρακάτω, The inferior officers. PORPH. Cer. 487, 4.

παρακείμενος, ου, ὁ, (παράκειμαι) the perfect tense, in grammar. DION. THRAX in BEKKER. 638, 24.

παρακέλλιον, ου, τὸ, (κελλίον) adjoining room. TYPIC. p. 296.

παρακενωταί, ὦν, αἱ, (κενώω) offals? CHRON. 622, 20.

παρακλάδιον, ου, τὸ, (κλάδος) one of the secondary mouths of a river, as the Danube. PORPH. Adm. 78, 23.

παράκλησις, εως, ἡ, comfort, consolation. SEPT. Job. 21, 2.

2. Supplication, prayer. JOSEPH. Apion. 2, 23. CHRYS. IV, 416 E. EPHES. 1180 A. (Compare παρακαλέω.)

παρακλητικός, ἡ, ὄν, supplicatory, ικετήριος. EUKHOL. HOROL. Παρακλητικός κανὼν εἰς τὴν ὑπεραγίαν θεοτόκον.

Substantively. (a) Ἡ παρακλητική, Parakletike, = ὁκτώηχος.

(b) Τὸ παρακλητικόν, sc. βιβλίον, = ἡ παρακλητική. NOM. COTELER. 120.

παρακλήτωρ, ορος, ὁ, (παρακαλέω) comforter. SEPT. Job. 16, 2.

2. Exhorter, encourager, in battle, ὁ διὰ λόγου διεγείρων τὸν στρατὸν πρὸς τοὺς ἀγῶνας. LEO. 4, 6.

παρακοή, ἡς, ἡ, disobedience. NT. Rom. 5, 19.

παρακοιμάομαι, ἡθην, (κοιμάω) = παρακαθεύδω. ATHEN. 5, 15 Παρακοιμᾶσθαι τοὺς δορυφόρους τοῖς βασιλείοις.

Ὁ παρακοιμώμενος, the officer who sleeps near the emperor in the same chamber. THEOPH. 440, 11. PORPH. Adm. 231, 20. 23. (Compare κατακοιμιστής, κοιτωνίτης.)

παρακοιτέω, ἡσω, (παράκοιτος) to lie near. POLYB. 6, 33, 12 Τῷ στρατηγῷ παρακοιτεῖ.

παράκοιτις, ἡ, kept mistress. PHOT. Nomocan. 13, 5, p. 149 she is less respectable than a παλλακή.

παράκοιτος, ου, ὁ, (κοιτῇ) bedfellow. DIOD. 5, 32, p. 356, 8.

παρακοιτωνάριον, ου, τὸ, (κοιτῶν) adjoining chamber (ante-chamber?). PORPH. Cer. 471, 19.

παρακονδακίζω, ισα, (κόνταξ?) to skirmish. THEOPH. 548, 16.

παρακούω, to disobey. LEIMON. 37 Παρήκουεν τοῦ γέροντος. παρακρατέω, to support, to act as one's aid or attendant.

MAL. 125, 6 Ὑπὸ Πολυξένης παρακρατούμενος. PORPH. Cer. 29, 17.

παρακρατητά, adv. meaning uncertain. THEOPH. 495, 18 Παρακρατητά διὰ τῶν κήπων ἐξῆλθεν.

παρακυμπτικόν or παρακνυπτικόν, οὐ, τὸ, (παρακύπτω) = παρακνυπτική. PORPH. Cer. 88, 5. 103, 18.

παρακνυπτικός, ἡ, ὄν, (παρακύπτω) adapted to peeping out of, as a window. BASILIC. 58, 11, 10 Θυρίς παρακνυπτική.

Substantively, ἡ παρακνυπτική, sc. θυρίς. PACH. II, 495, 6. (See also παρακνυπτικόν.)

παραλαμβάνω, to capture, as a person or place. MAL. 402, 9. THEOPH. 366, 7. 369, 13.

παράληπτης, ου, ὁ, (παραλαμβάνω) receiver of customs, collector. ARRIAN. Peripl. Mar. Erythr. 19.

παράληπτος, ου, (παράληπτός) captive. MAL. 398, 14.

παρολογία, ἡς, ἡ, (παράλογος) quirk, subterfuge, prevarication. PLUT. I, 239 F.

2. Unexpected event. THEOPH. CONT. 465.

παρλυτικός, ἡ, ὄν, (παρλυτος) afflicted with paralysis, paralytic. NT. Matt. 8, 6.



Substantively, ὁ παραλυτικός, *one afflicted with the paralysis, a paralytic*. MATT. 9, 2.

παράλυτος, ον, (παράλυν) *afflicted with the paralysis, paralytic, παραλυντικός*. METHOD. 389 A.

Ἡ κυριακή τοῦ παραλύτου, *The Sunday of the Paralytic*, a name given to the *fourth Sunday after Easter*, inclusive, celebrated in commemoration of the miraculous cure of the *impotent man* (NT. Joan. 5). PENTEKOST. HOROL.

παραμήριν for παραμήριον. MAL. 265.

παραμήριον, ον, τὸ, (παρά, μηρίον) *poniard*. CHAL. 1613 A. NOVELL. 85, 4. THEOPH. 339, 6. 583, 18. LEO. 6, 2.

παραμονάριος, ον, ὁ, (παραμονή, παράμονος) *aedituus, the keeper of a church, προσμονάριος*. CHAL. Can. 2. CONST. (536), 1201 A. MAL. 377, 4. 434, 14. NIC. II, Can. 5.

παραμονή, ἡς, ἡ, (μόνος) *the day preceding a church feast*. PSEUDO-SYNOD. 448 A Ἡ παραμονή τῆς Χριστοῦ τοῦ θεοῦ ἡμῶν γεννήσεως. PORPH. Cer. 128, 16. 170. 532, 18. CUROP. 43. In the HOROLOGION it is applied only to the days preceding Christmas and Epiphany respectively. (See also προεόρτιος.)

Sometimes it denotes the day preceding any kind of *display*. PORPH. Cer. 278 Παραμονή δεξίμου.

παραμονή, ἡς, ἡ, (παραμένω) *a keeping, preservation*, as applied to liquors, fruits, and the like. ATHEN. I, 55.

2. *Attendance*, a waiting on. PORPH. Cer. 489, 18 Ἐχει αὐτοὺς εἰς παραμονὴν τοῦ βασιλέως.

Hence, αἱ παραμοναί, *body-guard*, especially the *imperial body-guard*. PORPH. Cer. 452, 18 Αἱ παραμοναὶ τῶν στρατηγῶν. NICET. 224, 27, et alibi. CUROP. 37 bis. (See also πραισεντάλιος.)

παραμόνιμον, ον, τὸ, (παραμόνιμος) *station* in military language. PORPH. Adm. 126, 19.

παραμυθία, ας, ἡ, *comfort, benefit, help, aid, assistance*. CHAL. 1628 A. NOVELL. 130, 1.

παραγνωστικόν, οὗ, τὸ, (ἀναγνωσκω) = κομμονιτώριον. PALLAD. Vit. Chrys. 28 B. CYRILL. ALEX. Epist. 85 C. (See also παραγνωστικόν.)

παρανυμφεύω, εуса, *to be parányμφος*. THEOPH. 388, 20.

παραξιφίς, ἰδος, ἡ, (ξίφος) *dagger worn beside the sword*. SEPT. 2 Reg. 5, 8.

παράπηγμα, ατος, τὸ, (παράπηγνυμι) *annals, chronicle*. CICER. Epist. Attic. 5, 14, 1. DIOD. 1, 5.

2. *Rule?* SEXT. Adm. Gram. 10, p. 263.

παραπικραίνω, ανα, (πικραίνω) *to embitter, provoke to anger*. SEPT. Ps. 77, 17.

παραπικρασμός, οὔ, ὁ, (παραπικραίνω) *provocation*. SEPT. Ps. 94, 8.

παραπίπτω, *to lapse, backslide*, ἐκπίπτω, said of converts to Christianity who had relapsed into heathenism.

Substantively, οἱ παραπεπτωκότες, or οἱ παραπεσόντες, *the lapsed during persecution*. NIC. I, Can. 8. 10. 14.

2. *To be misplaced, mislaid, or lost*. PALLAD. Vit. Chrys. 21 D.

παραπληξία, ας, ἡ, (παράπληκτος) *derangement, madness, insanity*. SEPT. Deut. 28, 28.

παραπληρωματικός, ἡ, ὄν, (παραπλήρωμα) *serving to fill up, expletive*, as applied to the particles δὴ, ῥά, νύ, and the like. DION. THRAX in BEKKER. 642, 27.

παραπλησιάζω (πλησιάζω), *to liken, ὁμοιόω*. APOCR. Act. Andr. et Matthiae 2.

παραπλῶω (ἀπλῶω), *to stretch*. MAL. 452, 9 Εἰς σανίδα παραπλωθεὶς προσηλώθη.

παραποίησις, εως, ἡ, (παραποιέω) *a forging, falsity, fabrication, perversion*. IREN. 1, 9, 2. Ἡ τῆς ἐξηγήσεως παραποίησης.

παραπομπικά, ὦν, τὰ, (παραπομπή) *the price for carrying, carriage*. NOVELL. 128, 9.

παραπόρτιον, ον, τὸ, (πόρτα) = παραπύλιον. THEOPH. 583, 5. LEO. 11, 16. 15, 4. 53.

παράπτωμα, ατος, τὸ, (παράπίπτω) *error, mistake, ἁμαρτία*. SEPT. Ps. 18, 13. POLYB. 9, 10, 6.

2. *Mishap, defeat*. DIOD. 19, 100, p. 395, 36.

παραπύλιον, ον, τὸ, (πύλη) *by-door, by-gate*, παραπόρτιον, παράθυρος. MAL. 159, 22. PORPH. Adm. 257, et alibi.

παρασαλεύω (σαλεύω), *to shake about, disturb; to violate*. PHILON. II, 69, 52. NIL. Epist. 2, 294 Παρασαλεύσθαι τῆς ἐμβριθοῦς στάσεως. PRISC. 169, 22 Παρασαλεύοντα τὰς σπονδάς.

παρασιωπάω (σιωπάω), *to be silent*. SEPT. Gen. 24, 21. POLYB. 20, 11, 1.

Transitive, *to pass over in silence, to omit mentioning*. SEPT. Ps. 108, 1. PROV. 12, 2. POLYB. 2, 13, 7.

παρασκευάζω, *to induce*. With the *infinitive*. THEOPH. 48. 122, 8, et alibi.

παρασκευή, ἡς, ἡ, *preparation, the day of the preparation, the day preceding the Jewish Sabbath*. NT. Matt. 27, 62. Marc. 15, 42. Luc. 23, 54.

In ecclesiastical writers, *Friday*, in its technical acceptation. CAN. APOST. 69. CONST. APOST. 5, 20, 8, et alibi. IGNAT. Philipp. (interpol.) 13. IREN. 1, 14, 6. PETR. ALEX. Can. 15.

Ἡ ἁγία παρασκευή, *The Holy Friday*, that is, *Good Friday*, the anniversary of the Crucifixion. THEOD. LECTOR. 2, 32.

Ἡ μεγάλη παρασκευή, *The Great Friday*, = the preceding. NIC. CONST. Can. 5. TRIOD. HOROL. CEDR. II, 506 Ἡ ἁγία καὶ μεγάλη παρασκευή.

παραστάσιμος, ον, (παράστασις) *under arrest??* MAL. 256, 22 Περμφθεις ἀπὸ τῆς Ἰουδαίας χώρας παραστάσιμος.

Substantively, τὸ παραστάσιμον, = παράστασις?? TYPIC. 70. 71, pp. 259. 260.

παράστασις, εως, ἡ, *the appearing of the priest at the altar*. APOCR. Jacob. Liturg. pp. 34. 39. 59 τῆς παραστάσεως τοῦ ἁγίου θυσιαστηρίου.

2. *Audience, reception to an interview, as with a king, σιλέντιον* 1. CUROP. 12, 20. 33, 4.

παραστατικός, ἡ, ὄν, *representing*. PTOLEM. GHOST. p 933 Παραστατικά ὄντα ἐτέρων πραγμάτων.

παρασύμβουλος, ον, ὁ, (σύμβουλος) *bad adviser, κακοσύμβουλος*. THEOPH. 776, 17. 777, 17.

παρασυνάγω (συνάγω), *to make a separate (or unlawful) assembly*, said of dissenters from the catholic church. SOCR. 4, 29. 7, 5, in both places followed by the *dative*. CONST. (536), 1073 C. (Compare CAN. APOST. 31.)

παρασυναγωγή, ἡς, ἡ, (παρασυνάγω) *conventicle, a meeting of dissenters from the catholic church for religious worship*. BASIL. III, 268 E.

παρασύναξις, εως, ἡ, = παρασυναγωγή. CONST. (536), 1092 A.

παρασυναπτικός, ἡ, ὄν, (συνάπτω) *joining along with*. The

expression παρασυναπτικός σύνδεσμος is applied to the conjunction ἐπεί and its modifications. DION. THRAX in BEKKER. 642, 25.

παρασυρτάτος, ον, ὁ, *the groom who has the charge of the παρασυρτά* (see παρασυρτός). PHOC. 197, 13.

παρασυρτός, ἡ, ὄν, (παρασύρω) *led along, as a horse*. PORPH. Cer. 485, 7 Παρασυρτά βασιλικά ἵππάρια F.

Substantively, τὸ παρασυρτόν, sc. ἵππάριον or ἄλογον, *led horse, a horse led by the bridle in a procession for show*. Ibid. 479, 13. (See ἀδέστρατος, ἀδίστρατος, δίστρατον, πάροχοι ἵπποι, παρασύρω, συρτός. Also, ἐπισύρω, in the Appendix.)

παρασύρω, *to delay, to put off; to keep back, check, refrain*. PORPH. Adm. 266 Ἡ δὲ Γυνὴ παρέσυρε τοῦ καθεδῆσαι, ἕως ἂν πᾶσα ἡ φαμίλια αὐτῶν ἐκοιμήθῃ.

2. *To lead along, as a horse in a procession for show*. PORPH. Cer. 461, 18. 462, 15. (See also παρασυρτός.)

παρασφαλίζω (ἀσφαλίζω), *to secure beside, to fortify*. SEPT. Nehem. 3, 8.

παράταγμα, ατος, τὸ, (παράτάσσω) *body of soldiers*. HIP- POL. 153.

πατατικός, ἡ, ὄν, (πατείνω) *stretching along*. Substantively, ὁ πατατικός, sc. χρόνος, *the imperfect tense, in grammar*. DION. THRAX in BEKKER. 638, 24.

πατηνέω, *to observe, keep, as a fast*. PETR. ALEX. Can. 15 Πατηνουμένοις τετράδα καὶ παρασκευήν.

πατηήρησις, εως, ἡ, (πατηνέω) *observation*. DIOD. 1, 28. 69, of the stars. SEXT. Adv. Gram. 10, p. 257.

2. *Insidious watching*. POLYB. 16, 22, 8.

πατηρητής, οὔ, ὁ, (πατηνέω) *observer*. DIOD. 1, 16 *discoverer*.

παράτον, ον, τὸ, paratum, παρασκευή. SUID. (See also ἀντιπαράτορα.)

παρούρα, ας, ἡ, paratura, *full dress, ἀλλάξιμον, στολή ἐπίσημος*. LYD. 127. 179, 20.

παρούριον, ον, τὸ, (παρούρα) *a showy stripe on the border of a garment*. HES. Παρούριον, ἀντίπανον, κρᾶσπεδον.

πατραπέζιον = ἀντιμίνσιον 1? CHRON. 714, 14, in a church.

πατραπέζον, τὸ, (τράπεζα) *by-table, side-table, different*

from the principal table. PORPH. Cer. 70, 24. 71.

παραφοσσεύω, less correctly παραφοσεύω, εἰσα, (φοσσεύω) to encamp, παραφωσεύω. MAL. 469, 13 Παρεφόσενσε τῷ κάστρῳ. THEOPH. 517, 9.

παραφρόνησις, εὖς, ἡ, (παραφρονέω) mental derangement, insanity. SEPT. Zech. 12, 4.

παραφύλαξ, ακος, ὁ, (παραφυλάσσω) watcher, guard. SUID. Δεξιολάβος, παραφύλαξ.

παραφωσεύω = παραφοσσεύω. CHRON. 510, 8, v. 1. παραφωσσεύω. THEOPH. 517, 9.

παραχειμάδιον, ου, τὸ, (παραχειμάζω) the being in winter-quarters. MAURIC. 1, 2. 37. 6, 2. LEO. 8, 14. 11, 49.

πάρδικος, ου, = Παρθικός? PORPH. Adm. 72.

παρεβδομάριος, ου, ὁ, assistant εβδομάριος. PORPH. Cer. 518, 8.

παρεδρία, as, ἡ, the being attended by a πάρεδρος. CLEM. ROM. Homil. 2, 30, v. 1. προσεδρεΐαι.

πάρεδρος, ου, ὁ, paredrus, familiar, as applied to familiar spirits. IREN. 1, 13, 3 Δαίμονά τινα πάρεδρον. TERTULL. De Anim. 28, p. 285 D. HIPPOL. 176. 256. EUS. 4, 7, p. 149. EPIPH. I, 104 A.

πάρεμι, see παρών.

παρείσακτος, ἡ, = συνείσακτος. DAMASC. I, 110 B.

παρεκεί (παρά, ἐκεῖ), near there, simply near, πλησίον. CHRON. 724, 12 Τὸν ἔμβολον τὸν παρεκεί τοῦ ἁγίου Νικολάου.

παρεκτός, except. Followed by εἰ μή. LAOD. 40 Παρεκτός εἰμὶ δι' ἀνωμαλίαν ἀπολιμπάνοιτο, unless.

παρελθών, οὔσα, ὄν, (πατέρχομαι) last, past, as a month. CHRON. 728, 12 Τῇ γὰρ ΚΔ' τοῦ παρελθόντος φεβρουαρίου μηνός.

παρεμβάλλω, to draw up in battle array. POLYB. 1, 32, 7. 1, 33, 7. 2, 28, 4.

Intransitive, to fall into line. POLYB. 5, 69, 7 Παρενέβαλον εἰς ναυμαχίαν.

2. To encamp, said of armies or companies, ἀπλικοεύω. SEPT. Gen. 32, 1. 33, 18. Ex. 14, 9. Jer. 27 (50), 29. POLYB. 1, 77, 6.

παρεμβολή, ἡς, ἡ, a drawing up of troops in battle array. POLYB. 11, 32, 6.

2. Company, band, body of troops, army. SEPT. Gen. 32, 1. 7. NT. Hebr. 11, 34 armies.

3. Castra, encampment, camp, στρατόπεδον. SEPT. Jos. 4, 8. POLYB. 3, 74, 5. 6, 28, 1. DIOD. 13, 87, p. 611, 47, et alibi. JOSEPH. Ant. 6, 6, 2. NT. Act. 21, 34. PLUT. I, 657 E. 1065 F.

4. A tripping up, in the language of wrestlers. PLUT. II, 638 F.

παρέμπτωσις, εὖς, ἡ, insertion, in grammatical language. APOLLON. Conj. 480, 30.

παρενθέτως, adv. of παρένθετος, incidentally. METHOD. 376 B Οὐ παρενθέτως, ἀλλ' ἐνημάντρως.

παρέντης (long a), οἱ, τοὺς, (parens) parentes, ὑπήκοοι, subjects. But παρέντης, γονεῖς, parents. LYD. 141, 14.

πάρεξ = παρεκτός. LEG. HOMER. 109 Πάρεξ εἰ μὴ ἔστιν ὁ ἔνοικος μάχιμός τε καὶ θορυβώδης.

παρεξάιρω (ἐξάιρω), to lift up. SCYMN. 343 being elated. STRAB. 11, 14, 4, p. 528.

παρεπιβοηθέω (ἐπιβοηθέω), to come from the side to help. With the dative. DIOD. 2, 6, p. 119, 64.

παρεπίδημος, ου, ὁ, (ἐπίδημος) sojourner. SEPT. Gen. 23, 4. POLYB. 32, 22, 4.

παρεπινοέω, ἡσω, (ἐπινοέω) to invent in addition. DIOD. 12, 11 in the middle. IREN. 1, 10, 3.

παρέπομαι, to be predicated of, in grammar. DION. THRAX in BEKKER. 634, 15 Παρέπεται δὲ τῷ ὀνόματι πέντε, γένη, εἶδη, σχήματα, ἀριθμοὶ, πτώσεις.

παρευθὺς (εὐθὺς), adv. immediately, παραυτίκα. DION CASS. 1040, 8. PRISC. 150, 7.

παρεύρημα, ατος, τὸ, (παρευρίσκω) figment. IREN. 1, 16, 3.

παρέχω, to pay. With the accusative of the person. PORPH. Adm. 192, 23 Παρέχοντος τὸν βασιλέα Ρωμαίων καὶ πάντα, for τῷ βασιλεῖ.

παρθενεύω, to remain unmarried, said of men. JUST. Frag. 3. LEG. HOMER. 110.

παρθενία, as, ἡ, virginity. Οἱ ἐν παρθενίᾳ, Those who are in virginity; one of the orders in the early church. CONST. APOST. 8, 12, 19. 8, 15, 2.

παρθένια, ων, τὰ, (παρθένιος) virginity. SEPT. Deut. 22, 14. 15. Jud. 11, 37.

παρθενικός, ἡ, ὄν, virginal. Ὁ σύλλογος ὁ παρθενικός, = Τὸ τάγμα τῶν παρθένων. CYRILL. HIER. Procat. 14.

παρθενομήτωρ, ορος, ἡ, (παρθένος, μήτηρ) *virgin mother*, an epithet of Mary the mother of Jesus. METHOD. 352 B. 353 C.

παρθένος, ου, ὁ, ἡ. NT. Apoc. 14, 4 of men. EPIPH. I, 115 B Ἰωάννη τῷ ἀγίῳ παρθένῳ, John the Evangelist, who, according to the common belief, was never married. MAL. 58, 11 of men.

Τὸ τάγμα τῶν παρθένων, *The order of virgins*, in the early church. BASIL. III, 291 C. (See also CONST. APOST. 2, 26, 5. 2, 57, 8. 4, 14, 2. 8, 13, 4. JUST. Apol. 1, 15.)

Ἱερὰ παρθένος, *A sacred virgin*, a virgin dedicated to the service of God. COD. AFR. Can. 44. SOZ. 6, 19, p. 241, 33.

Particularly, ἡ παρθένος, with or without Μαρία, *The Virgin Mary*. CONST. APOST. 2, 55, 1. 7, 37, 1, et alibi. EPIPH. I, 1058 A. CYRILL. ALEX. Epist. 66 C.

Παρθικός, ἡ, ὄν, (Πάρθος) *Parthian*. STRAB. 11, 13, 7.

Substantively, τὸ παρθικόν, sc. δέρμα, *scarlet leather*, φλογοβαφές δέρμα. LYD. 178, 19. (See also πάρδικος.)

παριπαράτος, ου, ὁ, (ἱππάριον) *one who has the charge of a párippos*. PHOC. 197, 15.

παρίππιν for παρίππιον. THEOPH. 638, 14.

παρίππιον, ου, τὸ, = párippos 2. PORPH. Cer. 475, 18. 488, 16.

παρίππος, ου, ὁ, (ἵππος) *attendant on horseback*. POLYB. 11, 18, 5.

2. *Public horse*, a horse belonging to the government, βέραϊδος, βέρεδος, ἵππος δημόσιος. JULIAN. Epist. 20. 32. LYD. 200. (Zos. 73 Τοὺς ἐν τοῖς σταθμοῖς ἵππους, οὓς τὸ δημόσιον ἔτρεφεν. THEOPH. 341 Ἴππους τοῖς δημοσίοις ὀχούμενος.)

πάρμα, ἡ, = pármē. LYD. 129.

παρμή, ης, ἡ, παρμα, *buckler*. POLYB. 6, 22, 1. DION. HAL. I, 388, 13.

\*παρό for παρ' ὅ, equivalent to παρά or ἥ, *quam, than*. ARISTOTEL. Plant. 1, 4, 16 Ἐκέισε κρειττόνως ἀξάνουσι, παρὸ ἀλλαχοῦ. 2, 2, 20 Κυριώτερον συμβέβηκε τῷ ὕδατι τὸ εἶναι στοιχείῳ, παρὸ τῇ γῇ. SCHOL. ARIST. Plut. 939. CODIN. 72, 13 παρ' ὅ.

παροιέω, *to be a sojourner, to sojourn*. SEPT. Gen. 12, 10 Παροιῆσαι ἐκεῖ. 17, 8 Τὴν γῆν, ἣν παροιεῖς. 20, 1 Παρόκησεν ἐν Γεράροις. NT. Luc. 24, 18. CLEM. ROM. Epist. 1, 1. POLYC. init. τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικίᾳ Φιλίππους. MARTYR. POLYC. init.

παροίκησις, εως, ἡ, = παροικία 1. SEPT. Gen. 36, 7 Ἡ γῆ τῆς παροικήσεως αὐτῶν, *The land wherein they were strangers*.

παροικία, as, ἡ, *a sojourning, sojourn*, παροίκησις. SEPT. Ps. 119, 5. CLEM. ROM. Epist. 2, 5.

2. *Parochia, diocese*. CAN. APOST. 14. 15. 34. CONST. APOST. 2, 1, 1 and 2. 2, 10, 1, et alibi. MARTYR. POLYC. init. IREN. Frag. 3. LAOD. 14. ANT. 9. EUS. 1, 1.

παροικικός, ἡ, ὄν, (πάροικος) *colonarius, peasant's*. NOVELL. 120, 1 Παροικικὸν δίκαιον.

πάροικος, ου, ὁ, *inquilinus, stranger, sojourner*. SEPT. Gen. 23, 4. Ex. 12, 45. Lev. 22, 10. NT. 1 Pet. 2, 11.

παροιμία, as, ἡ, *proverb*. Classical. In the plural αἱ παροιμίαι, *the Proverbs*, the Book of Proverbs, one of the books of the Old Testament.

2. In the RITUAL, *the lesson taken out of the Book of Proverbs*. EUKHOL. Καὶ ὁ ἀναγνώστης λέγει τὴν παροιμίαν.

παρολκή, ἡς, ἡ, (παρέλκω) *a putting off, delay*. CLEM. ROM. Homil. 1, 8.

παρόλκιον, ου, τὸ, (πάρολκος) *tow-rope*. APOPHTH. Poemen. 145.

παρομοιάζω (ὁμοιάζω), *to be like, to resemble*. NT. Matt. 23, 27 Παρομοιάζετε τάφοις κεκοιναμένους.

παρονύμην, see παρωνύμιν.

παροπλίζω (ὀπλίζω), *to disarm, ἀφοπλίζω*. POLYB. 2, 7, 10. παροργίζω (ὀργίζω), *to provoke to anger, to enrage*. SEPT. Deut. 4, 25 Παροργίσαι αὐτόν.

παρόργισμα, ατος, τὸ, (παροργίζω) = παροργισμός. SEPT. 3 Reg. 16, 33.

παροργισμός, οὔ, ὁ, (παροργίζω) *provocation, παρόργισμα*. SEPT. 4 Reg. 19, 3. Nehem. 9, 18.

παρουσία, as, ἡ, *the advent*, the first coming of Christ. CONST. APOST. 2, 55, 2. 3, 1, 2, et alibi. JUST. Tryph. 31. PETR. ALEX. 516 B.

Ἡ δευτέρα παρουσία, *The second coming of Christ*. CONST. APOST. 8, 12, 17. JUST. Tryph. 49, p. 145. APOCR. Nicod. Euangel. II, 6 (22), 2. Parados. Pilat. 10. (Compare IREN. Frag. 1 τῆς ἐνδόξου παρουσίας αὐτοῦ, referring to the second coming.)  
παρουσιάζω, ασα, (παρουσία) *to be present*. THEOPH. CONT. 205, 21.  
πάροχος, ου, ό, (παρέχω) *largitor, giver*. CLEM. ROM. Homil. 10, 9.  
πάροχος, ου, (όχος) plural πάροχοι ἵπποι = ἀδέστροτοι ἵπποι. EUAGR. 6, 4. 15. (See also συρτός.)  
παρόψημα, ατος, τό, (παροψάομαι) *dainty side-dish*. ATHEN. 9, 3.  
παρρησία, ας, ή, *full liberty, privilege*. CONST. APOST. PROOEM. 2 Οἱ παρρησίαν εἰληφότες τὸν \*παντοκράτορα θεὸν πατέρα καλεῖν.  
παρρησιάζομαι, *to enjoy liberty*. THEOPH. 704, 10 \*Ἡρξαντο δὲ οἱ εὐσεβεῖς παρρησιάζεσθαι.  
παρρικίδας, τούς, (parricida) parricidas, accusative plural. LYD. 141, 13.  
παρωμίς, ιδος, ή, (ῶμος) *that which is worn upon the shoulder, as a scarf*. SEPT. EX. 28, 14.  
παρών, ὄνος, ό, παρο, a kind of boat. POLYB. Frag. Hist. 65. (See also μυοπαρών.)  
παρών, όν, (πάριμι) *present*. Κατὰ τὸ παρόν, *At present*. POLYB. 17, 1, 9.  
Ἐπὶ τοῦ παρόντος, *For the present*. EUS. 1, 2 fin.  
Τοῖς εἰρημένοις ἐπὶ τοῦ παρόντος ἀρκεσθῆσόμεθα.  
παρωνύμιον for παρωνύμιον. MAL. 395, 12, incorrectly written παρωνύμην or παρονύμην.  
παρωνύμιον, ου, τό, cognomen, surname. DION CASS. 860, 32.  
παρώνυμος, ου, *denominative, derived from a noun, in grammar*. DION. THRAX in BEKKER. 634, 25.  
πάσσος, ου, ό, passum or passa, *raisin-wine*. POLYB. 6, 2, 3.  
πάστιλος, ου, ό, pastillus or pastillum. PALLAD. Vit. Chrys. 26 E. ΑΠΟΡΗ. Macar. 8.  
πάστος, ου, ό, pastus, *feast, συμπόσιον*. LEO GRAM. 230, 4.  
παστοφόριον, ου, τό, *treasury, as of a temple, ταμείον, σκευοφυλάκιον*. SEPT. 1 Par. 9, 26. 1 Esdr. 8,

58. Esai. 22, 15. INSCR. 2297. CONST. APOST. 2, 57, 3. 8, 13, 4.  
παστοφόρος, ου, ό, *one that carries the image of a god in a temple*. DIOD. 1, 29.  
πάσχα, τό, indeclinable, Hebrew פסח (διάβασις), the Jewish Passover, φασέκ. SEPT. EX. 12, 11. NT. Matt. 26, 2, et alibi.  
2. The Christian Passover, that is, *Easter*, celebrated in commemoration of the resurrection of Christ. CAN. APOST. 7. 69. LAOD. 14. NIC. I, 261 E. EUS. 5, 23, p. 242. Id. 7, 20. ATHAN. I, 868 D. COD. AFR. 51. 73.  
Ἡ ἐβδομάς τοῦ πάσχα, *The week of the Passover*, applied to *Passion-week*. CONST. APOST. 5, 13. EPIPH. I, 907 C.  
Τὰ ἑβδομα τοῦ πάσχα = Ἡ ἐβδομάς τοῦ πάσχα. THEOD. III, 603 B.  
Αἱ ἡμέραι τοῦ πάσχα, *The paschal days*, applied to *Passion-week*. CONST. APOST. 5, 17, 1. 5, 18, 1.  
2. *Eucharist*. CHRYS. I, 611 A.  
πασχάζω, ασα, (πάσχα) *to celebrate or keep Easter*. THEOPH. 98, 6. 665, 5.  
πασχάλιν for πασχάλιον. CHRON. 511, 6.  
πασχάλιος, α, ου, (πάσχα) paschalis, *paschal*. PROC. I, 91, 19. 469, 23. CHRON. 691, 14.  
Substantively. (a) Ἡ πασχαλία, sc. ἑορτή or ἡμέρα, *Easter, πάσχα*. THEOPH. 171, 12. 665, 3.  
(b) Τὸ πασχάλιον, *the paschal canon (calendar), πασχάλιν*. DAMASC. I, 580. PORPH. Cer. 126, 7.  
πάσχω, *to be in a passion*. APOCR. Act. Paul. et Thecl. 21.  
πατέλλα, ή, patella, *lekanis*. POLL. 6, 85.  
πατέλλιον, ου, τό, dimin. of πατέλλα. POLL. 6, 90. 10, 107.  
πάτερ, ό, the Latin patēr, in the expression πάτερ πατράτος, pater patratūs. PLUT. II, 279 B.  
πατερικός, ή, όν, (πατήρ) *pertaining to or written by a Father of the church, patristic, πατρικός* 2. THEOPH. 689, 17 Πατερικά βιβλία.  
πατέω, ησα, *incedo, to walk*. THEOPH. CONT. 198, 15 Ἐπάτει δὲ βένετος καὶ Πράσιως ό λογοθέτης Κωνσταντῖνος, *appeared in the costume of the Veneti and the Prasini*.

2. *To tread*, as grapes. SEPT. Esai. 16, 10 οὐ μὴ πατήσουσιν οἶνον εἰς τὰ ὑπολήνιά σου.

3. *To attack, sack, plunder*, as a town. HELIOD. 4, p. 168 (198) Πόλιν οἰχονται τῶν Ἑλληνίδων τὴν πρῶ-  
την πατήσαντες.

πατήρ, τρός, ὁ, *father*. Πατέρες ἑγγραφῶν, Patres con-  
scripti. DION. HAL. I, 261, 11.

As a title it was applied to *bishops* and *monks*.  
NIC. I, 157 E. ATHAN. I, 351 D. CYRILL. ALEX.  
Epist. 1. 80 A.

Πατήρ πατέρων, *Father of fathers*, a title given to  
the bishops of Rome and Constantinople. CONST.  
(536), 1000 E. 1132 D.

Πατήρ πόλεως, Pater civitatis, a title. INSCR.  
5901. NIL. Epist. 2, 36. NOVELL. 128, 16. 160,  
Prooem.

Πατήρ βασιλέως, see πατήρ 3.

2. *Abbot*, ἀββᾶς 2, ἀρχιμανδρίτης, ἡγούμενος, καθηγού-  
μενος. ATHAN. I, 267 A. BASIL. II, 562 D. PA-  
CHOM. 949 A. CYRILL. ALEX. Epist. 89 A.

3. *Patricius*. THEOPH. 161, 9. 162, 16.

The full expression seems to be Πατήρ βασιλέως,  
*The father of the emperor*. ANTHON. IV, 102. 196.  
ΑΡΟΡΗΤΗ. Arsen. 36.

4. *Sponsor*, ἀνάδοχος. VIT. EPIPH. 324 B.

πατητήριον, ου, ὁ, (πατέω) *wine-vat*, in which the grapes  
are trodden, ληνός, στραφυλοτριβείον. HARPOCR. Στα-  
φυλοβολεῖον . . . πατητήριον. (Compare SEPT. Esai.  
63, 2 Πατητοῦ ληνού.)

πατήγια, τὰ, meaning uncertain. CONST. (536), 1212 A.  
πατητός, ἡ, ὄν, (πατέω) *trodden*. SEPT. Esai. 63, 2.

πάτος, ου, ὁ, *floor* of a building. BASILIC. 58, 11, 10.  
PORPH. Adm. 139, 21. 260, 15.

πατραρχία, as, ἡ, *the office of πάτραρχος*. EDICT. 13, 12.  
πάτραρχος, ου, ὁ, (πάτρα, ἄρχω) = *γειτονιάρχης, ρεγεωνά-  
ριος*. An Alexandrian word. EDICT. 13, 12 πα-  
τραρχῶν, which, if correct, implies πατράρχης.

In the following passage it seems to mean *tutelary  
deity*, or *household god*. SEPT. Esai. 37, 38.

πατρῶτος, see πάτερ.

πατριαρχεῖον, ου, τὸ, (πατριάρχης) *patriarch's residence*.  
CONST. III, 632 A.

2. *Patriarchate*, a patriarch's diocese, πατριαρχία 2.  
DAMASC. I, 623 B τὰ πέντε πατριαρχεῖα, namely of  
Rome, Constantinople, Alexandria, Antioch, and  
Jerusalem.

πατριαρχεῖω, εὔσω, = πατριαρχέω. PORPH. Adm. 87.

πατριαρχέω, ἡσω, *to be patriarch*, πατριαρχεῖω. DAMASC.  
I, 623 C. THEOPH. 554, 3.

πατριάρχης, ου, ὁ, (πατριά, ἄρχω) patriarcha, *the father  
or chief of a race, patriarch*. SEPT. 1 Par. 24, 31.  
27, 22, et alibi.

After the destruction of Jerusalem by the Romans,  
the Jewish patriarchs were a sort of governors  
among the Jews. VOSPISCUS in Saturn. 7. JULIAN.  
Epist. 25. CYRILL. HIER. 12, 7. EPIPH. I, 128 A.

2. In the Christian church, *patriarch*, the highest  
ecclesiastical dignity, introduced near the close of the  
fourth century (A. D. 381). SOCR. 5, 8, p. 270.  
Id. 7, 31. CHAL. 828 C. 1208 A. NOVELL. 3, 2,  
§ α'. HIEROSOL. 1252 C. EUAGR. 4, 11, p. 394.  
THEOPH. 250, 17 of Thessalonica.

The five great patriarchs were those of Rome,  
Constantinople, Alexandria, Antioch, and Jerusalem.  
PETR. ANT. 114 A. [At present this title is applied  
only to the bishops of Constantinople, Alexandria,  
Antioch, and Jerusalem.

The superiority of a patriarch over an ordinary  
bishop is administrative, not ritual; for so far as  
ordination is concerned, a patriarch is nothing more  
than a bishop.]

πατριαρχία, as, ἡ, *patriarchate*, the office of a patriarch.  
BASIL. III, 258 C. EPIPH. I, 130 D. VIT. SAB.  
238 B. 308 A.

2. *Patriarchate*, a patriarch's diocese, πατριαρχεῖον  
2. SOCR. 5, 8, p. 270.

πατριαρχικός, ἡ, ὄν, *pertaining to a patriarch, patriarchal*.  
ASTER. 376 C. EUAGR. 3, 6.

πατρικάτον, ου, τὸ, = πατρικιότης. THEOPH. CONT. 469,  
14.

πατρικία, as, ἡ, *the wife of a πατρίκιος*. BASIL. III, 186  
C. PROC. III, 27, 17.

πατρίκιος, ου, ὁ, *patricius*. POLYB. 10, 4, 2. DION.  
HAL. I, 252, 15. 256, 8. ZOS. 106, 8. 313, 11.

πατριότης, ητος, ή, patriciatus, πατρικάτον. PRISC. 160, 5. NOVELL. 38, Prooem. § γ'. ANTEC. 1, 12, 4.

πατρικός, ή, όν, *paternal*. Substantively. (a) τὰ πατρικά, patrimonial. APOPTH. Poemen. 186.

(b) Ἡ πατρική, sc. πτώσις, in grammar, the genitive case, ή γενική. DION. THRAX in BEKKER. 636, 5.

2. *Pertaining to the Fathers of the church, patristic*, πατερικός. CHRON. 12, 9. CONST. III, 996 B.

πατριμόνιον = πατριμώνιον. NOVELL. 102, 1. THEOPH. 631, 15.

πατριμώνιον, ου, τὸ, patrimonium, *personal property*. PROC. II, 21, 14. 32, 22, the emperor's personal estate. Not to be confounded with πριβάτα.

πατριμώνιος, ου, ός, = πατριμώνιον. LYO. 191, 19.

πάτριος, ου, *paternal*. Substantively, τὰ πάτρια, *antiquities*, as of a country. EUS. 3, 9, p. 103, 21 τὰ πάτρια τοῦ Ἰουδαίων ἔθους. ARETH. 828 A τὰ πάτρια Βιθυνῶν, *Bithynian antiquities*. PORPH. Them. 64, 10.

πατροδότηρ, ορος, ός, (πατήρ, δότηρ) the giver of the Father, an epithet of the Word (Λόγος) of the Gnostics. IREN. 1, 14, 3.

πατροκίνητος, ου, (κινέω) moved by the Father. DION. AREOP. Coelest. Hierarch. 1, 1.

πατροπασσιανοί incorrectly for πατροπασσιανοί. SOCR. 2, 19, p. 101, 20.

πατροπασσιανοί, ών, οί, (pater, passus) patropassiani, *patropassians*, an epithet applied to the Sabellians (the followers of Noëtus, Callistus, Cleomenes, Sabellius), because they asserted that the Son, who suffered, was the Father himself. ATHAN. I, 740 E. (Compare HIPPO. 289, 22 seq.)

πατρότης, ητος, ή, (πατήρ) the being father, *paternity*, πατρωσύνη. BASIL. III, 364 A. COTELER. II, 110 A.

Ἡ πνευματική πατρότης, *Spiritual paternity*, the being πνευματικός πατήρ. EUKHOL. p. 673 τὸ λειτούργημα τῆς πνευματικῆς πατρότητος, *The office of spiritual father (confessor)*.

πάτρων, ωνος, ός, patronus. DIOD. II, 577, 17. INSCR. 4697, b τὸν πάτρωνα τῆς πόλεως. EPICT. 3, 9, 18. THEOPHIL. Ad Autolyc. 3, 27. ANTEC. 3, 7, 3, et alibi.

πατρωνία, as, ή, patronatus, *patronage*. DION. HAL. I, 256, 7. 258, 12.

πατρωνικόν, ου, τὸ, jus patronatus. NOVELL. 1, 4, § α'. SUID. Πατρωνικόν δίκαιον, τὸ ἐκ προστάτου δίκαιον. πατρώνισσα, ης, ή, patrōna, *patroness*. ANTEC. 3, 7, 3. πατρωνυμικός, ή, όν, (πατρώνυμος) *patronymic*, in grammar. DION. THRAX in BEKKER. 634, 26.

πατρωνυμικῶς, adv. of πατρωνυμικός. IREN. 1, 2, 6.

πατρωσύνη, ης, ή, = πατρότης. VIT. EPIPH. 348 D.

Παυλικιανοί, ών, οί, *Paulicians*, certain heretics, called also Ἀθίγγοι. THEOPH. 759. 771.

παῦσις, εως, ή, (παύω) a ceasing, *cessation*, end. SEPT. Jer. 31 (48), 2.

πεδατούρα, as, ή, pedatura, πεδητούρα. MAURIC. 10, 3. MAL. 351, 8. LEO. 15, 56.

πεδητούρα = πεδατούρα. PORPH. Cer. 482, 8. 490, 4.

πέδικλον, ου, τὸ, pedica, *fetter*, πέδη. MAURIC. 1, 2. LEO. 5, 4. 6, 10. [It presupposes pedicula.]

πεδικλώω, ωσα, (πέδικλον) to *fetter*. MAURIC. 11, 3. LEO. 11, 45. 18, 54.

πεζεύω, ευσα, to *dismount*. PORPH. Cer. 84, 8.

πεζούλιον, ου, τὸ, (πεσσός) a low parallelopipedal structure, πεσσούλιον. PORPH. Cer. 34, 4. THEOPH. CONT. 656. 819, 18.

πεζοφύλακες, ων, οί, (πεζός, φύλαξ) *foot-guards*. CEDR. II, 697, 16.

πειθανάγκη, ης, ή, (πειθώ, ανάγκη) *compulsory persuasion*. POLYB. 22, 25, 7.

πειθαρχέω. With the *accusative*. PORPH. Adm. 250, 23.

πεινάζω = πεινάω. BARN. 10.

πειράομαι. With the *future infinitive*. NIC. CONST. 62, 12. 83, 10.

πειρασμός, ου, ός, (πειράζω) *temptation*. SEPT. Ex. 17, 7. Deut. 4, 34.

πειρατής, ου, ός, (πειράω) *pirata, pirate*, θαλάσσιος ληστής. POLYB. 4, 3, 8. ANTHOL. III, 62. AMMON.

πέισμα, ατος, τὸ, *confidence; obstinacy, stubbornness*. SEXT. Pyrrhon. Hypot. 1, 9, p. 6. EUS. Laud. Const. p. 764, 28.

πεκούλιον, ου, τὸ, peculium, *property*, οὐσία. PLUT. I, 103 B. ASTER. 188 B.

πελαγολιμήν, ένος, ός, (πέλαγος, λιμήν) *harbor in the open*

sea, a name given to the space enclosed between a crescent of ships and the sea-shore. LEO. 20, 196 (compare 19, 71). COMN. I, 193, 9. 284, 18.

πελάτης, ου, ό, the Roman *cliens*, *client*. DION. HAL. III, 1354.

πελεγρίνος = περεγρίνος. PTOCH. 2, 144.

πελεκίζω, ίσω, (πέλεκυς) to *hew*, *cut* or *strike with an axe*. POLYB. 1, 7, 12. 11, 30, 2. DIOD. 19, 101, p. 396, 92. In all these passages it is a translation of the Latin *securi persecutio*.

πελέκιον, ου, τό, (πέλεκυς) *hatchet*. PORPH. Cer. 671, 4. 11.

πελεκυφόρος, ου, (πέλεκυς, φέρω) *axe-bearing*. COMN. I, 120.

Substantively, ό πελεκυφόρος, the Roman *praetor*. POLYB. 2, 23, 5.

πελιγών, όνος, ό, (πέλιος, πολίος) = γέρων. A Macedonian word. STRAB. 7, Frag. 2, p. 329.

πέλιος, α, ου, *hoary*, *gray*, *white*, πολίος. Used by the Thesprotians and Molossians. STRAB. 7, Frag. 2, p. 329. ARCAD. p. 41, 3 Πελιός, ό πολίος, oxytone.

πελιώω, ώσω, (πελιός) to *make livid*, *πελιαίνω*. Mid. *πελιόμαι*, to *become livid*. SEPT. Thren. 5, 10 *πελιωθῆναι*.

πέλμα, ατος, ή, the *area* of the circus. MAL. 175, 10.

πελούκιδος, pellucidus. ATHEN. 14, 57.

πελύκιον, ου, τό, dimin. of πέλυξ. ARRIAN. Peripl. Mar. Erythr. 6.

πέλυξ, υκος, ό, = πέλεκυς. SEPT. Jer. 23, 29. BABR. 64, 9.

πελώνιον = πενόλιον. PORPH. Cer. 264, 16. 268, 9.

πέμπτη, ης, ή, (πέμπτος) the *fifth day of the week*, simply *Thursday*. APOCR. Joseph. Narrat. 2, 3. CONST. APOST. 5, 19, 6. 7, 23, 1.

‘Η μεγάλη πέμπτη, *The Great Thursday*, *The Thursday of Passion-week*. NIC. CONST. Can. 5. TRIOD. HOROL.

‘Η πέμπτη της πέμπτης εβδομάδος, *The Thursday of the fifth week in Lent*, on which the μέγας κανών (see κανών 4) is chanted. TRIOD.

πενθέκτη, ης, ή, (πέντε, έκτος) sc. σύνοδος, *Concilium Quinisextum*, a complement to the fifth and sixth œcu-

menical councils. BALSAM. ad Concil. Const. III. (Trull.), p. 135 A.

πενθεριδής, έως, ό, the *son of one's* *πενθερός*. INSCR. 4079.

πενθικός, ή, όν. Substantively, τὰ *πενθικά*, *mourning apparel*. THEOPH. 266, 8.

πενόλιον, τὸ, paenula, *πελώνιον*. CHRON. 574, 22.

Πενταδάκτυλος, ου, ό, *Pentadaktylos*, the *five-peaked mountain*, the mediæval name of Ταΰγετος in Laconia. PORPH. Adm. 221, 12.

πενταέτιος, ου, = πενταέτης. PORPH. Cer. 459, 15.

πενταμετραίος, α, ου, = πεντάμετρος. PORPH. Cer. 463, 17.

πένταρχος, ου, ό, (πέντε, αρχω) *commander of five soldiers*. LEO. 4, 6.

πεντάτευχος, ου, (τεϋχος) *consisting of five parts*, as a book. HIPPOL. 271, 98. EPIPH. II, 162 A.

Substantively, ή *πεντάτευχος*, sc. βίβλος, the *Pentateuch*, the first five books of the Old Testament. PTOLEM. GNOST. p. 925. AMPHIL. Epist. Iambic. 264. EPIPH. I, 38 B.

πεντάτις = πενταετής. LEX. SCHED. 245.

πεντεκαδέκανδρος, ου, ό, *quindecemvir*. INSCR. 4029.

πεντζιμένα = πετζιμένα. PORPH. Cer. 474, 3.

πεντηκοστάριον, ου, τὸ, (πεντηκοστή) *Pentekostarion*, the book containing the proper τροπάρια for the *fifty Paschal days* (πεντηκοστή 2).

πεντηκοστή, ης, ή, (πεντηκοστός) the *fiftieth day* after the Passover, inclusive, *Pentecost*. NT. Act. 2, 1.

In Christian writers, *Pentecost*, *Whitsunday*. CONST. APOST. 5, 20, 2 and 7 and 8. 8, 33, 2. ATHAN. I, 868 D. GREG. NAZ. I, 705.

2. The *fifty Paschal days*, from Easter to Pentecost inclusive. CAN. APOST. 37. BASIL. III, 56 C. D. EPIPH. I, 1105 A. ANT. 20.

πεντηκοστός, ή, όν, *fiftieth*. Substantively, ό *πεντηκοστός*, sc. ψαλμός, the *fiftieth psalm* (according to the Septuagint). EUKHOL. HOROL.

πεντώροφος, ου, (πέντε, όροφή) *with five stories*, as a building. DIOD. 1, 45.

πενώλιον = πενόλιον. CHRON. 574, 22, as a v. l.

πέπανος, ου, ογ *πεπανός*, ή, όν, (πέπτω) *stewed*. GALEN.



VI, 338 A. HES. Πεπανός (sic), ὁ πολὺν χρόνον ἔχων παρὰ τὸ ὀπηθήναι.  
 πεποιθήσις, εως, ἡ, (πείθω, πέποιθα) *confidence, trust*.  
 SEPT. 4 Reg. 18, 19. NT. 2 Cor. 1, 15. CLEM. ROM. Epist. 1, 2. ZOS. 21, 13 τὴν ἐπὶ τῇ ἀσφαλείᾳ τῆς ἡγεμονείας πεποιθήσιν. THEOPH. CONT. 115, 20 τὴν εἰς θεὸν πεποιθήσιν ἔχω βεβαίαν.  
 πεποιθότως, adv. of πεποιθώς (πείθω), *confidently*. SEPT. Zach. 14, 11 *securely*.  
 πέραθεν, *on the other side of*, πέραν. PORPH. Adm. 177, 14, with the *genitive*.  
 \*περαιώω, ὥσω, *to finish, end, complete*, περαίνω. XEN. Hell. 2, 4, 39. JUST. Tryph. 68. 77. IREN. 1, 9, 5. CLEM. ALEX. 787, 22. 810, 31.  
 πέραμα, ατος, τὸ, (περάω) *ferry*. THEOPH. 353, 15. 488, 19. PORPH. Adm. 77, 17. 167, 6, et alibi.  
 Πέραμα, ατος, τὸ, = Πέραν. NOVELL. 59, 5 τὸ Πέραμα Ἰουστινιανῶν, ἦτοι Συκῶν. MAL. 407, 21.  
 περαματίζω, ισα, (πέραμα) *to go across*. THEOPH. 586, 17.  
 πέραν, *on, at, or to the other side, across*. With the *genitive*. SEPT. Gen. 50, 11 Πέραν τοῦ Ἰορδάνου. MAL. 403, 2 Πέραν Κωνσταντινουπόλεως.  
 In Byzantine Greek it may be followed by ἐν or εἰς. MAL. 389, 14 Ἀπενεχθῆναι πέραν ἐν Σύκαυς ἐπὶ τὸν ἄγιον Κόνωνα. 431, 13 Πέραν ἐν τῷ ἁγίῳ Κόνωνι. CHRON. 696, 19 Πέραν εἰς τὸν μῶλον τῶν Εὐτροπίου. 721 Πέραν εἰς Πηγάς.  
 Substantively, τὸ πέραν, sc. μέρος, *the opposite side*. SEPT. Jer. 32 (25), 22 τοὺς ἐν τῷ πέραν τῆς θαλάσσης. POLYB. 2, 32, 9. 3, 43, 1. NT. Marc. 4, 35. Luc. 8, 22. JOSEPH. Ant. 12, 4, 9. 12, 4, 11. (See also Πέραν.)  
 τὸ ἄλλο πέραν, *The other side*. APOPHTH. Johann. Colob. 14.  
 Πέραν, τὸ, indeclinable, *the other side, across*, Πέραμα, a name given to the place opposite Constantinople, that is, to what the Greeks now call Παλατᾶς καὶ Σταυροδρόμι (the Pera of the Franks). MAL. 404, 3. The full construction is τὸ πέραν Κωνσταντινουπόλεως. Id. 403, 14. (See also περατικός.)  
 περασμός, οὔ, ὁ, (περαίνω) *end*. SEPT. Eccl. 4, 8.

Περάται, ὧν, οἱ, *the Peratae*, a branch of the Ophian sect. They were *Fatalists*. HIPPOL. 130 seq.  
 περατικός, ἡ, ὅν, (πέρατος) *belonging to the other side*. THEOPH. 487, 12 τὰ περατικά μέρη, *The parts opposite Constantinople*. PORPH. Cer. 12, 12. 13, 12 ὁ περατικός δῆμος τῶν Πρασινῶν, *The Prasini of Πέραν*.  
 Substantively, τὰ περατικά, sc. μέρη, *the transmarine regions*, with reference to Carthage. COD. AFR. Can. 105.  
 Περατικός, ἡ, ὅν, *belonging to the Περάται*. HIPPOL. 123. 127. 138.  
 περάω, ασα, *to cross*, as a river. THEOPH. 340 Περᾶσαι τὸν Δάνουβιον.  
 \*περδίκιος, ον, (πέρδιξ) *pertaining to a partridge*. HES. Ἐλξίνη, ἡ περδίκιος βοτάνη.  
 Substantively, τὸ περδίκιον, *the pellitory, Parietaria Officinalis*. THEOPHRAST. H. P. 1, 6, 11.  
 περδουελλίων, ατος, ἡ, perduellio, *treason*. DION CASS. 129, 70.  
 περεγρίνος, ον, ὁ, peregrinus, πελεγρίνος. ANTEC. 1, 2, 7. 1, 6, 4. LYD. 151, 14.  
 περιάμμα, ατος, τὸ, (περιάπτω) *amulet*. POLYB. Frag. Gram. 63. CONST. APOST. 8, 32, 6.  
 περιαργυρώω, ὥσω, (ἀργυρώω) *to overlay with silver*. SEPT. Ex. 27, 11. Ps. 67, 14.  
 περιάσχολος, ον, (ἄσχολος) *much occupied or busied*. PALLAD. Vit. Chrys. 21 C.  
 περιβατάριος, meaning uncertain. CEDR. II, 454.  
 περιβραχιόνιον, ον, τὸ, = βραχιόνιον. HES. Ὁφίς . . . καὶ τὸ χρυσοῦν περιβραχιόνιον.  
 περιβωμίζω, ισα, (βωμός) *to carry round the altar*. In the following passages it is equivalent to πομπεύω 1. MAL. 451, 21 (incorrectly written περιεβωμβήθησαν). 473, 11.  
 περίγελως, ατος, ὁ, (γελᾶω) *laughing-stock*. With the *dative*. APOCR. Proteuangel. 9, 2.  
 περίγοργος, ον, (γοργός) *very swift*. MAL. 35, 5.  
 περιγραφή, ἡς, ἡ, *circumscription, cheating, defrauding*. ANTEC. 1, 6, 3 ἡβουλήθη πρὸς περιγραφὴν τῶν οἰκείων δανειστῶν ἐλευθερῶσαι οἰκέτας, *ut creditores defraudet*.

περιγράφω, circumscribo, to circumvent. ANTEC. 1, 8, 2, p. 59.

περιγυρεύω (γυρεύω), to go around. PORPH. CER. 481, 15. 490, 3 Περιγυρεύει τὰ θέματα.

περίδακρυς, υ, (δάκρυον) full of tears. APOCR. PROTEU-angel. 16, 1.

περιδειπνέω, ήσω, (περίδειπνον) to give a funeral feast. SEPT. 2 Reg. 3, 35 Περιδειπνήσαι τὸν Δαυὶδ ἄρτοις.

περιδιπλώω, ώσω, (διπλώω) to wrap around. SEPT. JUDITH. 10, 5.

περιεκτικός, ή, όν, (περιέχω) comprising, comprehensive, in grammar; applied to such nouns as δαφνών, ελαιών. DION. THRAX in BEKKER. 636, 14.

περιεργάζομαι, to examine carefully. ANON. 358, 4.

2. To be haunted, as a house. EUKHOL. p. 490 Εὐχή ἐπὶ οἰκίας περιεργαζομένης ὑπὸ πονηρῶν πνευμάτων, A prayer for a house that is haunted by evil spirits. περίεργος, ον, doing evil, wicked. NT. Act. 19, 19 τῶν τὰ περίεργα πραξάντων, referring to the black art. BASILIC. 60, 30 (titul.) Περίεργον, ἥτοι κακοτρόπον.

περίζωμα, ατος, τὸ, (περιζώννυμι) campestre, subligaculum, apron. SEPT. GEN. 3, 7.

2. Under-clothing. POLYB. 2, 9, 3. 6, 25, 3.

περιθεώριον, ον, τὸ, (θεωρία) precincts. ATTAL. 299, 8 Περιθεώριον τοῦ Βασιλέως.

περικαθαρίζω (καθαρίζω), to purify around (circumcise?), περικαθαίρω. SEPT. LEV. 19, 23. Deut. 30, 6.

περικάθαρμα, ατος, τὸ, = κάθαρμα. SEPT. PROV. 21, 18.

περικαθίζω (καθίζω), to besiege. SEPT. Deut. 20, 12. 19.

περικαθισμός, οὔ, ό, (περικαθίζω) siege, πολιορκία. THEOPH. CONT. 615, 16.

περικατάληπτος, ον, (καταλαμβάνω) surrounded. SEPT. 2 Macc. 14, 41. DIOD. 2, 50, p. 162, 78.

περικεφαλαία, ας, ή, (περικεφάλαιος) helmet, κράνος, κόρυς. SEPT. Esai. 59, 17. POLYB. 3, 71, 4, et alibi.

περικεφάλαιον, ον, τὸ, = περικεφαλαία. POLYB. 6, 22, 3. περίκλασις, εως, ή, (περικλάω) a breaking or twisting round. DION. THRAX in BEKKER. 630, 2 Κατὰ περίκλασιν ἐν τῇ περισπωμένῃ, with reference to the circumflex accent. PLUT. II, 45 D.

2. A wheeling about, in military language. POLYB. 10, 21, 6.

3. Ruggedness, roughness, as of a surface. Id. 3, 104, 4.

περικολπίζω (κόλπος), to sail round a bay. ARRIAN. Periopl. Mar. Erythr. 34 Περικολπίζοντι δὲ τὴν ἐχομένην ἥπειρον. Id. 57.

περικοπή, ής, ή, text, passage, as of Scripture, ρητόν. JUST. Tryph. 65, et alibi. CLEM. ALEX. 528, 31, et alibi. περικρύβω = περικρύπτω. NT. Luc. 1, 24. (See also κρύβω.)

περικυκλώω (κυκλώω), to surround, encircle, compass around. SEPT. GEN. 19, 4.

περικύκλω, adverbially, = κύκλω. SEPT. Ex. 28, 33. Deut. 6, 14.

περιλαμβάνω = παραλαμβάνω. MAL. 477, 18. 485.

περιληπτικός, ή, όν, collective, in grammar, as δῆμος, ὄχλος, στρατός. DION. THRAX in BEKKER. 636, 13.

περιλήψις, εως, ή, (περιλαμβάνω) an embracing. SEPT. Eccl. 3, 5.

\*περιλογή, ής, ή, (περιλέγω) treaty. THEOPH. 580, 10.

περίμετρος, ον, ή, sc. γραμμή, circumference, perimeter. POLYB. 1, 56, 4, et alibi. DIOD. 1, 51.

περιναύτιος, ον, (ναυτία) sea-sick, dizzy. DIOD. 2, 58, p. 170, 90.

περιόδευμα, ατος, τὸ, (περιοδεύω) a going around. THEOPH. CONT. 233, 2.

περιοδευτής, οὔ, ό, (περιοδεύω) itinerant or visiting presbyter, in the early church. LAOD. 57. CONST. (536), 1041 B.

περιοδεύω (όδεύω), to go around. SEPT. 2 Reg. 24, 8. Zach. 1, 10.

2. To cure, to render medical aid, ίδομαι, θεραπεύω. MAL. 387, 23. CHRON. 522, 10. [Originally this signification had perhaps reference to itinerant physicians. Compare ἀνάργυρος 2.]

περιόδιον, τὸ, cure, medical attendance. PORPH. CER. 462, 20 Λόγῳ τῶν περιόδιων τῶν ἀλόγων. (See also περιοδεύω 2.)

περιοδυνάω. NIL. Epist. 2, 283 περιοδυνήσαντος, incorrectly for περιοδεύσαντος?

περίοικος, ον, dwelling round. Substantively. (a) Ἡ περίοικος = ή περίχωρος. SEPT. GEN. 19, 29. (b) Τὰ περίοικα = τὰ περίχωρα. Jud. 1, 27.

περιονυχίζω (δονυχίζω), *to pare one's nails*. SEPT. Deut.

21, 12 Περιονυχιεῖς αὐτήν, *Thou shalt pare her nails*.

περιορισμός, οὐ, ὁ, (περιορίζω) *boundary, limit*. SCYM. 74.

περιουσία, ας, ἡ, *substance, property*. CONST. (536), 1220 B. ANTÉC. 1, 6, 3. LYD. 191, 20.

περιουσιασμός, οὐ, ὁ, (περιουσιάζω) *one's own possession*. SEPT. Ps. 134, 4. Eccl. 2, 8.

περιούσιος, ον, (περιουσία) *peculiar, chosen*. SEPT. Ex. 19, 5. Deut. 7, 6. NT. Tit. 2, 14.

Λαὸς περιούσιος, *The chosen people*, preposterously applied to the Slavic legions in the army of Justinian the Second. THEOPH. 560, 1.

περιοχή, ἡς, ἡ, *siege, πολιορκία*. SEPT. 4 Reg. 25, 2.

2. *Passage*, in the sense of a portion of any kind of writing. DID. ALEX. 965 B.

περιπάτησις, εως, ἡ, (περιπατέω) *a walking about*. DIOG. LAERT. 7, 98.

2. *Walking*, in general; *marching*. PORPH. Cer. 481, 3.

περίπατος, ον, ὁ, *rampart*. PORPH. Adm. 138, 16.

περιπολίζω, ἴσω, (περίπολις) *to travel about*. STRAB. 14, 5, 15. IREN. 1, 13, 6.

περιπόλιος, ον, (πόλις) *lying about a city*. Substantively, τὰ περιπόλια, *suburbs, περισπόρια*. SEPT. 1 Par. 6, 71.

περιπολιστικός, ἡ, ὄν, (περιπολίζω) *strolling*, as a company of players. INSCR. 349.

περιπρέσα, ἡ, perpressa, an herb. DIOSC. 1, 9.

περισιαλώ, ὡσα, *to ornament*. SEPT. Ex. 36 (39), 6.

περισκελής, ἐς, (σκέλος) *round the leg*. Substantively, τὸ περισκελές, plural τὰ περισκελῆ, *leggings, breeches*, βράκαι, βρακία, φιμινάλια. SEPT. Ex. 28, 42. Lev. 6, 10 singular.

περισπάζω, οὐ, ὁ, (περισπάζω) *a wheeling about*. POLYB. 10, 21, 3.

2. *Distraction*. SEPT. Eccl. 1, 13. POLYB. 3, 87, 9. 4, 32, 5. DIOD. 1, 74, p. 86, 48 Πολιτικούς περισπασμούς.

περισπάζω, *to circumflex*, in grammar. DION. THRAX in BEKKER. 639, 11. PLUT. I, 12 E. SEXT. Adv. Gram. 5, p. 240.

Substantively, ἡ περιπωμένη, sc. τάσις or προσῳδία,

*the circumflex accent*. DION. THRAX. in BEKKER. 630, 2. DION. HAL. V, 62. SEXT. Adv. Gram. 5, p. 240.

περισπόρια, ον, τὰ, (περισπείρω) = περιπόλια. SEPT. Jos. 21, 2. 3. 8. 1 Par. 6, 57.

περισπούδατος, ον, (σπουδάζω) *much sought after, much desired*. LUCIAN. Timon. 38.

περισπουδάζω, adv. of περισπούδατος, *earnestly*. EUS. 9, 9, p. 453, 38.

περίσσεια, ας, ἡ, (περισσεύω) *advantage*. SEPT. Eccl. 1, 3. 2. *Surplus money*. MAL. 294, 19.

περίσσευμα, ατος, τὸ, (περισσεύω) *superabundance*. SEPT. Eccl. 2, 15.

περισσοπρακτία, ας, ἡ, (περισσός, πράσσω) *extra tax*. VIT. SAB. 303 C. 304 A.

περίστασις, εως, ἡ, *distressing circumstances, adversity, misfortune, distress, συμφορά*. POLYB. 2, 21, 2. PHRYN.

περιστέρα ἢ ὀρθὴ ἔχει φύλλα ὀροβίφῃ ὅμοια. LEX. BOTAN. περιστέριν for περιστέριον, ον, τὸ, = περιστέρα. APOPHTH. Nicetas.

περιστήθιον, ον, τὸ, (στήθος) *breastplate, or breast-band*. SEPT. Ex. 28, 4.

περιστήριγμα, ατος, τὸ, (στηρίζω) *support*. CLEM. ROM. Homil. 6, 14.

περιστολή, ἡς, ἡ, (στολή) *ornaments, decking*. SEPT. Ex. 33, 6.

περιστόμιος, ον, τὸ, (στόμα) *round a mouth or aperture*. OPP. Hal. 3, 603.

Substantively, τὸ περιστόμιον, *mouth*, as of a vessel; *aperture, hole*. SEPT. Ex. 28, 32. POLYB. 22, 11, 15.

περίτειχος, εος, τὸ, = περιτείχισμα. SEPT. 4 Reg. 25, 1.

περιτομή, ἡς, ἡ, (περιτέμνω) *circumcision*. SEPT. Gen. 17, 13, et alibi.

2. In ecclesiastical Greek, *Circumcision*, a church feast, celebrated eight days after Christmas, that is, on the first of January. AMPHIL. Orat. 2 (titul.). HOROL. Jan. 1.

περίτροχα κείρεσθαι, *to have one's hair cut circularly*, equivalent to περιτρόχαλα κείρεσθαι. AGATH. 20, 8.

περιτροχάς, ἄδος, ἡ, (περιτρέχω) *running about, gadding*.

IGNAT. Philadelph. (interpol.) 4, where widows are advised not to gad abroad.

περιχαλκώ, ὥσω, (χαλκώ) to cover or overlay with copper, to copper. SEPT. EX. 27, 6.

περίχειρον, ου, τὸ, (χείρ) bracelet, βραχιόνιον, περιβραχιόνιον. POLYB. 2, 29, 8.

περιχερίς, ἴδος, ἡ, (χείρ, χειρίς) sleeve, μανίκιον, μάνικαι. LYD. 134, 11.

περιχέω, to pour round about, over, or upon. In the following passages περιχυθῆναι is equivalent to βαπτισθῆναι. EUS. 6, 43, pp. 313, 18. 314, 18.

περιχυτή, ἡ, πάλῃ. PHOT. Nomocan. 13, 29.

περίχυτος, ου, (περιχέω) scattered around. CUROP. 14, 17.

περίχωρος, ου, (χῶρος) round about a place. Substantively. (a) Ἡ περίχωρος, sc. γῆ, the country round about. SEPT. Gen. 13, 11.

(b) τὰ περίχωρα, sc. μέρη, = ἡ περίχωρος. SEPT. Deut. 3, 4.

(c) οἱ περίχωροι, the dwellers around. PLUT. I, 351 E. 593 A.

περίψημα, ατος, τὸ, (περιψάω) offscouring. NT. 1 Cor. 4, 13. BARN. 6. IGNAT. Ephes. 18.

περνάω, ασα, to go across, περάω. APOPTHE. Or (Ωρ) 6 Οὐ περνᾷ τὴν φάραγγα.

περόνιον, ου, τὸ, dimin. of περόνη, pin or bolt, γόμφος, used in ship-building. PORPH. Cer. 672, 8.

περσαία = περσέα. DIOD. 1, 34, p. 40, 73.

περσέα, ας, ἡ, peach-tree? περσαία, περσία. STRAB. 17, 2, 2 and 4. PLUT. II, 378 C. EPIPH. I, 626 A.

περ ση, per se, in Greek δι' ἑαυτοῦ. LYD. 174, 20.

περσία = περσαία. DIOD. 1, 34, p. 40, 73, as a v. l.

περσικάριος, ου, ὁ, (περσίκιον 2) cutpurse, βαλαντιοτόμος. BASILIC. 60, 28, 1, in the Scholium.

περσίκιν for περσίκιον, sceptre. PORPH. Cer. 395, 7 incorrectly written περσίκην.

περσίκιν for περσίκιον, purse. PTOCH. 1, 103.

περσίκιον, ου, τὸ, sceptre, περσίκιν, σκήπτρον. LYD. 174, 20. [John Lydus derives it from the Latin per se, and tells an improbable story in confirmation of his etymology.]

περσίκιον, ου, τὸ, bag, pocket, purse, περσίκιν, βαλάντιον. PORPH. Cer. 470, 19. CODIN. 145, 21.

\*Περσικός, ἡ, ὁ, Persian. Περσικὸν μῆλον, Persian apple, that is, the peach, δωράκιον, δωρακηνόν. DIPHI- LUS apud ATHEN. 3, 24. DIOSC. 1, 164.

Substantively. (a) τὸ περσικόν, sc. μῆλον, peach, the fruit. PHILOTIMUS apud ATHEN. 3, 24. GALEN. VI, 347 C.

(b) Αἱ περσικαί, peaches? INSCR. 123, 18. [The etymology of the English word peach is as follows: περσικόν, Latin persica, Italian pesca, French pêche, English peach.]

περσονάλιος, α, ου, personalis. NOVELL. 4, 2. ANTEC. 1, 2, 6.

περσυνός = περυσινός. PORPH. Cer. 660, 3.

περυσινός, ἡ, ὁ, last year's. Classical. CONST. III, 968 E τὸν περυσινὸν χρόνον, = πέρυσι.

πέσκον, ου, τὸ, skín, leather, πέσκος, πετζίν. HES.

πέσκος, εος, τὸ, = πέσκον. HES. Πεσκέων, δερμάτων.

πεσός, see πεσσός.

πεσσός, οὔ, ὁ, parallelopipedal structure supporting a pillar, πηνσός, πινσός. STRAB. 1, 16, 5, p. 738 (1073). EUS. V. C. 3, 37. PROC. III, 176, 1, v. l. πεσός. SUID. Πισός καὶ Πινσός · Πεσός δὲ παρὰ Προκοπίῳ.

πεσσούλιον, dimin of πεσσός, = πεζούλιον. EUST. 1546, 62. Thessalon. Capt. 467.

πεταλᾶς, ᾶ, ὁ, maker or seller of πέταλα. THEOPH. 357, 20, as a surname.

πετεινός, οὔ, ὁ, cock, ἀλέκτωρ, ὁ ἀλεκτρυνών. PORPH. Adm. 78, 3.

πετζέινος, ου, (πετζίν) leathern. PORPH. Cer. 670, 15.

πετζιμέντον, ου, τὸ, impedimentum, baggage, πετζι- μέντον. PORPH. Adm. 77, 6.

πετζίν for πετζιον, ου, τὸ, skín, leather, πέσκον, πέσκος. PTOCH. 2, 454. (See also πετζέινος.)

πετραραία = πετραρία. THEOPH. 589, 6, as a various reading.

πετραρία, ας, ἡ, (πέτρα) = λιθοβόλος. CHRON. 719, 22. (See also τετραρεία.)

Πετρίν for Πετρίον, ου, τὸ, Petrion, a place in Constantinople. THEOPH. 563, 14. THEOPH. CONT. 458, 21.

πετροβόλος, ου, ὁ, = λιθοβόλος. SEPT. Job. 41, 19. POLYB. 5, 4, 6. DIOD. 2, 27.

πετροκίσσηρος, ου, ὁ, (πέτρα, κίσσηρις) *piece of pumice-stone*. THEOPH. 622, 5.

πετροσέλινον, ου, τὸ, (πέτρα, σέλινον) *parsley, Apium Petroselinum*. DIOSC. 3, 77 Σέλινον τὸ καὶ πετροσέλινον. Τοῦτο φύεται ἐν Μακεδονίᾳ ἐν ἀποκρήμνοις τόποις. GALEN. XIII, 219 B. 587 C. LEX. BOTAN. Πετροσέλινον Μακεδονικόν, τὸ κοδιμέντον. [The MODERN GREEK word for *parsley* is τὸ μακεδονήσι, the literal meaning of which is *the Macedonian herb*. See also μακεδονήσιον.]

πέχ, ὁ, indeclinable, the Turkish **بى**, bey, lord. PORPH. Adm. 178.

πὴ μὲν . . . πὴ δέ, *one part . . . the other*. DID. ALEX. 272 A. PROC. I, 250, 9.

πηγάδιον, ου, τὸ, *spring of water*, πηγῇ. LEIMON. 147.

πημεντάριος, ου, ὁ, pigmentarius, *druggist*. PHOT. Nomocan. 9, 25, p. 91.

πηνσός = πεσσός. EUKHOL.

πηχισμός, οὐ, ὁ, (as if from πηχίζω) *measurement by cubits*. IREN. 5, 29, 2.

πῆχυς, εως, ὁ, *gauge*, applied to the *nilometer*. THEOPH. 23.

πιάζω, άσω, *to lay hold of, catch*. NT. Joan. 7, 30. Act. 3, 7 Πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε.

πιαστήρ, ἦρος, ὁ, (πιάζω) *hook?* MARTYR. ARETH. 50 Τοὺς πιαστήρας καὶ κρίκους τῆς ἀλύσεως.

πιγκέρνης, ἡ, ὁ, pincerna, *curbearer*, οἰνοχόος, ἐπιγκέρνης, ἐπικέρνης. CINN. 56, 11. CUROP. 9, 11. 20, 3.

πίθηκος, feminine. BABR. 35, 1.

πίθηξ, ηκος, ὁ, = πίθηκος. SUID. LEX. SCHED. 656.

πικαίριον, τὴν ρίζαν. PSELL. 439.

πικούτζουλον = ἐπικούτζουλον. PSELL. 386.

πικρασμός, οὐ, ὁ, (πικραίνω) *bitterness of feeling*. SEPT. Ps. 94, 8.

πικρία, ας, ἡ, (πικρός) *bitterness*. SEPT. Deut. 29, 18.

Metaphorically, *misery, affliction*. SEPT. Job. 3, 20.

πίλα, ας, ἡ, pila, *pile, stake*. MAL. 278, 3.

πυλαμένας, τοὺς, assumed by Plutarch as the prototype of *φλαμίνας*, flamines. PLUT. I, 64 C.

πυλάριος, ου, ὁ, (pilum) *javeline-man, ἀκοντιστής*. LYD. 158, 16.

πίλεος, ου, ὁ, pileus, *πίλος*. POLYB. 30, 16, 3. DIOD. II, 625, 52.

πιλίσκος, ου, ὁ, dimin. of *πίλος*. DIOSC. 3, 4. 161.

πιλωτός, ἡ, ὁ, (πίλος) *made of felt?* PORPH. Cer. 465, 15. 487, 5.

\*πίμπρημι, *to swell*, transitive. OD. 2, 427 \*Ἐπρησεν δ' ἄνεμος μέσον ἱστίον. SEPT. Num. 5, 21 πεπρησμένος, *swollen*. 5, 22 Πρῆσαι γαστέρα. NT. Act. 28, 6.

πινακίδιον, ου, τὸ, = *πινακίς*. EPICT. 3, 22, 74. ARRIAN. Peripl. Mar. Erythr. 30.

πινάκιον for *πινάκιον*, ου, τὸ, *dish, plate*. APOPHTH. Achilles 3. Daniel. 2.

πινακίς, ἴδος, ἡ, *tablet*, used by schoolboys. NIC. II, 657 E.

πινάριον, τὸ, a modification of *χάλκανθον*. DIOSC. 5, 114.

πινίκιος, ου, of the *πίννα*. ARRIAN. Peripl. Mar. Erythr. 35.

πινικόν, οὐ, τὸ, (πίννα) *the silk of the pinna*. ARRIAN. Peripl. Mar. Erythr. 36.

πινσός = πεσσός. THEOPH. 360.

πίπερ, ὁ, τὸ, = *πίπερι*. MARTYR. ARETH. 5. THEOPH. 494, 14.

πιπεράτος, η, ου, (πίπερι) *piperatus, peppered? spotted?* THEOPH. CONT. 140, 19 Λίθου πιπεράτου.

πιπίζω, ἰσα, = *πιπίσκω, ποτίζω*. HES. Πιπίζειν . . . τὸ ποτίζειν ἢ πιπίσκειν.

2. *To sip*, as *poison*. MAL. 210, 14 Πιπίσας ἀπέθανε.

πίπτω, *to make a genuflexion*, γόνυ κλίνω. PORPH. Cer. 451, 2. 453, 4 Ἐπὶ γῆς ἴσως ἐπιπτον.

Πεσεῖν εἰς ἔρωτα τινός, *To fall in love with any one*. JOSEPH. Ant. 11, 6, 2. MAL. 101, 20.

2. *To err*, ἀμαρτάνω, *πλανῶμαι*. IREN. 3, 22, 1 \*Ἄγαν πίπτειν, *Vehementer errare*.

πισκινή, ἡς, ἡ, piscina, *ἰχθυοτροφεῖον*. HIPPOL. 286, 16 Πισκινὴ πούβλική, *Piscina publica*, in Rome. BASILIC. 58, 21, 1 *πισκίνα*. (Compare ANTON. 7, 3 Ἰχθύων δεξαμενή.)

πισός, see πεσσός.

πισσάριον, ου, τὸ, = *φάβα*. VIT. SAB. 283 A. (Etymologically considered, *πισσάριον* is the diminutive of *πίσσος*.)

πιστεύω, *to entrust*. CAN. APOST. 39 ὁ πεπιστευμένος τὸν λαὸν τοῦ κυρίου, *The one entrusted with the care of the Lord's people*.

2. *To be converted to Christianity*. THEOPH. 35, 7.

πιστικός, ου, ὁ, *captain or master of a merchantman*. BASILIC. 53, 1.

πίστις, εως, ἡ, *faith*. Καλῇ πίστει, the Latin *Bona fide*. BASILIC. 2, 3, 22.

πίστον, ου, τὸ, (pinso, pistus) *coarsely ground millet*. MAURIC. 5, 3. 7, 11. LEO. 6, 28. 10, 13.

πιστός, ἡ, ὄν, *faithful*. In ecclesiastical Greek, οἱ πιστοί, *the believers or communicants*; opposed to κατηχούμενοι. CAN. APOST. 9. 27. CONST. APOST. 8, 10 (titul.). 8, 13 (titul.). LAOD. 7. BASIL. III, 326 B. THEOD. II, 715 C.

πίστρινον, ου, τὸ, pistrinum, *workhouse*. HIPPOL. 286, 36.

πίτυρον, ου, τὸ, *dandruff*. DIOSC. 2, 144.

πλαγία, as, ἡ, (πλάγιος) *side*. PORPH. Cer. 64, 18.

πλαγιάζω, ασα, *to incline, bend, stoop*, intransitive. MAL. 364, 16.

πλάγιν for πλάγιον. LEO. 4, 59. 12, 65. PTOCH. 2, 208.

πλάγιον, ου, τὸ, (πλάγιος) *side, πλάγιν*. PORPH. Adm. 270, 22. CUROP. 25, 9, of a garment.

πλάγιος, α, ου, *oblique, transverse*. Οἱ ἐκ πλαγίου, sc. συγγενεῖς, *Collateral relations*. ANTEC. 3, 6.

Ἡ ἐκ πλαγίου συγγένεια, *Collateral relationship*. Id. Ibid.

2. *Plagal*, in music. NIC. CONST. Can. p. 451 B. (See also ἦχος.)

πλαγιοφύλακες, ων, τὸ, (πλάγιον, φύλαξ) *flank-guard*. PORPH. Cer. 453, 20.

πλαγιτικός, ἡ, ὄν, (πλάγιον) *pertaining to a side*. PORPH. Adm. 270, 11.

πλακούντηρον, ου, τὸ, (πλακοῦς) *cake, pastry*. ATHEN. 14, 57.

πλακούντιον for πλακούντιον, ου, τὸ, dimin. of πλακοῦς. APOPHTH. Agathon. 30.

πλακώω, ωσα, (πλάξ) *incrusto, to pave or plaster*. GLOSS.

Πλακωθείσα οἰκία, *Incrustata domus*.

πλάκωσις, εως, ἡ, (πλακώω) *incrustatio, a paving or plas-*

*tering*. INSCR. 4283. EUS. V. C. 3, 36. MAL. 280, 20. GLOSS.

πλακωτός, ἡ, ὄν, (πλακώω) *paved with slabs of stone*. CODIN. 22, 14.

Substantively, τὸ πλακωτόν, = λιθόστρωτον (see λιθόστρωτος). PORPH. Cer. 84, 5.

πλάνη, ης, ἡ, *error, imposture*. NT. Matt. 27, 64.

πλάνος, ου, ὁ, *impostor*. DIOD. II, 527, 79. NT. Matt. 27, 63.

πλάξ, ακός, ἡ, *slab of stone, slab of marble*. SEPT. Ex. 31, 18. LEIMON. 156. MAL. 223, 19.

πλαστογραφία, as, ἡ, (πλαστογράφος) *forgery*. JOSEPH. Vit. 11.

πλαστουργέω, ἤσω, (πλαστουργός) *to make, as a statue*. MAL. 55, 7.

πλαστουργία, as, ἡ, (πλαστουργός) *formation, creation, as of man*. MAL. 72, 19.

πλαστουργός, οὔ, ὁ, (πλαστός, ΕΡΤΩ) *creator, maker*. DAMASC. I, 177 C.

πλατή, ἡς, ἡ, (πλάτη) *a kind of boat or raft for removing pillars and other heavy objects*. SOCR. 7, 37, p. 387, 33. [Perhaps the true reading is πλωτή.]

πλατικός = πλατύς. PORPH. Cer. 457, 11.

πλατόψις, ὁ, (πλατύς, ὄψις) = πλατυπρόσωπος. MAL. 103, 18.

πλατυλίσκιον, τὸ, meaning uncertain. PORPH. Cer. 463.

πλατυπόδης, η, ὁ, (πούς) *broad-footed*. PORPH. Adm. 223, as a surname.

πλατυπρόσωπος, ου, (πρόσωπον) *broadfaced, πλατόψις*. ARRIAN. Peripl. Mar. Erythr. 65. AEL. N. A. 15, 26.

πλατυσμός, οὔ, ὁ, (πλατύνω) *a widening, enlarging*. In the following passages it is used metaphorically. SEPT. 2 Reg. 22, 20. CLEM. ROM. Epist. 1, 3.

πλεβίσκιτον, ου, τὸ, plebiscitum, τὸ ὑπὸ τοῦ πλήθους γνωσθὲν καὶ κυρωθέν. ANTEC. 1, 2, 4.

πλείότερος, α, ου, = πλείων. THEOPH. 567, 12.

πλείστος, η, ου, *most*. Ἐκ τοῦ ἐπὶ πλείστον, *For the most part*. PROC. II, 537, 16 τὰ γὰρ αἰσχροὶ ὀνόματα, οὐ τὰ πράγματα, εἰώθασιν ἄνθρωποι ἐκ τοῦ ἐπὶ πλείστον αἰσχύνεσθαι. III, 76, 6.

πλέκω, *to implicate*. MAL. 362, 3 Κατεσκευάσθη λοιπὸν καὶ ἐπλάκη ὡς Ἑλλην. THEOPH. 282, 4.

πλεονάζω, to make more, to increase; opposed to ἐλαττώω.

SEPT. Num. 26, 54. Jer. 37 (30), 19.

πλεονασμα, ατος, τὸ, (πλεονάζω) the surplus. SEPT. Num. 31, 32.

πλεονασμός, οὔ, ὁ, (πλεονάζω) abundance, increase. SEPT. Lev. 25, 37.

πλεονεκτέω, to wrong. With the accusative. THEOPH. 279, 9.

πλευριτικός, ἡ, ὁ, (πλευρίτις) suffering from pleurisy. INSCR. 5980.

πλευστικός, οὔ, ὁ, seaman. PORPH. Cer. 467, 12.

πληβείος, ὁ, plebeius. DION. HAL. I, 252, 1.

πληγᾶτος, ἡ, ον, (πληγή) saucius, wounded, τραυματίας. MAL. 305, 1. 442, 3.

πληγῶ, ὥσω, (πληγή) to wound, τιτρώσκω, τραυματίζω. THEOPH. 365, 2. 490, 11.

πληθυντικός, ἡ, ὁ, (πληθύνω) increasing, multiplying. In grammar, plural. DION. THRAX in BEKKER. 632, 18.

πλήμη, ης, ἡ, = πλημμυρίς. POLYB. 20, 5, 11, et alibi. ARRIAN. Periopl. Mar. Erythr. 45.

πλήν, besides, in addition to. SEPT. Deut. 18, 8. 29, 1.

Πλήν ὅτι, except that. BASIL. II, 535 D Τὴν μὲν μίαν ἐλάττω, τὴν διακονίαν τὴν σωματικωτέραν ἐλομένην, πλήν ὅτι καὶ αὐτὴν χρησιμωτάτην.

πληνάριος, α, ον, plenarius. NOVELL. 128, 3.

πληνιλούνιον, ου, τὸ, plenilunium, πανσέληνον. LXD. 34.

πλήρης, ες, full. PORPH. Cer. 658, 4 Κατὰ πλήρης, incorrectly for κατὰ πλήρες? In full. (See also πλήρις in the Appendix.)

πληροφορέω, ἥσω, to persuade, convince. THEOPH. 497, 17 Πληροφορηθεὶς τὸ ἀληθές.

2. To satisfy. APOCR. Act. Pet. et Paul. 10. APOPHTH. Paphnut. 5.

πληροφορία, ας, ἡ, confidence. THEOPH. 132, 7.

πληρώω, to end. MAL. 152, 5.

πλήρωμα, ατος, τὸ, the Fulness or Plenitude of the Valentinians, the Spiritual World developed from the Deep (Βυθός). IREN. passim.

πλησιάζω, to approach. Followed by ἐν τῷ, or πρὸς τὸν.

APOCR. Act. Pet. et Paul. 3. PORPH. Adm. 71.

πλήων, later for πλείων. INSCR. 2060.

πλινθεία, ας, ἡ, (πλίνθος) = πλινθουργία. SEPT. Ex. 5, 8.

πλινθίς, ίδος, dimin. of πλίνθος. DIOD. 3, 16.

πλινθουργία, ας, ἡ, (πλινθουργός) brickmaking, πλινθεία. SEPT. Ex. 5, 7.

πλοιέδικος, ου, ὁ, (πλοῖον, ἔκδικος) ship-attorney, an attorney employed by ship-owners? CONST. III, 764 A.

πλόιμος = πλώϊμος. PORPH. Cer. 662, 12.

πλόκιον, ου, τὸ, (πλόκος) ringlet, curl, tress. SEPT. Cant. 7, 5.

πλουμαρικός, ἡ, ὁ, (πλουμῖον) embroidered, or painted with various colors. THEOD. II, 280 A. TZETZ. ad. LYCOPHR. 864.

πλουμῖον, ου, τὸ, (pluma) embroidery, πλουμμῖον. MAL. 413, 16. THEOPH. 260, 3.

πλούμματον, ου, τὸ, plumbum, μόλιβδος. PSELL. 423.

πλουμμῖον = πλουμῖον. PROC. III, 247, 14.

πλουτοκράτωρ, ορος, ὁ, ἡ, (πλοῦτος, κρατέω) ruling through wealth. THEOPH. CONT. 318, 7.

πλοῦτος, τὸ, = ὁ πλοῦτος. APOCR. Act. Philipp. 3. PORPH. Cer. 321, 10.

πλουτοχόρηγος, ον, (χορηγός) bestowing riches, liberal. THEOPH. CONT. 331, 10.

πλοῦν = πλοῖον. INSCR. 4712, b.

πλώϊμος, ον, belonging to the navy, naval. PORPH. Them. 62, 15 Πλώϊμος στρατός, classiarīi, marines. Adm. 234, 1. 237, 10. 13.

Substantively. (a) Ὁ πλώϊμος, navy-sailor. Ibid. 239, 3. 8. THEOPH. CONT. 402.

(b) Τὸ πλώϊμον, ου or ατος, vessel, sail. PORPH. Adm. 251, 14. Often, man-of-war. THEOPH. 567, 2 πλωϊμάτων, v. l. πλοϊμάτων.

(c) Τὸ πλώϊμον, navy, fleet. THEOPH. 576, 3. PORPH. Adm. 208, 8. 234, 20, et alibi.

πλωϊσμός, οὔ, ὁ, (πλωῖζω) navigation. BASILIC. 53, 5, 18.

πλωϊστί (πλωῖζω), adv. by sailing, by sea; opposed to πεζῇ. CEDR. II, 15, 5.

πλώρα, ας, ἡ, prow, βου, πρῶρα. PORPH. Adm. 76, 7.

πλωτή, ἡς, ἡ, (πλωτός) float, raft. MAURIC. 11, 5.

πλωτός, incorrectly for ἀπλωτός. MAL. 124, 12.

πνευματικός, ἡ, ὁ, spiritual. Ὁ πνευματικὸς πατήρ, Pater spiritualis, Spiritual father or adviser. NIL. Epist. 2, 333. APOPHTH. Phocas 1.

In the ceremonial dialect of Byzantium, the bishop of Rome is called ὁ πνευματικός πατήρ τοῦ βασιλέως. PORPH. Cer. 680, 17.

Οἱ πνευματικοὶ γονεῖς, *The spiritual parents*, applied to the clergy. CONST. APOST. 2, 33, 1.

Substantively, ὁ πνευματικός, sc. πατήρ, *confessor*, a priest that hears the confessions of penitents. NOM. COTELER. 464. 477.

πνευματομάχος, ου, ὁ, (πνεῦμα, μάχομαι) *the enemy of the Holy Spirit*, one who denies the personality of the Holy Spirit; an epithet applied to Macedonius and his followers. BASIL. III, 22 E. 406 C. CONST. I, Can. 1. EPIPH. I, 886. SOCR. 2, 45, p. 162, 11. THEOD. IV, 238 D.

πνευματοφορέομαι (πνευματοφόρος), *to be borne by the wind*. SEPT. JER. 2, 24.

πνευματοφόρος, ου, (πνεῦμα, φέρω) *being under the immediate influence of the Spirit of God, inspired*. SEPT. HOS. 9, 7. IGNAT. HERON. (titul.). IREN. 5, 5, 1. METHOD. 377 A. PETR. ALEX. 516 D.

ποδαλγικός, ἡ, ὄν, = ποδαλγός. NIC. CONST. 39, 21 Νόσος ποδαλγική, *the gout*.

ποδαλγός, οὔ, ὁ, (πούς, ἀλγέω) *gouty, podalgus*. LEO GRAM. 71, 5.

ποδέα, as, ἡ, (πούς) *the skirts of a garment*. PTOCH. 2, 181.

2. A kind of *kill*. PORPH. Cer. 752, 12.

3. Pedatura, *area*. CODIN. 41, 7 Ἡ ποδέα τῆς κόρτης.

4. *Curtain, veil*. Ὁ ἐπὶ τῆς ποδέας, the officer who had charge of the curtains of the great church of Constantinople. CUROP. 6, 13.

ποδοκέφαλα, ων, τὰ, (πούς, κεφαλὴ) *the feet and head of an animal used for food, the classical ἀκροκώλια*. DAMASC. I, 577 D.

ποδοκοπέω, ῃσα, (κόπτω) *to cut off one's legs*. Followed by the accusative of the animal whose legs are cut off. THEOPH. 648, 10.

ποδόπανον, ου, τὸ, (πανίον) = ὀδονάριον. GLOSS. JUR. Ὁβδονάρια . . . ποδόπανα.

ποδόψαλλον, ου, τὸ, (ψέλλιον) *covering for the leg, χαλκό-τουβον, περικνημῖς*. LEO. 6, 4. PORPH. Cer. 294, 16.

ποιέω, *to do with anything*. ΑΠΟΡΗΤΗ. Sisoës 16 τί ποιείτε τὰ σπυρίδια ταῦτα; *What do you do with these baskets?*

Ποιεῖν τὸ ἐν εἰς, *To come to an understanding with, to conspire*. MAL. 487, 11 Ποιήσαντες τὸ ἐν εἰς ἀλλήλους.

2. *To tarry, stay, spend time*. NT. Act. 15, 33. 18, 23. 20, 3. 2 Cor. 11, 25. Jacob. 4, 13. ΑΠΟCR. Proteuangel. 12, 3 Ἐποίησεν τρεῖς μῆνας πρὸς τὴν Ἑλισάβετ. Act. Barn. 7 Ποιῆσαι τὸν χειμῶνα, *To spend the winter*. 19 Ὑπὸ δένδρον τὸ ὃν πλησίον τῆς πόλεως ἐποίησαμεν τὴν ἐσπέραν. CLEM. ROM. Epist. 1, 53. CHAL. 1613 D Τρεῖς μῆνας ἐποίησε διαγινώσκων μεταξὺ αὐτοῦ καὶ τῶν κληρικῶν.

Also without an object. LEO Gram. 233, 5 Ἐποίησε δὲ ἐν τῇ αἰχμαλωσίᾳ ἐπὶ Λέοντος τοῦ βασιλέως καὶ Μιχαὴλ τοῦ Ἀμωρραίου, *he was in captivity*.

3. *To keep*, as a feast. SEPT. Ex. 12, 48 Ποιῆσαι τὸ πάσχα κυρίῳ. Num. 9, 2. NT. Matt. 26, 18.

4. *To dress*, as meat. SEPT. Gen. 18, 7. Ex. 29, 39. ΑΠΟΡΗΤΗ. Pistus.

5. *To pretend, feign*. MAL. 390, 18 Ἐποίησεν ὡς θέλων εὐξασθαι, *He pretended that he wished to pray*. CHRON. 606, 18 Ἐποίησεν ἑαυτὸν βουλόμενον εὐξασθαι.

6. *To make*, in expressions like the following. MAL. 338 Οὐδεὶς ποιεῖ βασιλέα Ῥωμαίων ὡς οὗτος, *No one will make (will be) so good an emperor of the Romans as this man*.

7. *To meet with*, in expressions like the following. THEOPH. 279 Εἴ τις ποτέ ἐστιν, τὸν μόνον ποιήσει τοῦ Ἰούδα! *Whoever he is, may he meet with the fate of Judas!* that is, may he hang himself!

ποίησις, εως, ἡ, *adoption*. ZOS. 26, 10.

ποικιλτικός, ἡ, ὄν, (ποικίλλω) *pertaining to embroidery*. SEPT. Job. 38, 36.

Substantively, τὰ ποικιλτικά, sc. ἔργα, *embroidery*. Ex. 37 (38), 23.

ποικιλτός, ἡ, ὄν, (ποικίλλω) *variegated, embroidered*. SEPT. Ex. 35, 35. IREN. 1, 18, 4.

ποιμαντικός, ἡ, ὄν, (ποιμαίνω) *belonging to the pastor of a church, pastoral*. CONST. IV, 832 B.



ποιμήν, ένος, ό, *shepherd*. Tropically, *bishop*. CONST. APOST. 2, 1, 1. 2, 42, 1, et alibi.

2. *Shepherd*, the title of a book attributed to one Hermas. The author represents an angel as having appeared to him in the form of a *shepherd*. It was the *Pilgrim's Progress* of the early church. HERM. Vis. 5. EUS. 3, 3. 25. 5, 8, p. 220, 15. ATHAN. I, 49 D.

ποιναλίζω, ισα, poena afficio, *to punish*. CEDR. II, 26, 4.

ποιός, α, ον, for τίς, *who? what?* APOCR. Nicod. Evangel. II, 7 (23) Διά ποίαν ανάγκην; PRISC. 152. 179, 10. NIC. II, 877 D Διά ποία αιτίαν αὐτήν τήν βίβλον . . . οὐ παρέστησας;

ποιώω, middle ποίομαι, (ποιός) *to be imbued with*. THEOPH. 618, 9 Ποιωθέντα τοῖς Ἀράβων δόγμασι.

πόλαιον, τὸ ἄγριον κάρδαμον. LEX. BOTAN.

πολεμέω, *to fight*, μάχομαι. JOSEPH. Bell. Jud. 5, 7, 3. (Compare πόλεμος.)

πόλεμος, ου, ό, *battle*. DIOD. 11, 81, p. 466, 57. ZOS. 9, 20.

πολιάνθη, ης, ή, *perfume made of ποδιον?* INSCR. 2852, 15. 22.

πόλις, εως, ή, *city*. 'Ο ἐπὶ τῆς πόλεως, *The governor of the city*. INSCR. 2621 bis.

2. *The city*, by way of eminence, applied to *Rome*. EPICT. 1, 10, 5.

Also to *Constantinople*, after it became the capital of the Roman empire. THEOPH. 280, 18. PORPH. Adm. 208, 20. 22. [In popular MODERN GREEK, Constantinople is called ή πόλι. And as this word is generally heard in connection with 's τήν (that is, εἰς τήν), the Turks supposed that the expression 's τήν πόλι, *to the city*, was the word for Constantinople. Hence their **لستانبول**, *Istambul*.]

πολιταρχέω, *to be πολιτάρχης*. INSCR. 1967 (Thessalonica) πολιταρχούντων. As this inscription contains the names of eight πολιταρχούντες, it is natural to suppose that eight was the regular number of the πολιτάρχαι of Thessalonica.

πολιτάρχης, ου, ό, (πολίτης, ἄρχω) *praefectus urbis*, one of the magistrates of Thessalonica, the whole number of

the πολιτάρχαι being eight (see πολιταρχέω). NT. Act. 17, 6. 8. INSCR. 1967 (titul.).

πολιτεία, as, ή, *conversation*, in the sense of *life*, *one's daily life*. STRAB. 16, 2, 46. CONST. APOST. 5, 7, 18. CLEM. ROM. Epist. 1, 2. 54. Homil. 2, 19. 9, 22. JUST. Apol. 1, 4. Frag. 3. ANC. 3.

2. *Police regulations*, simply *police*. SOCR. 7, 13, p. 358.

πολίτευμα, ατος, τὸ, *domain, empire*. EUAGR. 5, 9.

πολιτεύομαι, *to live in a particular manner*. CONST. APOST. 8, 12, 15 Πολιτευσάμενος όσίως, *Having lived holily*. CLEM. ROM. Epist. 1, 3. 54. ΑΠΟΡΗΤΗ. Macar. 9 Ἐν ἀκακία πολιτευόμενον.

2. Participle, ό πολιτευόμενος = πολιτευτής. It may be followed by the genitive of the place. BASIL. III, 266 A. GREG. NAZ. I, 265 C. NIL. Epist. 1, 311. 2, 298. 4, 39. SOZ. 4, 24, p. 170, 34.

3. *To be common*, *well known*, or *current*. ATHAN. I, 793 B τῶν μοναχῶν τὸ ὄνομα πολιτεύεται. PSELL. 163 τῶν πολιτευομένων γὰρ λέξεων ἐπιστήμη, *A knowledge of words in common use*.

4. *To behave urbane*ly. See ἀστειζομαι.

πολιτευτής, ου, ό, (πολιτεύομαι) *decurio*, a magistrate in a municipal town or colony, ό πολιτευόμενος. EUS. V. C. 3, 1, p. 576, 45. ATHAN. I, 377 B.

πολίτης, ου, ό, *citizen*. In Byzantine Greek, also a *Constantinopolitan*. PISID. Bell. Avar. (titul.). ATTAL. 169. [In popular MODERN GREEK, πολίτης always means *a native of Constantinople*. See also πόλις, πολίτισσα.]

πολιτικός, ή, όν, *common*, *in common use*. PHRYN. Μεσονύκτιον, ποιητικόν, οὐ πολιτικόν, *The word μεσονύκτιον belongs to poetry, not to the language of common life*.

Substantively, ή πολιτική, *a common woman*, πόρνη. THEOPH. CONT. 430.

πολίτισσα, ης, ή, *female citizen*, πολίτις. MAL. 294, 23. [In popular MODERN GREEK, πολίτισσα always means *a Constantinopolitan woman*.]

πολιτογραφέω, ήσω, ήθην, (πολίτης, γράφω) *to naturalize an alien*. POLYB. 32, 17, 3.

πολιχνιωτικός, ή, όν, (πολίχνη) *municipalis*, *belonging to a municipium*. COD. AFR. Can. 69.

πόλιτον = πούλιτον. MAL. 387, 13.

πολυαγάπητος, ον, (πολύς, ἀγαπάω) *much beloved*. IGNAT. Ephes. 1.

πολυανδρία, ας, ἡ, *abundance of men, multitude of men, populousness*; opposed to ολιγανδρία. EUST. ANT. 676 C Τὸν τῆς πολυανδρίας ὄχλον.

πολυάνδριον, ου, τὸ, (πολύανδρος) *a place where many meet*. SEPT. Jer. 2, 23. 19, 2.

2. *A place where many are buried*. PLUT. II, 872 E.

πολυδαπάνητος, ον, = πολυδάπανος. MAL. 278, 4.

πολυδαπάνως, adv. of πολυδάπανος. DIOD. 1, 52.

πολυέλαιος, ου, ὁ, (πολύς, ἐλαιον) = πολυκάνδηλον. PORPH. Cer. 93, 9. [In MODERN GREEK, πολυέλαιος means *chandelier*.]

πολυέλεος, ον, (ἐλεος) *most merciful*. SEPT. Num. 14, 18, et alibi.

2. Substantively, ὁ πολυελεος, in the RITUAL, the 135th psalm, because the word ἐλεος, *mercy*, occurs at the end of every verse. It forms part of the ὄρθρος.

πολυεύτακτος, ον, (εὐτακτος) *very well ordered*. IGNAT. Magnes. 1, substantively.

πολυθεΐα, ας, ἡ, (πολύθεος) *polytheism*. IGNAT. Magnes. (interpol.) 11. EUS. 2, 3. EUST. ANT. 673 D. AMPHIL. 138 B.

πολυθεομανία, ας, ἡ, (πολύθεος, μανία) *the madness of believing in many gods*. CLEM. ROM. Homil. 3, 3.

πολυθεότης, ητος, ἡ, = πολυθεΐα. JUST. Cohort. 15. ORIG. I, 320 B.

πολυκάνδηλον, ου, τὸ, (πολύς, κανδήλα 2) *circle of lamps, suspended in churches or palaces, πολύλυχρον, πολυέλαιος*. THEOPH. 466, 7. PORPH. Cer. 499, 13. THEOPH. CONT. 211.

πολυλαλία, ας, ἡ, (πολύλαλος) = πολυλογία. CLEM. ROM. Homil. 18, 11.

πολύλυχρον, ου, τὸ, (λύχνος) = πολυκάνδηλον. INSCR. 5997.

πολύμιτα, ων, τὰ, (πολύμιτος) *polymita*. ARRIAN. Peripl. Mar. Erythr. 39.

πολυούσιος, ον, (οὐσία) *having many essences*, applied to the Seed of the universe. HIPPOL. 232.

πολυόφθαλμος, ον, (ὀφθαλμός) *many-eyed*. DIOD. 1, 11.

πολυοχλία, ας, ἡ, (πολύοχλος) *crowd of people*. SEPT. Job. 31, 34. Baruch. 4, 34. POLYB. 10, 14, 15.

πολυπλασιάζω = πολλαπλασιάζω. SEPT. Deut. 4, 1. 8, 1.

πολυπλασιασμός, οὐ, ὁ, = πολλαπλασιασμός. PLUT. II, 1020 C. IREN. 1, 15, 5.

πολυπλασίως = πολλαπλασίως. CLEM. ROM. Homil. 3, 70.

πολυπληθές (πολυπληθής), *to be numerous*. SEPT. Deut. 7, 7 Πολυπληθεῖτε παρὰ πάντα τὰ ἔθνη.

πολυπλούσιος, ον, (πλούσιος) *very rich*. APOCR. Proteu-angel. 6, 3.

πολυρρήμων, ον, (ρῆμα) *wordy*. SEPT. Job. 8, 2.

πολύς, πολλή, πολύ, *much*. Τὸ πολύ, *At most*. APOCR. Act. Andr. 9 Ἡ γὰρ πάθσις μου ἡ μίᾱς ἡμέρας διάστημα καταλαμβάνει, ἢ δύο τὸ πολύ.

πολύσημος, ον, (σῆμα) *having many significations, signifying many things, πολυσήμαντος*. CLEM. ROM. Homil. p. 4, 4.

πολυσέρματος, ον, = πολύσπερμος. HIPPOL. 121.

πολύστιχος, ον, (στίχος) *of many rows, as of columns*. STRAB. 17, 1, 28.

πολυσώματος, ον, (σῶμα) *having many bodies, with many bodies*. DIOD. 1, 26.

πολύφωνία, ας, ἡ, (πολύφωνος) *a having many voices or tones of voice*. DIOD. 2, 56, p. 168, 11. PLUT. II, 727 E, et alibi.

πολυχρονέω (πολύχρονος), *to say Eīs χρόνους πολλούς! or Eīs ἔτη πολλά! May you live many years!* EUKHOL. (See also πολυχρονίζω 2.)

πολυχρονίζω, ισα, (πολυχρόνιος) *to live long*. SEPT. Deut. 4, 26.

2. *To wish one many years, to say Eīs χρόνους πολλούς!* CUROP. 48, 19 Πολυχρονίζουσι τὸν βασιλέα, *They cheer the king*.

πολυχρόνιος, ον, *long-lived, μακροχρόνιος*. PORPH. Cer. 36, 11. CUROP. 46.

Substantively, τὸ πολυχρόνιον, applied to the expression Eīs χρόνους πολλούς! or Eīs ἔτη πολλά! *Multi anni sint!* PORPH. Cer. 527, 8. CUROP. 44, 19.

πολυχρόνισμα, ατος, τὸ, *the act of πολυχρονίζω*. CUROP. 75.

πολυωρία, ας, ἡ, (ᾧρα) *much care or attention*; opposed to ὀλιγορία. DIOD. I, 59, 91, p. 102, 18.

πομπεύω, *to disgrace publicly*, to cause a culprit to be carried about the city in mock procession. ASTER. 224 C. EPHES. 976 D. PROC. I, 321, 14. III, 76. MAL. 24, 11. 436, 11. THEOPH. 628, 12. [The most popular mode of disgracing a man of rank was to put him on an ass with his back towards the head of the animal, and make him hold the tail by way of bridle. The Constantinopolitan rabble were particularly gratified when the ass was led by some one of the rider's relatives, his nephew for instance. See THEOPH. 682, 11 seq.]

Intransitive, *to be carried about in mock procession*.

EPIPH. I, 912 D. SOCR. 6, 17.

2. *To insult, ὑβρίζω*. SOCR. 5, 16.

πομπή, ἡς, ἡ, *disgrace, reproach, ὄνειδος*. PORPH. Them. 30, 6.

πόνεω, εσα, *to suffer or feel pain, to ache*. APOCR. Thom. Euangel. A, 14, 2. CHRON. 562.

Metaphorically. THEOPH. 472, 21 Πονήσωμεν τὰς καρδίας, *Let us feel for them*.

πόνημα, ατος, τὸ, *work*, in the sense of *book*. MAL. 133. THEOPH. 6. 99. (Compare HIPPOL. 177 'Εν τοῖς πρότερον ὑφ' ἡμῶν πεπονημένοις.)

πόνος, ου, ὁ, *pain, soreness*. SEPT. Gen. 34, 25. APOCR. Thom. Euangel. A, 16, 2. ΑΠΟΡΗΤΗ. Arsen. 23 'Εκράτησεν αὐτὸν πόνος.

πόντεμ (ponēs), pontem, πόντην, τὴν γέφυραν, accusative. PLUT. I, 65 F.

πόντην, τὸ, = πόντεμ. PROC. III, 289, 2.

πόντιλον, ου, τὸ, (pontilis) *piece of timber, log*. MAURIC. 12, 12. LEO. 15, 48 Πόντιλα, ἤτοι ξύλα κρεμάμενα.

ποντιλόω, ωσα, (πόντιλον) *to lay the timbers*, as in constructing a floor? MAURIC. 12, 12.

ποντίφεξ, ικος, ὁ, pontifex, ποντίφιξ, ἀρχιερεὺς. INSCR. 4033. PLUT. I, 65 E. LYD. 41, 21. 95. 147, 11.

ποντιφικάλιος, ου, ὁ, pontificalis. LYD. 62, 6.

ποντίφιξ, ικος, ὁ, = ποντίφεξ. Ποντίφιξ μάξιμος, Pon-

tifex maximus, ἀρχιερεὺς μέγιστος. ZOS. 216, 19. 217, 8.

ποντογέφυρα, ας, ἡ, (ponto, γέφυρα) *pontoon*. THEOPH. 496, 14.

ποπίνα, ας, ἡ, popina, προπίνα, καπηλεῖον. GLOSS. JUR. πορευτικός, ἡ, ὄν, *transporting, employed in transporting*. INSCR. 5889 Τοῦ πορευτικοῦ Ἀλεξανδρείας στόλου.

πορεύω, barbarous for πορεύομαι. PACHOM. 948 A.

πόρκιος, ου, porcus, χοίριος. PLUT. I, 103 B.

πόρκος, ου, ὁ, porcus, χοῖρος. PLUT. I, 103 B.

πορνοκόπος, ου, ὁ, (πόρνη, κόπτω) *whoremonger*. SEPT. Prov. 23, 21.

πορνοσκόπος, ου, ὁ, (σκοπέω) *spying after harlots*. IGNAT. Antioch. (interpol.) 11.

πορνογέννητος, ου, (γεννάω) *born of a harlot, bastard*. MAL. 178, 19.

πορνοτρόφος, ου, ὁ, (τρέφω) = πορνοβοσκός. PALLAD. Vit. Chrys. 18 D.

πόρτα, ας ογ ης, ἡ, porta, πύλη. CONST. (536), 969 B. MAL. 99, 8. CHRON. 590, 7. 693, 21. THEOPH. 728, 15, et alibi.

πορτάρης, η, ὁ, = πορτάριος. LEX. SCHED. 283.

πορτάριος, ου, ὁ, portarius, *porter, door-keeper, θυρωρός, πυλωρός*. MAL. 184, 22.

πόρτηξ, ικος, ὁ, = πόρτικος. PORPH. Cer. 9, 20. 22, 16. πόρτικος, ου, ὁ, porticus, πόρτιξ, πόρτηξ. CHRON. 621, 19. BASILIC. 13, 1, 5, p. 12.

πόρτιξ, ικος, ὁ, = πόρτικος. THEOPH. CONT. 147, 1.

πορφυρογέννητος, ου, (πορφύρα, γεννάω) *born in purple*, a title given to the Byzantine emperor's children. PORPH. Adm. 199, 12, et alibi. Cer. 36, 10.

ποσόν, ου, τὸ, (ποσός) *amount*. PORPH. Cer. 651, 14 Τὸ ποσὸν τῆς ρόγας, *The amount of pay*.

ποσότης, ητος, ἡ, (πόσος) *quantity*. POLYB. 16, 12, 10. CLEM. ROM. Epist. 1, 35. HIPPOL. 36, 81 τὴν ποσότητα τοῦ χρόνου, *The space of time*. MAL. 112, 22 Τὴν ποσότητα τῶν χρημάτων.

ποστλιμίνιον, ου, τὸ, postliminium. ANTEC. 1, 12, 5.

πόστος, η, ου, quotus? *which in order?* CHRON. 18, 13 'Εν πόστη τῶν δύο μηνῶν ἡμέρα; *On what day of the two months?*

πόστουμος, postumus. ANTEC. 1, 13, 4.

ποταμόπνικτος, ου, (ποταμός, πνικτός) *drowned in a river.*

THEOPH. 561, 11.

ποταμόρρυτος, ου, (ρέω) *washed down by a river.* SCYMN.

165 Ποταμόρρυτος κασιτέρος.

ποταμόχωστος, ου, (χώννυμι) *alluvial.* DIOD. 1, 34. 3, 3, p. 175, 69.

πόττος, ου, ό, meaning uncertain. PORPH. Cer. 463.

ποτήριον, ου, τὸ, *cup.* Τὸ κοινὸν ποτήριον, *The common cup*, the cup out of which the bride and bridegroom drink at the conclusion of the marriage ceremony. EUKHOI. p. 251.

2. *The communion cup, chalice, δισκοποτήριον.* CONST. APOST. 8, 13, 4. ATHAN. I, 133 A. E τὸ μυστικὸν ποτήριον. 193 A Ποτήριον κυριακόν.

ποτηροκάλυμμα, ατος, τὸ, (ποτήριον 2, κάλυμμα) *the cloth with which the chalice is covered.* PORPH. Cer. 631, 11.

ποτίζω, *to give to drink.* With two accusatives. SEPT. Gen. 19, 32. NT. Matt. 10, 42, et alibi.

ποτιστήριον, ου, τὸ, (ποτιστής) *watering-trough.* SEPT. Gen. 24, 20. 30, 38.

ποτνής, potens, δυνατός. PLUT. I, 65 F. [Plutarch must have written ποτνης. Compare Προύδης.]

ποτός, ου, ό, (πότος) *watering*, as of horses. PORPH. Cer. 480, 3.

πούβλικίζω, ισα, (πούβλικος) *publico, divulge.* MAURIC. 1, 9. 3, 5, et alibi. LEO. 7, 41, et alibi.

πούβλικος, ου, publicus, δημόσιος. HIPPOL. 286, 16 πούβλική. COD. AFR. Can. 43. ANTEC. 1, 1, 4. LYD. 57.

πουγγίν for πουγγίον, *purse.* PTOCH. 1, 103.

πουγγίον, ου, τὸ, Gothic puggs, Latinized into punga, Anglo-Saxon pocca, *bag, purse*, πουγγίν. MAURIC. 1, 2. LEO. 6, 2. [Compare budget, pocket, pouch, French poche.]

πούκλα, see βούκλα.

πούλβινον, ου, τὸ, pulvinus, *pillow, cushion, bolster*, πούλβιον. EPICT. 3, 23, 35.

πούλβιον = πούλβινον. EROTIAN. Σκντίον ὑποκεφάλαιον, δερμάτινον προσκεφάλαιον, ὅπερ καὶ πούλβιον.

πουλίον, ου, τὸ, (pullus) *avis, bird, ὄρνις, ὀρνίθιον.* APOCR. Thom. Euangel. A, 2, 3. LEX. SCHED. 844.

πούλπιτον, ου, τὸ, pulpitum, πόλπιτον. CHRON. 625, 18, as a proper name. THEOPH. 285. BASILIC. 2, 2, 233.

πούλπιτόω, ωσα, (πούλπιτον) *pulpito.* MAURIC. 11, 5.

πούπιλλος, ου, ό, pupillus. ANTEC. 1, 11, 3.

πούποτε (πού, ποτέ), *adv. anywhere.* APOPHTH. Xoius 1. LEIMON. 69.

πούρας (purus), *adv. pure.* ANTEC. 1, 14, 1, p. 103.

πούς, οδός, ό, *foot.* Τῶν ποδῶν σου, *By thy feet*, a form of obtestation. CHAL. 989 A Ἐμοί, τῶν ποδῶν σου, καὶ ἐνετειλατο ἄλλα τινα. . . . Οὕτως ἔχει, τῶν ποδῶν σου. (Compare APOCR. Act. Andr. et Matthiae 31 Ἐδέετο πρὸς τῶν ποδῶν τοῦ μακαρίου Ἀνδρέου.)

πραγματεία, as, ή, *trade, traffic.* EPIPH. I, 618 B. PORPH. Adm. 69, 21.

Ποιεῖσθαι πραγματείαν, *To engage in trade.* MAL. 433, 13. 458, 16.

πραγματεύομαι, *to trade, traffic.* APOPHTH. Poemen. 109. LEIMON. 160. THEOPH. 512, 9. PORPH. Adm. 71, 18. 270, 19 Ἄπερ ἀπὸ τῶν Πατρίνακτικῶν πραγματεύονται.

πραγματευτής, ου, ό, (πραγματεύομαι) *negotiator, broker, agent, trader, merchant.* PLUT. II, 525 A. 831 A. INSCR. 2831. 3104. EPIPH. I, 1107 B. NIL. Epist. 2, 260.

πραγματευτικός, ή, όν, (πραγματευτής) *belonging to a merchant.* THEOPH. 591, 15 Πραγματευτικά σκάφη, *Merchant-vessels.*

πραγματικός, ή, όν, *pragmaticus, relating to civil affairs.* NOVELL. 7, 9 Πραγματικὸς τύπος, *Pragmatica sanctio.* LYD. 236, 5 Πραγματικὸς νόμος, in the same sense.

Substantively, τὸ πραγματικόν, *pragmaticum*, an imperial edict. EPHES. 1736 B. CHAL. Can. 12. LYD. 222.

πραγματικῶς, *adv. actually, in fact.* PORPH. Cer. 638, 21.

πραεπόσιτος = πραιπόσιτος. BASILIC. 56, 11 (titul.).

πραεφεκτωρία, as, ή, praefectura, ἐπαρχότης. NOVELL. 38, Prooem. § γ'.

πραΐδα or πραιδα, as, ή, praeda, *booty, plunder*, πρέδα, λεία. MAL. 108, 19, et alibi. CHRON. 462, 9.

πραιδέω, ευσα, (πραίδα) praedo, praedor, *to plunder, overrun, ληΐζομαι, κατατρέχω*. CONST. (536), 1209 E. VIT. SAB. 339 B. MAL. 30, 21, et alibi.

πραικόκιον, less correctly πρεκόκκιον, ου, τὸ, (praecox, -ocis) apricot, βερίκοκκον, μήλον Ἀρμενιακόν. DIOSC. 1, 165 τὰ δὲ μικρότερα [τῶν περσικῶν μήλων], καλούμενα δὲ Ἀρμενιακά, Ῥωμαῖστὶ δὲ πραικόκια, εὐστομαχώτερα τῶν προειρημένων εἰσι: that is, *Apricots are more digestible than peaches*.

Galen recognizes two varieties of apricots, the πρεκόκκια and the Ἀρμενιακά μήλα. He remarks further that the purists of his time avoided the term πρεκόκκια altogether. GALEN. VI, 348 A. XIII, 209 C, in both places written πρεκόκκιον.

[As the apricot was carried from Armenia to Italy and Greece, we may suppose that its Armenian name went along with it. Now בֶּרְקוּק, barkuk, in Persian means apricot. And it is not absurd to assume that the ancient Armenian word contained the same elementary sounds (BRQWQ). This being admitted, as the apricot ripens before the peach (with which it must have been confounded at first by the Europeans), it was natural for the Romans to connect its Armenian name with their praecox, the root of which is PRAECOC. The Byzantine Greeks converted πρεκόκκιον (or perhaps the original Armenian name) into βερίκοκκον, which see.

In the Arabic of the present day, בֶּרְקוּק, barkuk, means plum, *Prunus Domestica*; מִשְׁמִשׁ, mishmish, being the word for apricot. See also ζαργαλοῦ, in the Appendix.]

πραίκων, ωνος, ὁ, praeco, κήρυξ. APOCR. Nicod. Euangel. I, A, 1, 2.

πραίπισιτος, ου, ὁ, praepositus. INSCR. Vol. III, p. 1165. EUS. 9, 1, p. 440, 28. ATHAN. I, 387 A. BASIL. III, 365 A.

πραισεντάλιος, ου, ὁ, praesentalis, = κομητατήσιος, which see. PORPH. Cer. 392, 7. 495, 6 Τριβούνος πραισεντάλιος, explained παρουσιαστής in the Scholium.

In the plural οἱ πραισεντάλιοι, = αἱ παραμοναί (see παραμονή 2). EDICT. 13, 2.

πραισεντεύω, ευσα, (praesens, πραισεντος) *to be present, παραμένω*. MAL. 176, 3.

πραίσειντος, ου, praesens, παρών, ἐμπαράμονος, παράμονον. CHRON. 208.

Substantively, τὸ πραισεντον, praesens militia, a body of troops so called. CONST. (536), 1208 D. NOVELL. 22, Epilog. EUAGR. 4, 3. MAL. 375, 16. 378, 9, et alibi.

πραιτοῦρα, as, ἡ, praetura, praetorship. OLYMP. 470, 8.

πραίτωρ, ωρος, ὁ, praetor, ὑπαρχος, ἑπαρχος, στρατηγός. SOCR. 5, 8, p. 269, 35. ZOS. 104, 17. LYD. 10, 15 Πραίτωρ οὐρβανός, Praetor urbanus. PROC. I, 353, 20.

Πραίτωρ τῶν δῆμων, Praetor plebis, = νυκτέπαρχος. NOVELL. 13, 1. PROC. III, 116, 12.

2. Praetor, the judge of a θέμα. LEO. 4, 31.

πραιτωριανός, ἡ, ὁ, praetorianus, οἱ ἐν παλατίῳ φύλακες. DION CASS. 720, 33. ZOS. 73, 19. NOVELL. 13, 3. LYD. 157, 21.

πραιτωρίδιον, τὸ, dimin. of πραιτόριον. EPICT. 3, 22, 47.

πραιτωριοκτυπέω, ησω, (πραιτόριον, κτυπέω) *to knock at the gate of the praetorium*. Hence, *to frequent the praetorium*. PALLAD. Vit. Chrys. 17 D.

πραιτόριον, ου, τὸ, (πραιτόριος) praetorium, στρατήγιον, τὸ στρατηγικὸν ἐπὶ ξένης κατάλυμα. NT. Matt. 27, 27. MARC. 15, 16. LYD. 171, 8.

2. House, probably an elegant house. NOVELL. 159, Prooem.

πραιτόριος, α, ου, praetorius. SOCR. 1, 2, p. 6, 16 τῶν στρατιωτῶν τῶν πραιτωρίων.

\*Ἐπαρχος τῶν πραιτωρίων, Praefectus cohortium praetoriarum, or simply Praefectus praetorio, *Prefect of the praetorian cohorts* (or guards). PALLAD. Vit. Chrys. 39 D. CHAL. 1005 A. NOVELL. 1 (titul.).

\*Ὑπαρχος τῶν πραιτωρίων, = Ἐπαρχος τῶν πραιτωρίων. NOVELL. 4. (titul.).

Πραιτόριος ἐπίτροπος, Tutor praetorius. ANTEC. 1, 21, 3.

πραίφεκτος, ου, ὁ, praefectus, prefect, πρέφεκτος, προε-

στηκός. POLYB. 6, 26, 5. JUST. APOL. 1, 71. LYD. 171, 7.

πρακτόρειον, ου, τὸ, = πρακτόριον. INSCR. 4957, 15.

πρακτόριον, ου, τὸ, (πράκτωρ) *pignerarium*. GLOSS.

πράνδιον, ου, τὸ, (Saxon *bredan*) *brandeum*, braid, *fillet*, band. THEOPH. 359, 7. PORPH. Adm. 72, 1.

πράνδιος, ου, *ornamented with fillets?* PORPH. Cer. 81.  
πραξαπόστολος, ου, ὁ, = αἱ πράξεις τῶν ἀποστόλων, *the Acts of the Apostles*, the name of a book. TRIOD.

πράξις, εως, ἡ, act. Αἱ πράξεις τῶν Ἀποστόλων, *The Acts of the Apostles*, the title of a work by Luke, the author of the Gospel. NT. Act. (titul.). ORIG. IV, 4 C.

Πρασιανός, οὔ, ὁ, = Πράσινος. ANTON. 1, 5.

Πρασινοβένετοι, ων, οἱ, equivalent to οἱ Πράσινοι καὶ οἱ Βένετοι. THEOPH. 356, 2.

πράσινος, ου, *green*. Ὁ λίθος ὁ πράσινος, *emerald?* SEPT. Gen. 2, 12.

Substantively, οἱ Πράσινοι, *Prasini*, βίριδες, *the Greens*, one of the factions of the circus. DION CASS. 985, 71. LYD. 65, 20. PROC. I, 119, 15. (See also δῆμος.)

πράσιος, ου, = πράσινος. DION CASS. 1228, 18. 1362, 90. THEOPH. CONT. 332, 7.

πράσσω or πράττω, to be. EPIPH. I, 717 C Ἐν τῇ φυλακῇ ἔπραττον.

πραῦθυμος, ου, (πραῦς, θυμός) *of gentle disposition*. SEPT. Prov. 14, 30.

πραῦτης, ητος, ἡ, (πραῦς) *meekness*. SEPT. Ps. 89, 10.

πρέδα = παιδα. ATHAN. I, 114 B.

πρεκάριος, α, ου, *precarius*, παρακλητικός. ANTEC. I, 14, 1, p. 101.

πρεκόκκιον, see *πραικόκιον*.

πρεπόσιτος = *πραιπόσιτος*. OLYMP. apud PHOT. 80, p. 58, 3.

πρεσβεία, ας, ἡ, *intercession*, as of the Saints. BASIL. III, 421 B. EUAGR. SCITENS. 1252 C. CHRON. 716, 10. 724, 18.

πρεσβεία, ων, τὰ, *old age*. SEPT. Gen. 43, 32 *seniority*. Ps. 70, 18.

2. *Legata*, ληγάτα. NOVELL. 1, Prooem. § 1.

πρεσβεύω, εἰσώ, to set forth, defend, profess, profess to believe, to believe. MARTYR. IGNAT. 3. EUS. 1, 1.

3, 24, p. 116. Id. 4, 11, p. 157. EUST. ANT. 676 D. BASIL. III, 277 B Τρεῖς θεοὺς πρεσβεύεσθαι παρ' ἡμῶν αἰτιῶνται. Ibid. 406 A. SOZ. 1, 3.

2. *To intercede*. BASIL. III, 421 A Ὑπὲρ τοῦ παιδὸς ἐγὼ πρεσβεύω τοῦ σοῦ πρὸς σέ. SOZ. 1, 13, p. 30, 48.

πρεσβυτέρα, ας, ἡ, (πρεσβύτερος) *the prioress* of a monastic establishment for women. BASIL. II, 453 C. D.

2. In the ancient church, αἱ πρεσβύτεραι = *πρεσβυτιδες* (see *πρεσβύτες*). CONST. APOST. 2, 28, 1 Προαιρουμένοις καλεῖν πρεσβυτέρας.

πρεσβυτερίον, ου, τὸ, = πρεσβυτέριον 2. NIC. I, Can. 2. SOCR. 7, 41.

πρεσβυτέριον, ου, τὸ, (πρεσβύτερος) *the presbyters*, as a body, *presbytery*. NT. 1 Tim. 4, 14. CONST. APOST. 2, 57, 4. 8, 4, 2, et alibi. IGNAT. Ephes. 2. 4. ANC. Can. 18.

2. *The office of presbyter, presbyterate*, πρεσβυτερειον. CONST. APOST. 8, 10, 2. PALLAD. Vit. Chrys. 56 D. SOZ. 1, 15.

πρεσβύτερος, ου, ὁ, (πρέσβυς) *elder, presbyter*. NT. CAN. APOST. passim. CLEM. ROM. Epist. 1, 44. 47. 57. IGNAT. Magn. 6. NEOCASS. 1. 11.

Ὁ ἐπὶ τῆς μετανοίας πρεσβύτερος, see *μετάνοια*.

2. *Veteranus, veteran*, βετεράνος. VIT. SAB. 230 C. πρεσβυτις, ιδος, ἡ, *elderly woman*. The πρεσβυτιδες formed one of the orders in the early church. APOCR. Act. et Martyr. Matt. 28. CONST. APOST. 2, 28, 2. 2, 57, 8. 3, 5, 3. LAOD. 11.

πρεσέντιον, ου, τὸ, = *πραισεντον?* SIMOC. 46, 21.

πρέσεντος = *πραισεντος*. CEDR. I, 258, 22.

πρέφεκτος = *πραιφεκτος*. APOCR. Parados. Pilat. 10 Ἐξετίναξεν τὴν κεφαλὴν Πιλάτου ὁ πρέφεκτος.

πριβάτος, η, ου, *privatus, ιδιωτικός*. ANTEC. I, 1, 4.

Substantively, τὰ πριβάτα = *πριουάτα*. BASIL. III, 94 D. 440 A. THEOD. III, 646 B. NOVELL. 128, 25. LYD. 191, 14.

πριβατωρία = *προβατωρία*. LYD. 196, 19.

πριβιλήγιον, ου, τὸ, *privilegium, νόμος ιδιωτικός*. CHAL. 1637 A. LYD. 10, 23 *πριβιλέγιον*.

πριγκιπάτον, ου, τὸ, *principatus, principality*. PORPH. Adm. 120, 24.

πριγκίπια, *ων, τὰ*, (principium) = ἀρχεῖα. PLUT. I, 1057 F.

Πριγκίπιος, *ον, (Πρίγκιψ) Prince's. Αἱ Πριγκίπιοι Νῆσοι, Prince's Islands*, in the Propontis. MAL. 78, 8.

πρίγκιπος, *ου, ὁ*, = πρίγκιψ. NIL. Epist. 3, 41.

Πρίγκιπος, *ου, ἡ, Prinkipos*, one of Prince's Islands. THEOPH. 681, 15. 745, 6. CEDR. II, 536, 19. ATTAL. 13. [The word originated in the expression ἡ τοῦ Πρίγκιπος νῆσος.]

πρίγκιψ, *ιπος, ὁ*, princeps, one of the principes in a Roman legion. POLYB. 6, 21, 7. INSCR. 4381, *ὁ πρίνκιψ*. PALLAD. Vit. Chrys. 25 E. LYD. 124, 12, et alibi.

πριμικηράτος, *ου, ὁ*, the office of πριμικήριος. MAL. 474, 5.

πριμικήριος, *ου, ὁ*, primicerius, πριμικήριος, ὁ πρωτεύων. CHAL. 1248 D. CONST. (536), 1016 D.

It was used also as a title. THEOPH. 705, 2, one of the officers of the imperial palace.

πριμισκρίνιος, *ου, ὁ*, primiscrinus, προμοσκρίνιος, *πρώτος τῆς τάξεως*. NIL. Epist. 1, 239. LYD. 198, 15.

πριμικήριος = πριμικήριος. EPHEC. 997 C. SUID.

Πριμικήριος, ὁ *πρώτος τάξεως τῆς τυχούσης*.

πρίμος, *α, ον*, primus, *πρώτος*. JUST. Apol. 1, 71. MAURIC. 12, 9. MAL. 172, 23 *Μάρτιον τὸν πρῶτον λεγόμενον πρίμον*. LEO. 4, 17.

πριμόσκούταριος, *ου, ὁ*, primus scutarius, *προτίκτωρ, ὑπερασπιστής*. LYD. 158, 22.

\*πρίν, *ante, before*, *πρό*. With the *genitive*. PIND. Pyth. 4, 77 *Πρὶν ὄρας*. EPIPH. I, 120 A *Πρὶν τοῦ καλεῖσθαι Χριστιανοί*.

πρίνκιψ, see πρίγκιψ.

πρίονιον, *ου, τὸ*, saw, *πρίων, πριστήρ*. LEO. 5, 6.

πριοποιέω (Πρίαπος), in the dialect of the Gnostics, *to create out of nothing*, *ἐκ τοῦ μὴ ὄντος παραγαγεῖν τὰ πάντα*. HIPPOL. 157.

πριουάτα, *ων, τὰ*, privatum, *the emperor's private estate or domain, πριβάτα, τὰ ἴδια τοῦ βασιλέως χρήματά τε καὶ κτήματα*. CHAL. 849 B *Κόμης τῶν θείων πριουάτων*. (See also πατριμόνιον, and compare. BASILIC. 7, 5, 96 *Τὰ ιδιόκτητα τοῦ βασιλέως*. 7, 5, 97 *Τῶν ιδικῶν κτημάτων τοῦ βασιλέως*.)

πριστήρ, ἦρος, ὁ, (πρίω) saw, *πρίων*. ARET. 116 C.

πριστηροειδής, *ές, (πριστήρ, ΕΙΔΩ)* saw-like, serrated. SEPT. Esai. 41, 15.

πρό, prep. *before*, with the *genitive* of a noun denoting time, in expressions like the following. SEPT. Amos. 1, 1 *Οὗς εἶδεν ὑπὲρ Ἱερουσαλὴμ . . . πρὸ δύο ἐτῶν τοῦ σεισμοῦ*. NT. Joan. 12, 1 *Πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, Six days before the Passover*. APOCR. Joseph. Narrat. 1, 1 *Πρὸ ἐπτὰ ἡμερῶν τοῦ παθεῖν, Seven days before he suffered*. PLUT. II, 717 C *Ἐφασαν . . . πρὸ μιᾶς ἡμέρας τῶν γενεθλίων ἀποθανεῖν*. MARTYR. POLYC. 5 *Ἐν ὀπτασίᾳ γέγονε πρὸ τριῶν ἡμερῶν τοῦ συλληφθῆναι, He had a vision three days before he was apprehended*.

Further examples. CONST. III, 632 D *Πρὸ τούτων τεσσαράκοντα ἐξ χρόνων, πλεον ἢ ἔλαττον . . . παρεῖσ- ἡγάγεν, Forty years ago, more or less*. 1017 E *Πρὸ τούτων πλείστων χρόνων μετεστελαιτό με, Many years ago*. (Compare POLYB. 2, 20, 6 *Ταῦτα δὲ συνέβαινε γίνεσθαι τῷ τρίτῳ πρότερον ἔτει τῆς Πύρρου διαβάσεως εἰς τὴν Ἰταλίαν, πέμπτῳ δὲ τῆς Γαλατῶν περὶ Δελφοῦς διαφθορᾶς*.)

2. In dates it represents the Latin *ante*. INSCR. 5836 I *πρὸ καλανδῶν ἰανουαρίων, Ante diem X kalendas januarias*. 5879 (A. D. 78) *Πρὸ ἡμερῶν ἑνδεκα καλανδῶν ἰουνίων, Ante diem undecimum kalendas junias*. 5906 *Πρὸ Γ' ὡνῶν μαίων, Ante diem III nonas maias*. PLUT. I, 61 D *Πρὸ δεκαμιᾶς καλανδῶν μαίων*. 1064 A *Πρὸ δεκαοκτῶ καλανδῶν φεβρουαρίων*. EUS. 7, 32, pp. 369, 11. 407, 10. ATHAN. I, 204 A *Ἐδόθη πρὸ δεκαπέντε καλανδῶν ἰουνίων ἐν Τριβέροις*.

Πρὸ μιᾶς corresponds to *pridie*. INSCR. 3834 *Πρὸ μιᾶς καλανδῶν δεκεμβρίων, Pridie kalendas decembris*. APOCR. Act. Andr. 15 *Πρὸ μιᾶς καλανδῶν δεκεμβρίων = τῇ τριακοστῇ νοεμβρίου*.

Very frequently, the feminine of the article precedes *πρό*, *ἡμέρα* being understood. JOSEPH. Ant. 14, 10, 10 *τῇ πρὸ τριῶν εἰδῶν ἀπριλλίων*, equivalent to *τῇ τρίτῃ πρὸ εἰδῶν ἀπριλλίων*. IGNAT. Roman. 10 *τῇ πρὸ ἐννέα καλανδῶν σεπτεμβρίων*. THEOPHIL. Ad Autol. 3, 27 *τῇ πρὸ I καὶ A καλανδῶν μαίων = ἐνδεκάτῃ*.

EUS. p. 409, 13. ATHAN. I, 394 C. EPIPH. I, 420 A.

Here also ἡ πρὸ μιᾶς is the representative of *pridie*. INSCR. 5898 Τῇ πρὸ Α' νωνῶν μαίων, equivalent to Τῇ πρώτῃ πρὸ νωνῶν μαίων.

προάγω, to *promote*. DIOD. II, 612, 44 Εἰς μείζον πρό-σχημα δόξης προαχθσόμενος. APOCR. Act. et Martyr. Matt. 31 Προήγετο δὲ τὸν υἱὸν αὐτοῦ εἰς πρεσβύτερον. CAN. APOST. 61. NEOCAES. Can. 9. NIC. I, Can. 1. 2. ANT. 23. PALLAD. Vit. Chrys. 16 F Προάγεται ἀναγνώστης.

2. To be of *advantage*. Impersonally, προάγει, *prodest*. See INTRODUCTION, p. 110.

προαγωγή, ἡς, ἡ, *promotion*, *προκοπή* 2. POLYB. 6, 8, 4, et alibi. PALLAD. Vit. Chrys. 24 C.

προαιώνιος, ου, (αἰώνιος) *existing from all eternity*. METHOD. 393 A. ATHAN. I, 740 B. BASIL. III, 83 E. (Compare SEPT. Ps. 54, 20 'Ο ὑπάρχων πρὸ τῶν αἰώνων.)

προανεόγητος, ου, (ἀνεόγητος) *absolutely inconceivable*, one of the epithets of the προαρχή. IREN. 1, 11, 3. 1, 12, 4. προανευφημέω (ἀνευφημέω), to *cheer before*, in anticipation.

METHOD. 361 D.

προαποστερέω (ἀποστερέω) to *take away beforehand*.

PTOLEM. GHOST. p. 924.

προαρχή, ἡς, ἡ, (ἀρχή) *fore-beginning*, the first principle, the absolute; a Gnostic term. IREN. 1, 11, 3.

προαστίζω for προαστίζιον, τὸ, dimin. of προάστειον, *villa*.

THEOPH. CONT. 713, 17 incorrectly written προαστίζην.

προασφαλίζω (ἀσφαλίζω), to *secure beforehand*. CLEM. ROM. Homil. p. 15, 10.

πρόβα, as, ἡ, proba, *proof*, *test*, *specimen*, *sample*, δείγμα.

BASILIC. 6, 32, 1. PORPH. Cer. 340, 5. PTOCH. 2, 77. EUST. Thessalon. Capt. 426, 18.

προβαίνω, to be *promoted* or *appointed*, προέρχομαι 2.

THEOPH. 112, 13 Γυναῖκα εἰς διακόνισσαν μὴ προβαίνειν, εἰ μὴ ὑπερβῇ τὰ ἐξήκοντα ἔτη.

προβάλλω or προβάλλομαι, to *emit*, to *put forth from one's self*, said of the emanations of the Gnostic philosophy. JUST. Tryph. 62. TATIAN. 5. IREN. 1, 1, 1 and 2. 1, 8, 5. HIPPOCR. 185.

2. To *appoint* to an office; usually in the middle. SOCR. 2, 42, p. 158 Ἡράκλειόν τινα . . . εἰς διάκονον προεβάλλετο. THEOD. III, 665 A οὐαλεντιανὸν . . . βασιλεία προῦβάλοντο. 666 C Ἀμβρόσιον σφίσις ἐξαιτούντες προβληθῆναι ποιμένα. MAL. 39, 6. 482, 1. PORPH. Adm. 193, 14.

προβασιλεύω (βασιλεύω) to *reign before*. DIOD. 1, 51, 64.

προβατᾶς, ᾶ, ὁ, (πρόβατον) *sheep-dealer*. CEDR. II, 513, 21.

προβάτειος, ου, (πρόβατον) *sheep's*. PROC. III, 156, 8 Προβάτειον κρέας, *mutton*.

προβατικός, ἡ, ὄν, (πρόβατον) *pertaining to sheep*. SEPT. Nehem. 3, 1.

προβατωρία, as, ἡ, probatoria, *σύστασις*, ἀπόδειξις. LYD. 196, 14.

προβιβάζω, to *teach*, συμβιβάζω. SEPT. Deut. 6, 7.

προβικιᾶλιος, ου, ὁ, provincialis. PALLAD. Vit. Chrys. 78 B.

προβλέπω (βλέπω), to *foresee*, προοράω. NT. Hebr. 11, 40 προβλέψασθαι. BARN. 6. 9.

προβλημα, atos, τὸ, = προβολή 1. IREN. 1, 2, 6.

προβλητικός, ἡ, ὄν, (προβάλλω) *capable of producing or emitting*. HIPPOCR. 187 Οὐσίας προβλητικόν.

προβολεύς, ἑως, ὁ, (προβάλλω) *emanator* (Latin), *emitter*, *producer*, *progenitor*. CLEM. ROM. Homil. 19, 12. IREN. 1, 2, 1.

προβολή, ἡς, ἡ, *emanation*, as used by the Gnostic philosophers. IREN. 1, 1, 1 and 2. 1, 8, 5. CLEM. ALEX. 508. ATHAN. I, 99 A.

2. *Appointment* to office. THEOPH. 94, 12 Προβολή ἐπισκόπου. PORPH. Cer. 527, 9.

2. *Retail shop?* CEDR. I, 678, 21.

προβολος, ου, ὁ, *mole*, *breakwater*, for the protection of a harbor, μῶλος, προκυμαία. PROC. III, 300, 21. 301, 20. 316, 13.

προγαμῖαιος, α, ου, (γάμος) *before marriage*. NOVELL. 38, Prooem. § β' Προγαμῖαια δωρεά.

πρόγλωσσος, ου, (γλῶσσα) *hasty of tongue*, *talkative*. BARN. 19.

προγνώστης, ου, ὁ, (προγνώσκω) *foreknower*. CLEM. ROM. Epist. 2, 9. METHOD. 377 D.



προγονή, ἡς, ἡ, (πρόγονος) privigna, *step-daughter*.

ANTEC. 1, 10, 6.

πρόγονος, ου, ὁ, Byzantine πρόγονός, ου, ὁ, privignus, *step-son*. DIOD. 4, 43, p. 287, 98. MAL. 88, 12.

BASILIC. 60, 17, 35 πρόγονός. PORPH. Adm. 194-195, -νός in both places.

προδιατυπώ (διατυπώ), *to foreshadow*. PHILON. I, 4, 40. CLEM. ALEX. 564, 34. METHOD. 372 A.

προδίδω = προδίδωμι. MAL. 87, 9. (See also δίδω.)

προδοχεύς, ἑως, ὁ, (δοχεύς) *first receiver*. METHOD. 381 C.

πρόδρομος, ου, ὁ, *harbinger, forerunner*, an epithet of John the Baptist. EUAGR. 3, 12.

προεγγόνη, ἡς, ἡ, *proneptis, great-granddaughter*. ANTEC. 1, 9, 3.

προέγγονος, ου, ὁ, (ἐγγονος) *pronepos, great-grandson*. ANTEC. 1, 9, 3.

προεδρία, ας, ἡ, *the episcopal office or dignity*. THEOD. III, 684 C.

πρόεδρος, ου, ὁ, *president*, applied to bishops. SOCR. 1, 6, p. 14, 29. QUIN. Can. 2.

πρόειμι, *to exist from all eternity*. IREN. 1, 1, 1 *προ-όντα*.

προειρημένος, η, ου, (εἶρημαι εἰρημένος) *aforsaid, above-mentioned*. INSCR. 4697, 52. POLYB. 1, 9, 3. EUS. 5, 16, p. 231, 7.

προέλυσις, εως, ἡ, (προέρχομαι, προελθεῖν) *a going forth, issue, process*. ANTEC. 3, 7, p. 430.

2. *Procession*, πρόοδος, πομπή, θρίαμβος. PORPH. Adm. 83. Cer. 33, et alibi. LUITPRAND. 347. EUST. 762, 6.

προεναλείφω (ἐναλείφω), *to anoint beforehand*. CLEM. ROM. Homil. 20, 16.

προεόρτιος, ου, (εορτή) *preceding a feast*. PHILON. II, 481, 25 Ἔστι δὲ προεόρτιος μεγίστης εορτῆς. SIMOC. 274 Ἡ προεόρτιος εορτὴ Λούπου τοῦ μάρτυρος.

Substantively, τὰ προεόρτια, *the day preceding a church feast*. In the RITUAL, it applies to the following days: Sept. 7. Sept. 13. Nov. 20. Febr. 1. Mar. 24. Aug. 5. Aug. 14. HOROL.

The προεόρτια of Christmas comes on the 20th of December; that of Epiphany on the 2d of January.

The movable feasts have no προεόρτια. (See also παραμονή 1.)

προεόρτος, ου, ἡ, = προεόρτιος ἡμέρα. ATHAN. I, 304 B.

προεπικαλέομαι (ἐπικαλέομαι), *provoco, to call forth first*. POLYC. 3.

προέρχομαι, *to go out, go forth*, milder than ἐξέρχομαι.

CONST. APOST. 8, 6, 3. 8, 7, 1. 8, 9, 2 Μήτις τῶν μὴ δυναμένων προελθεῖν, *Let no one of those who have not a right go out*; that is, Let all communicants (πιστοί) stay within (compare 8, 11, 5: also CAN. APOST. 9).

2. *To be promoted*, προβαίνω. MAL. 182, 13 Προ-ῆλθεν ὑπατος. THEOPH. 186, 7 Προελθὼν ὡς ὑπατος.

προεστώς, ὧτος, ὁ, (προίστημι) *president*, the moderator of a community of Christians, usually the same as ἐπίσκοπος. CONST. APOST. 2, 28, 5. JUST. Apol. 1, 65. 67. IREN. 1, 10, 2. EUS. 8, 6, p. 382, 33. ANT. Can. 1 Οἱ προεστῶτες τῆς ἐκκλησίας, ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος.

2. *The superior of a monastery*, ἡγούμενος. BASIL. II, 452 A. 531 D. 578 D.

προεστῶσα, ἡς, ἡ, (προεστῶς 2) *prioress*. BASIL. II, 453 A.

προεντρεπίζω (ἐντρεπίζω), *to put in good order beforehand*.

PORPH. Cer. 465, 6.

προζύμη, ἡς, ἡ, *leaven, ζύμη*. DAMASC. I, 649 B. PETR.

ANT. 118 C. 131 A.

προζύμιον, ου, τὸ, = προζύμη. MACAR. 137 B. C.

προηγέομαι, *to go before*. With the accusative. MAL. 66, 18.

προηγασμένος, η, ου, (ἀγιάζω) *previously consecrated*. τὰ προηγασμένα δῶρα, *The previously consecrated elements of the Eucharist*, the sacred elements employed at the λειτουργία τῶν προηγασμένων (see λειτουργία). CHRON. 705, 21.

Substantively, τὰ προηγασμένα, sc. δῶρα. BASIL. II, 683 C. QUIN. Can. 52. (See also LAOD. 49. SYNAX. Mart. 12, where Γρηγόριος ὁ Διάλογος is confounded with Gregory the Great.)

προηγούμενος, η, ου, partic. of προηγέομαι, *preceding*, as applied to a book or chapter. DIOD. 1, 4, p. 8, 98.

προηγούμενος, adv. of προηγούμενος, *previously*. HIPPOL. 159.

πρόθεμα, ατος, τὸ, (προτίθημι) = ἡδικτον. EUAGR. 2, 18, p. 318, 38. MAL. 216, 10. 338, 4.

πρόθεσις, εως, ἡ, a placing before. SEPT. EX. 39 (39), 36 Τὴν τράπεζαν τῆς προθέσεως.

Οἱ ἄρτοι τῆς προθέσεως, *The shew-bread*. 1 Reg. 21, 6. NT. Matt. 12, 4.

2. *The placing of the sacramental elements upon the holy table* (ἁγία τράπεζα). AMPHIL. 175 D. CHRYS. XII, 780 A (spurious).

In the RITUAL, εὐχή τῆς προθέσεως, *the offertory*. APOCR. Marc. Liturg. p. 274. EUKHOI. p. 48.

3. *Prothesis*, that part of the church where the consecration of the elements begins. It is on the north side of the inner sanctuary (βῆμα). CHRYS. XII, 777 C (spurious). CANT. I, 200, 3. CUROP. 93, 18.

4. *Preposition*, one of the parts of speech. DION. THRAX in BEKKER. 634, 5.

προθεσμία, as, ἡ, *time fixed* for anything. COD. AFR. 19 Ἐντὸς προθεσμίας μηνός, *Within a month*. Ibid. 121.

προθετικός, ἡ, ὄν, (πρόθεσις 4) *prepositional*. APOLLON. Conj. 480, 6.

προθεωρητικός, ἡ, ὄν, (προθεωρέω) *capable of foreseeing*. METHOD. 388 C.

προθεωρός, οὐ, ὁ, (θεωρέω) *foreseeing*. With the genitive of the object. METHOD. 372 A.

προϊκῆος, α, ον, (προίξ) *dotalis, dotal, προικιμαῖος*. ANTEC. 1, 10, 13.

προϊπτικός, ἡ, ὄν, (ἵπτικός) *before the commencement of the horse-races* at the hippodrome. CHRYS. VIII (Spuria), 88 (722) D Προϊπτικά κομβινεύματα.

προκαθήμενος, ου, ὁ, (προκάθημαι) = πρόεδρος. NOVELL. 13, 1, § α'.

προκαθίστημι, *to appoint already*, as a clergyman. LAOD. 57.

προκατασκοπέω (κατασκοπέω), *to spy out beforehand*. CLEM. ROM. Homil. 14, 2.

προκατεργάζομαι. DIOD. 1, 53, p. 63, 66 προκατεργασθῆναι, passively.

προκατήχσις, εως, ἡ, (προκατηχέω) *introductory catechism*. CYRILL. HIER. (titul.).

προκατορθώω (κατορθώω), *to rectify beforehand*. CLEM. ROM. Homil. 1, 6, v. l. προσκατορθώω.

προκείμενον, ου, τὸ, (πρόκειμαι) in the RITUAL, *an introductory verse* from the Psalter.

Τὸ προκείμενον τοῦ ἀποστόλου, a verse from the Psalter read immediately before the epistle of the day. CHRYS. XII, 784 D (spurious). PORPH. Cer. 85, 15. (The Gospel of the day has no προκείμενον.)

Τὸ τῆς ἡμέρας προκείμενον, called also Ἑσπέρας προκείμενον, a verse chanted at vespers immediately after the εἴσοδος. Every day of the week has its proper ἑσπέρας προκείμενον. HOROL.

πρόκεσσον = πρόκεσσον. MARTYR. ARETH. 46. MAL. 343. 366, 16.

πρόκεσσον, ου, τὸ, processus, *progress*, πρόκεσσον, προέλευσις, applied to the emperor's going from his palace at Constantinople to any other place; also, to his temporary stay at any house other than his Constantinopolitan palace. MAL. 319, 22. 372, 15, et alibi.

προκλάστης, ου, ὁ, (κλάω) *skirmisher, κούρσωρ*. LEO. 4, 20. 7, 36, et alibi.

προκοπή, ἡς, ἡ, (προκόπτω) *progress, improvement*. POLYB. 1, 12, 7. 2, 37, 10, et alibi. PHRYN.

2. *Promotion, preferment*. PALLAD. Vit. Chrys. 34 A.

προκουράτωρ, ωρος, ὁ, procurator. COD. AFR. Can. 16. ANTEC. 1, 23, 6.

πρόκουρσον, ου, τὸ, (praecursus) *vanguard*. CHRON. 717, 10.

προκυμαία, as, ἡ, (κῦμα) = πρόβολος. JOSEPH. Bell. Jud. 1, 11, 6.

προλαβών, οὔσα, ὄν, (προλαμβάνω, προλαβεῖν) *former, previous, preceding*. COD. AFR. Can. 3. ZOS. 20, 6. 38, 18, et alibi.

πολῆνιον, ου, τὸ, (ληνός) *vat*, a vessel in front of a wine-press for receiving the juice of the grapes, ὑπολήνιον. SEPT. Esai. 5, 2.

πρόλοβος, ου, ὁ, (λοβός) *the crop* of a bird, προηγορέων, προηγορέων. SEPT. Lev. 1, 16.

πρόλογος, ου, ὁ, = Τὸ προκείμενον τοῦ ἀποστόλου (see προκείμενον). APOCR. Marc. Liturg. p. 264.

προμάμμη, ἡς, ἡ, (μάμμη) *proavia, great-grandmother*. ANTEC. 3, 6, 3.

πρόμαχος, ου, ὁ, = προμαχεών. PROC. III, 316, 14.

προμαχών, ὠνος, ὁ, = προμαχεών. SEPT. JER. 40 (33), 4.

προμεριμνάω (μεριμνά), *to take thought beforehand*. NT. Marc. 13, 11. HIPPOC. 216.

προμετάτωρ, ὁ, (metator) *messenger, προμιτάτωρ*. NOVELL. 130, 6.

προμήτωρ, ορος, ἡ, (μήτηρ) *grandmother, μάμμη*. But ὁ προμήτωρ, *maternal grandfather*. HES. (See also προπάτωρ.)

προμοσέλλα, ας, ἡ, (σέλλα) *equipage*. THEOPH. 734, 6. PORPH. CER. 461, 15.

προμοσκρίνιος = πριμσκρίνιος. THEOPH. 754, 13.

πρόμοχθος, ὁ. INSCR. 2297 Προμόχθους τῶν θυρῶν, meaning?

προνομέω, εἴσω, (προνομή) *to plunder, pillage*. SEPT. Num. 24, 17 Προνομεύσει πάντας υἱούς Σήθ.

προνομή, ἡς, ἡ, *spoils, plunder*. SEPT. Num. 31, 11.

προνόμιον, ου, τὸ, *privilege, πριβιλήγιον, προνομία*. LYD. 189, 7. THEOPH. 283, 7.

προνομηνία, ας, ἡ, *the day before νομηνία*. SEPT. Judith. 8, 6.

προνομφεύω (νυμφεύω), *to espouse beforehand*. METHOD. 353 C.

προξενέω, ἦσω, *to do, to cause*. With the accusative of the thing and the dative of the person. PRISC. 226, 20. PHOC. 191.

2. *To recommend*. PTOCH. 2, 599, with two accusatives.

3. *To pimp*, μεσάζω 2, μεσιτεύω 2. LEG. HOMER. 84 Προξενούντι μοιχείαν.

πρόξενος, ου, ὁ, *that causes, αἴτιος*. LEX. SCHED. 41. (Compare προξενέω 1.)

πρόξimos, ου, ὁ, *proximus, πρῶξimos, ἑγγιστος*. ANTEC. 1, 22, 1.

2. *Proximus, deputy, the second officer*. CHAL. 1029 B. PORPH. CER. 599, 11.

προοδοιπορέω, ἦσω, (ὀδοιπορέω) *to travel before*. CLEM. ROM. Epist. 1, 44. LUCIAN. Hermot. 27.

προοδοιπόρος, ου, ὁ, (ὀδοιπόρος) *forerunner, precursor*. CLEM. ROM. Epist. 2, 10.

πρόοδος, ου, ἡ, *procession, progress, προέλευσις*. JOSEPH. 864, 7. SOZ. 9, 1, p. 365, 13. Id. 9, 12, p. 378. AGATH. 310.

πρόοικος, ου, ὁ, (οἶκος) *the major-domo of the king of the Franks*. THEOPH. 612.

In the following passages it seems to correspond to the modern *mayor*. PORPH. Them. 34, 4. 10.

προοιμιάζω = προοιμιάζομαι. METHOD. 360 B.

προοιμιακός, ἡ, ὄν, (προοίμιον) *introductory*. In the RITUAL, 'Ο προοιμιακὸς ψαλμός, or simply ὁ προοιμιακός, *The introductory Psalm*, applied to the 103d Psalm, which forms the principal part of the *λυχνικόν* (the *beginning* of the services of the day).

προοίμιον, ου, τὸ, plural προοίμια, *praelectiones, introductory prayers*. COD. AFR. Can. 103.

προορδινεύω (ὀρδινεύω), *to arrange beforehand*. LEO. 17, 51.

προόρισις, εως, ἡ, (προορίζω) *foreordination, προορισμός*. IREN. 2, 33, 5.

προπανπέρτατος, ου, (πανπέρτατος) *highest of all from all eternity*. IREN. 1, 15, 5.

προπάτωρ, ορος, ὁ, *paternal grandfather, πάππος, πατήρ πατρός*. HES. (See also προμήτωρ.)

πρόπειρα, ας, ἡ, *previous experience*. CAN. APOST. 80.

προπετεύομαι, εἴσομαι, (προπετής) *to be forward, bold, rash*. With the infinitive. ALEX. ALEX. 577 B.

προπίνα = ποπίνα. NOVELL. 11, 7, 15. BASILIC. 7, 2, 21, § 11.

προπινάριος, ου, ὁ, *propinarius*. VIT. SAB. 323 A.

προποιέω, *to get the start of one*. THEOPH. 492, 15. Προεποίησαν τὸν βασιλέα.

προπόλωμα, ατος, τὸ, = *μοδιολος*. PORPH. CER. 500, 13.

προπορεύομαι, *to go before*. Followed by the genitive, or by ἔμπροσθέν τινος. SEPT. Ex. 17, 5. 1 Reg. 25, 19.

προποτιζώ (ποτιζώ), *to exhibit, or administer a draught, said of physicians*. With two accusatives. IGNAT. Trall. (interpol.) 8.

προπομβλικίζω, ισα, (πούβλικος) *to publish beforehand*. LEO. 7, 42.

πρόραχος, ου, ὁ, (ραχία) *breaker at sea*. ARRIAN. Peripl. Mar. Erythr. 15.

πρόρρυμον ἔλαιον = ἔλαιον στακτόν. GEOPON. 9, 19, 8.  
 πρὸς τόν, *at the rate of*. APOPHTE. ARSEN. 16 Ἐδόθη  
 ποτὲ εἰς Σκῆτιν πρὸς ὀλίγα ἰσχάδια, *Once upon a time a  
 few figs were given to each one of the anchorites of  
 Scetis*. CHRON. 732, 13 Ἴνα πρὸς ἓνα ἵππον εἰς ἕκαστος  
 αὐτῶν ἔχη, *Each one should have a horse*. PORPH.  
 Adm. 176, 9 Τὰς τρεῖς ράβδους δέδωκε τοῖς τρισὶ πρὸς  
 μίαν, *He gave the three rods to the three,—one to each*.  
 CER. 432, 17 Ὑπέσχετο ἑκάστῳ διδόναι κατὰ τὸ ἔθος  
 πρὸς πέντε νομίσματα καὶ λίτραν ἀργύρου. 487, 13 Καὶ  
 ἐπαίρουσι πρὸς ἓν ξύλον, *apiece*.  
 προσάββατον, ου, τὸ, (σάββατον) *the day before the Sab-  
 bath*. SEPT. Judith. 8, 6. NT. Marc. 15, 42.  
 προσαγορευτικός, ἡ, ὄν, (προσαγορεύω) *addressing*. In  
 grammar, = κλητικός, *vocative*. DION. THRAX in  
 BEKKER. 636, 7.  
 προσαγωγέως, ἑως, ὁ, = μαυλιστής. THEOPH. 79, 15.  
 προσαγωγή, ἡς, ἡ, *presentation of a candidate for orders*.  
 EUKHOL.  
 προσανατρέφω (ἀνατρέφω), *to increase by nourishing*.  
 CICERO. Attic. 6, 1, 2. DIOD. 1, 43.  
 προσαναντᾶω (ἀπαντᾶω), *to meet*. With the dative.  
 APOCR. Act. Philipp. 18. CLEM. ALEX. II, 778,  
 27.  
 προσάπαξ, that is, πρὸς ἀπαξ, *once*. PORPH. Cer. 460, 6.  
 προσαποθνήσκω (ἀποθνήσκω), *to die besides, in addition*.  
 SEPT. Ex. 21, 29.  
 προσγενής, ἐς, = συγγενής. MAL. 482, 10.  
 προσγραφή, ἡς, ἡ, (προσγράφω) *adscriptio, addition in  
 writing*, used with reference to the I in the diphthongs  
 ΑΙ (long A), ΗΙ, and ΩΙ. EUST. 174, 1. (See also  
 INTRODUCTION, § 57.)  
 πρόσγραφον, ου, τὸ, (πρόσγραφος) *tablet to write on*.  
 CEDR. I, 298, 18.  
 προσγράφω, *adscribo, to annex in writing*, said of the  
 I in the diphthongs ΑΙ (long A), ΗΙ, and ΩΙ. DION.  
 THRAX in BEKKER. 639, 14 Προσγραφομένου μὲν τοῦ  
 Ι, οὐ συνεκφωνομένου δέ. BEKKER. 1187. CRAMER.  
 Vol. 2. 1, p. 371. EUST. 1006, 16. 1251, 25. (See  
 also προσγραφή.)  
 προσδεκτός, ἡ, ὄν, (προσδέχομαι) *acceptus, acceptable*.  
 With the dative. SEPT. Prov. 11, 20.

προσεγγίζω (ἐγγίζω), *to come near, to approach*. With  
 the dative. SEPT. Gen. 33, 6. 7. Jos. 3, 4.  
 προσεμπίπρημι (ἐμπίπρημι), *to burn in addition*. SEPT.  
 Ex. 22, 6.  
 προσένεξις, ἑως, ἡ, (προσφέρω) = προσφορά. TYPIC. 7.  
 προσεπεργάζομαι (ἐπεργάζομαι), *to cultivate carefully*.  
 IREN. 1, 10, 3.  
 προσεπιτιμάω (ἐπιτιμάω), *to add as a penalty*. PETR.  
 ALEX. Can. 1 Προσεπιτιμηθῆναι αὐτοῖς ἀπὸ τῆς προσε-  
 λεύσεως καθ' ὑπόμνησιν ἄλλας τεσσαράκοντα ἡμέρας.  
 προσευκτήριον, ου, ὁ, (προσεύχομαι) *house of prayer, προσ-  
 ευχή* 2, οἶκος προσευχῆς. PHILON. II, 168, 6. EUS.  
 8, 1, p. 376, 17.  
 προσευχάδιον, ου, τὸ, (προσευχή) *prayer-room, oratory*.  
 PORPH. Cer. 118. 121, 5. THEOPH. CONT. 858, 19.  
 2. *Foldstool, to kneel on at church, the French  
 priédieu*. TYPIC. 32.  
 προσευχή, ἡς, ἡ, (προσεύχομαι) *prayer*. SEPT. Ps. 140, 2.  
 2. *Proseucha, house of prayer, oratory*. Hel-  
 lenistic in this sense. PHILON. II, 523, 44. 535, 4.  
 NT. Act. 16, 13. 16. JOSEPH. Ant. 14, 10, 23.  
 EUS. 2, 6. EPIPH. I, 1067 D.  
 προσέχω, with the accusative. SEPT. Esai. 1, 10. 23.  
 CLEM. ROM. Epist. 1, 2.  
 προσηγορικός, ἡ, ὄν, (προσήγορος) *addressing, naming*.  
 In grammar, *appellative*. DION. THRAX in BEK-  
 KER. 636, 9.  
 προσήλυτος, ου, ὁ, (προσέρχομαι) *stranger*. SEPT. Ex. 12,  
 48. 23, 9.  
 2. *Proselyte*. NT. Matt. 23, 15.  
 πρόσθεμα, ατος, τὸ, *addition, increase*. With the dative.  
 SEPT. Lev. 19, 25.  
 προσθλίβω (θλίβω), *to press against*. SEPT. Num. 22, 25.  
 πρόσκαυμα, ατος, τὸ, (προσκαίω) *that which is burned  
 before (in front)*. SEPT. Nahum. 2, 10 Πρόσκαυμα  
 χύτρας, *The soot on the outside of an earthen pot*.  
 προσκεπαστής, οὔ, ὁ, (σκεπαστής) *protector*. MENAND.  
 418, 9.  
 προσκέφαλα (κεφαλῇ), *adv. at the head of anything*. With  
 the genitive. MAL. 250.  
 προσκεφαλᾶδιον, ου, τὸ, = προσκεφαλῇ. CRAMER. Vol. 2.  
 1, p. 316.

προσκεφαλῆ, ἥς, ἡ, (κεφαλῇ) *pillow, bolster, κερβικάριον, πούλβινον, πούλβιον, προσκεφαλάδιον, προσκεφάλαιον*. SEPT. 1 Reg. 26, 11.

προσκήνιον, ου, τὸ, (σκηνή) *the fore part of a tent*. SEPT. Judith. 10, 22. POLYB. 30, 13, 4.

προσκιόνιον, ου, τὸ, (κίονιον) *vestibule? πρόθυρον?* THEOPH. 278, 20.

προσκλαίω, *to weep at or during*. AEL. V. H. 9, 39.

2. In the early church, *to be a penitent of the first degree* (πρόσκλησις). CONST. APOST. 2, 10, 3. 2, 12, 3. 2, 18, 5, et alibi. BASIL. III, 293 C. 326 B. C. D. 327 C. (Compare PETR. ALEX. Can. 1 "Ἡδὴ τινὲς τρίτον ἔτος ἔχουσι καταπενθοῦντες. For the other grades of penitents, see ἀκρόασις, ἀκροώμενοι, σύστασις, συνεστῶτες, ὑπόπτωσις, ὑποπίπτω.)

πρόσκλησις, εως, ἡ, (προσκλαίω 2) *the first grade of penitents* in the early church. GREG. THAUM. Can. 11. (Compare EUS. 5, 28, p. 253, 29 seq. GREG. NYSS. II, 119 A seq.)

προσκομιδή, ἥς, ἡ, *the act of προσκομίζω, oblation, offering*. APOCR. Act. et Martyr. Matt. 25. NIL. Epist. 2, 294. VIT. EUTHYM. 61. LEG. HOMER. 113. (Compare CONST. APOST. 8, 12, 2.)

προσκομίζω, *to offer*, with reference to the sacred elements. CONST. APOST. 8, 13, 1. APOCR. Petr. Liturg. p. 159 Προσκομίσαι τὸν ἄρτον.

προσκόσμημα, ατος, τὸ, (προσκοσμέω) *additional ornament*. INSCR. 1104.

προσκουκάτωρ, ὁ, *proculcator, advanced σκουλάτωρ*. MAL. 330, 2.

προσκουλεύω (σκουλεύω), *to reconnoitre beforehand*. MAURIC. 4, 4. LEO. 14, 52.

προσκύνημα, ατος, τὸ, (προσκυνέω) *bow, congee*. CHRYS. XII, 776 A (spurious) Προιοῦσιν ὁμοῦ πρὸς ἀνατολὰς προσκυνήματα τρία.

2. *Pilgrimage* to a holy place. INSCR. 4905. 4989. (In this signification it is of frequent occurrence in the Greek inscriptions found in Egypt.)

προσκύνησις, εως, ἡ, *congee, bow, προσκύνημα*. PORPH. Cer. 8, 22, et alibi.

προσκυνητήριον, ου, τὸ, (προσκυνητής) *oratory, a place set apart for public worship*. THEOPH. 520, 6.

προσκυνητός, ἡ, ὁ, (προσκυνέω) *worshipful, adorable*. JUST. Tryph. 126. METHOD. 352 C. BASIL. III, 61 D. 89 A.

προσλαμβάνω, followed by the accusative and εἰς τόν. THEOPH. 388.

προσμονάριος, ου, ὁ, = παραμονάριος. CHAL. Can. 2. PORPH. Cer. 18, 18.

προσόμοιος, ου, *like, similar*. In the RITUAL, Στιχηρὸν προσόμοιον, or simply προσόμοιον, a *troparion* having the rhythm of another (better known) *troparion*.

προσοχθίζω, ἴσω, (ὀχθίζω) *to be weary of*. With the dative. SEPT. Gen. 27, 46. Lev. 18, 25. 2 Reg. 1, 21 προσωχθίσθη.

προσόψημα, ατος, τὸ, (ὀψημα) *side-dish, relish*. DIOD. 2, 59, p. 171, 30.

προσπάθεια, ας, ἡ, *attachment to, affection for*. With the genitive. THEOPH. 446, 15.

προσπίπτω. τὰ προσπίπτοντα, *occurrences*. SEPT. 1 Esdr. 2, 21.

προσπλοκή, ἥς, ἡ, (προσπλέκω) *a clinging to*. IREN. 1, 7, 4. πρόσρηγμα, ατος, τὸ, (προσρήγνυμι) *the being dashed to pieces*. CLEM. ROM. Homil. p. 20, 11.

πρόσρησις, εως, ἡ, the bishop's *salutation* to the people, in the early church. CONST. APOST. 8, 5, 5.

προσσιελίζω, ἴσα, (σιελος) *to spit upon*. Followed by ἐπί. SEPT. Lev. 15, 8.

προστακτικός, ἡ, ὁ, (προστάσσω) *commanding*. PLUT. II, 1037 F.

2. In grammar, ἡ προστακτικὴ ἔγκλισις, or simply ἡ προστακτικὴ, *the imperative mood, the imperative*. DION. THRAX in BEKKER. 638, 7.

προστάσσω, followed by ἵνα. SEPT. 1 Esdr. 6, 31. (See INTRODUCTION, § 88, 1.)

πρόστιμον, ου, τὸ, (τιμὴ) *penalty, punishment, ζημία*. POLYB. 1, 17, 11 et alibi.

πρόστοον, ου, τὸ, (στοά) *portico, πρόστων*. INSCR. Vol. III, p. 1135.

προσφάγιον, ου, τὸ, (προσφαγεῖν) *anything eaten with bread, simply meat, ὄψον*. NT. Joan. 21, 5. HES. \*Ὀψον, προσφάγιον.

προσφάτως, adv. of πρόσφατος, *recently, lately*. SEPT. Deut. 24, 5. DIOD. 1, 36. 14, 115. BABR. 30, 3.

προσφέρω, to offer, as an oblation. SEPT. Lev. 7, 12.

2. To celebrate the Eucharist, to perform the communion-service. CAN. APOST. 3. 8. CONST. APOST. 2, 34, 3, et alibi. ANC. 1. LAOD. 49. NIC. I, 18. προσφορά, ἄς, ἡ, the act of προσφέρω, offering. CONST. APOST. 2, 57, 11.

2. Oblation, offering. SEPT. Ps. 39, 7. NT. Act. 21, 26. CONST. APOST. 2, 25, 4, et alibi. CLEM. ROM. Epist. 1, 36. 40.

3. Eucharist, communion, the Lord's supper. CAN. APOST. 8. LAOD. 19. 57. EUS. 6, 43, p. 315. ATHAN. I, 198 F. BASIL. III, 296 B.

4. The sacramental elements. CONST. APOST. 8, 13, 4.

5. Oblation, applied to a loaf of bread presented to the church. It is regularly stamped with the figure of the cross. CHRYS. XII, 777 E (spurious). LEIMON. 36. NIC. CONST. Can. 11. PORPH. Cer. 18, 23. EUKHOL.

πρόσφοριος, ου, ὁ, precise meaning uncertain. VIT. SAB. 323 A, v. l. προσφοράριος.

προσφύγιον, ου, τὸ, (προσφυγή) refuge, place of refuge. MAL. 485, 6. 493, 23.

πρόσφυγος, ου, ὁ, (προσφεύγω) refugee, πρόσφυξ. PORPH. Adm. 227, 12.

πρόσφυξ, υγιος, ὁ, = πρόσφυγος. THEOPH. 379, 2. 470. 484. PORPH. Them. 33. Cer. 471, 1.

προσφωνέω, to bid to pray, said of the deacon. CONST. APOST. 8, 6, 2, et alibi. (See also κηρύσσω.)

προσφώνησις, εως, ἡ, (προσφωνέω) in the early church, exhortation to prayer, the bidding prayer said by the deacon. CONST. APOST. 8, 37, 3 (titul.). (See also διακονικά under διακονικός.)

προσφωνητικός, ἡ, ὄν, (προσφωνέω) usual in addressing. THEOPH. 238, 18 Προσφωνητικὸς λόγος, an address.

προσχαρής, ἐς, (προσχαίρω) cheerful. HIPPOL. 58. 61.

προσχαριώδης, ἐς, = προσχαρής. HIPPOL. 57.

πρόσχημα, ατος, τὸ, habit, dress. CHAL. Can. 4, the monastic habit.

πρόσχωμα, ατος, τὸ, mound. SEPT. 2 Reg. 20, 15.

προσωπολήπτω, to be προσωπολήπτης. NT. Jacob. 2, 9.

προσωπολήπτης, ου, ὁ, (πρόσωπον, λαβεῖν) respecter of per-

sons. NT. Act. 10, 34. (Compare Luc. 20, 21 οὐ λαμβάνεις πρόσωπον. Gal. 2, 6 Πρόσωπον θεὸς ἀνθρώπου οὐ λαμβάνει. See also θανμάζω.)

πρόσωπον, ου, τὸ, person, an individual intelligent being. SEPT. Deut. 1, 17. POLYB. 12, 27, 10. 27, 6, 4. CONST. APOST. 2, 47, 2. CLEM. ROM. Epist. 1, 1. 47. JUST. Apol. 1, 36. PHRYN. EUS. 1, 2, p. 7, 16.

Ἐκ προσώπου, On the part of, As the representative of. EUS. 3, 38.

2. Front, as of a city or of an army. SEPT. Gen. 33, 18. POLYB. 3, 65, 6.

3. Person, as used in grammar. DION. THRAX in BEKKER. 638, 6.

4. Person, as used in theology, ὑπόστασις. EUST. ANT. 676 A. ATHAN. I, 739 D Τρία πρόσωπα, τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.

προσωποποιέομαι, ἴσομαι, (προσωποποιός) to personify. METHOD. 376 A.

προσωποποιός, ὄν, (πρόσωπον, ποιέω) that personifies. With the genitive. METHOD. 376 A.

προτακτικός, ἡ, ὄν, (προτάσσω) prepositive, in grammar.

Προτακτικὰ φωνήεντα, Prepositive vowels, that is, Α, Ε, Η, Ο, Ω, because they form the first element of a diphthong. DION. THRAX in BEKKER. 631, 6.

πρόταξις, εως, ἡ, (προτάσσω) a preceding; opposed to ὑπόταξις. APOLLON. Conj. 479, 7.

προτέκτωρ, ωρος, ὁ, protector, προτίκτωρ, προτήκτωρ, ὑπερασπιστής, βασιλείως προσκεπαστής. BASILIC. 6, 27, 1.

προτεραίος, α, ὄν, the day before. In the following passage it represents the Latin *pridie*. LATERAN. 273 D Τῆς προτεραίᾳς καλανδῶν νοβεμβρίων.

\*προτερεύω = προτερέω. HEROD. 9, 66, as a various reading. TIT. 1077 D.

προτήκτωρ, ορος, ὁ, = προτέκτωρ. NIL. Epist. 1, 233. PROC. III, 137, 2.

προτίθημι, to promulgate, decree. EUAGR. 6, 4, p. 455, 38. MAL. 216, 12. 14.

προτίκτωρ, ορος, ὁ, = προτέκτωρ. MARTYR. IGNAT. (in edit.) 1. APOCR. Nicod. Euangel. Prolog. EDICT. 8, 3, § γ'.

προτιτλώ = τιτλώ. EUST. 888, 17.

προτύπωσις, εως, ἡ, (προτυπώ) a *typifying, foreshadowing*. METHOD. 348 B.

Προύδηνς, ὁ, Prudens, a proper name. INSCR. 5754.

προῦμνον, ου, τὸ, prunum, *plum*, κοκκύμηλον. GALEN. XIII, 496 A.

προῦπαρξις, εως, ἡ, (προῦπάρχω) *pre-existence*. EUS. 1, 2 (titul.). CONST. II, Can. 1 Προῦπαρξις ψυχῶν.

προῦπάρχω, to have a *previous existence*. EUS. 3, 27.

ΕΠΙΡΗ. I, 527 D. THEOD. I, 5 C, followed by the genitive.

προῦποστολή, ἡς, ἡ, meaning uncertain. MAL. 490, 2. THEOPH. 359, 19.

προῦχος, ου, ὁ, (προέχω) *leader*, ἑξαρχος. MARTYR. ARETH. 30.

πρόφαγον, τὸ, = προσφάγιον. PORPH. Cer. 487, 7.

προφανερῶ (φανερῶ), to manifest *beforehand*. BARN. 6. 7. 11.

προφασιστικός, ἡ, ὅν, (προφασίζομαι) *serving as a pretext*. SEPT. Deut. 22, 14.

προφητεία, ας, ἡ, (προφητεύω) *prediction, prophecy*. SEPT. 2 Par. 15, 8.

2. *The prophetic books* of the Old Testament. ΕΠΙΡΗ. II, 158 A.

3. *The lesson taken out of the prophetic books* of the Old Testament. CUROP. 46, 12.

προφητεῖον, ου, τὸ, (προφήτης) *chapel dedicated to a prophet*. CONST. (536), 1032 E. THEOD. LECTOR. 2, 63.

προφητικός, ἡ, ὅν, *prophetic*. NT. Rom. 16, 26. 2 Pet. 1, 19. JUST. Apol. 1, 6.

προχειρίζομαι, ἴσομαι, to choose, elect, appoint, admit. SEPT. Ex. 4, 13. Jos. 3, 12. POLYB. 2, 43, 1, et alibi. CAN. APOST. 80. CONST. APOST. 7, 31, 1. NIC. I, 10.

Passively. POLYB. 1, 16, 2. 3, 106, 2. CONST. APOST. 2, 3, 1, et alibi. APOCR. Act. Pet. et Paul. 73. NIC. I, 10.

προχειρίσις, εως, ἡ, (προχειρίζομαι) *election, appointment*. EUKHOL. ΤΥΡΙC. 11.

προχωρέω, to be current, as money, to pass. MAL. 400, 19. 20.

πρωθύπνιον, ου, τὸ, (πρῶτος, ὕπνος) *the first sleep*. CHRON. 570, 4.

πρώθω = προωθέω, to push. VIT. STEPH. 475.

πρωῖ, *early in the morning*. Πρωὶ πρωῖ, *Very early in the morning*. THEOPH. CONT. 694, 7.

Substantively, τὸ πρωῖ, *the morning*. SEPT. Gen. 1, 5. 44, 3.

πρωῖθεν (πρωῖ), *from morning*, πρωῖόθεν. SEPT. Ex. 18, 13 Ἀπὸ πρωῖθεν ἕως δείλης.

πρωῖνός, ἡ, ὅν, (πρωῖ) *matutinus, of the morning*. SEPT. Ex. 29, 41.

Substantively, τὸ πρωῖόν, *the morning*. SEPT. 1 Esdr. 5, 50.

πρωῖόθεν = πρωῖθεν. SEPT. 2 Reg. 2, 27.

πρώξιμος = πρόξιμος. PORPH. Cer. 394.

πρωταίτιος, ου, (πρῶτος, αἷτιος) *the first author, prime mover*. CEDR. II, 342.

πρωταλλαγάτωρ, ὁ, *the chief ἀλλαγάτωρ*. CUROP. 25, 19  
Τὸ τοῦ πρωταλλαγάτορος σκιάδιον.

πρωταπόστολος, ου, ὁ, (ἀπόστολος) *the chief of the Apostles*, applied to Peter. CEDR. I, 760.

πρώταρχος, ου, ὁ, *the chief person*. MARTYR. ARETH. 13.

πρωτασεκρήτις = πρωτασηκρήτις. CODIN. 131, 24.

πρωτασηκρήτης, ου, ὁ, = πρωτασηκρήτις. CEDR. II, 172, 23.

πρωτασηκρήτις, ὁ, *the chief ἀσηκρήτις*, πρωτασεκρήτις, πρωτασηκρήτης, πρωτασηκρήτις. CUROP. 10, 8.

πρωτέκδικος, ου, ὁ, *the chief ἑκδικος*. CUROP. 4, 9.

πρωτελάτης, ου, ὁ, (ἐλάτης) *chief rower in the imperial barge*. PORPH. Adm. 237.

πρωτενουῖχος, ου, ὁ, = πρωτοενουῖχος. CEDR. I, 773, 17.

πρωτίκτωρ, ωρος, ὁ, = προτίκτωρ. PORPH. Cer. 497, 21.

πρωτασηκρήτις, ὁ, = πρωτασηκρήτις. THEOPH. 588. 616, 10.

πρωτοβεστιάριος, ου, ὁ, *chief βεστιάριος*. PORPH. Them. 33, 9. Cer. 465, 13.

πρωτογέννημα, ατος, τὸ, (γέννημα) *that which is produced first, as firstlings, first fruits*. SEPT. Ex. 23, 16.

πρωτοδιάκονος, ου, ὁ, = ἀρχιδιάκονος. CONST. (536), 1033 B.

As an epithet it was applied to Saint Stephen. BASIL. II, 680 D (spurious).

πρωτοευνούχος, ου, ό, (ευνούχος) *chief eunuch*, πρωτευνούχος.

THEOPH. 562, 3.

πρωτόθρονος, ου, ό, *president*. THEOPH. 199, 9 Πρωτόθρονον Ἀντιοχείας, *The first bishop in the diocese of Antioch next to the bishop of the city of Antioch itself*. LEO GRAM. 263, 12. PETR. ANT. 115 B.

CEDR. II, 314, 19. 315, 1. (See also πατριάρχης 2.)

πρωτοϊερέυς, έως, ό, (ιερέυς) = πρωτοπαπᾶς. EUKHOL.

πρωτοκαγκελλάριος, ου, ό, *first καγκελλάριος*. THEOPH. CONT. 442.

πρωτοκαθεδρία, as, ή, (καθέδρα) *first seat*. NT. Matt. 23, 6. PALLAD. Vit. Chrys. 87 F.

πρωτοκάραβος, ου, ό, (καράβιον) *steersman*. LEO. 19, 8. THEOPH. CONT. 400, 13.

πρωτόκλητος, ου, (κλητός) *first called*.

As an epithet it is applied to the Apostle Andrew, because he was called to the apostolical office before any of the other Apostles (NT. Joan. 1, 41). PORPH. Adm. 218, 14. HOROL. Nov. 30.

πρωτόκολλον, ου, τό, (κόλλα) *blank*, a paper containing the substance of a legal instrument, to be filled with names, date and so forth. NOVELL. 44, 2.

πρωτοκούρσωρ, ωρος or ορος, ό, *the first κούρσωρ*. MAL. 352. THEOPH. 454, 13.

πρωτομανδάτωρ, ωρος, or ορος, ό, *first μανδάτωρ*. THEOPH. CONT. 166, 2. 401, 22. CEDR. II, 154, 10.

πρωτομάρτυς, υρος, ό, (μάρτυς) *the first martyr* on record, applied to Saint Stephen and Saint Thecla. CONST. APOST. 2, 49, 2 Stephen. APOCR. Act. Paul. et Thecl. p. 63 Thecla. EUS. 5, 1, p. 200, 26. BASIL. II, 680 D (spurious). HOROL. Dec. 27 Stephen. SEPT. 24 Thecla.

πρωτονοτάριος, ου, ό, *first νοτάριος*. LEO. 4, 31. PORPH. Cer. 451, 17.

πρωτοπάπας, α, ό, *first πάπας* 2. PORPH. Cer. 538, 21 Ὑπὸ τοῦ πρωτοπάπα βαλσαμιζόμενος.

πρωτοπαπᾶς, ᾱ, ό, (παπᾶς) *chief priest*, πρωτοπαπᾶς. THEOPH. CONT. 388, 24. CEDR. II, 285, 12.

πρωτοπαπᾶς, ᾱ, ό, = πρωτοπαπᾶς. PORPH. Cer. 17, 16 Τὸν πρωτοπαπᾶν τῆς μεγάλης ἐκκλησίας.

πρωτοπατρίκιος, ου, ό, *first πατρίκιος*. THEOPH. 583, 9.

πρωτόπλαστος, ου, ό, (πλάσσω) *the first made*, an epithet

applied to Adam. SEPT. Sap. 7, 1. 10, 1. EUS. 4, 29.

πρωτοπολίτης, ου, ό, (πολίτης) *first citizen*, one of the first citizens. THEOPH. 578, 18. GLOSS. Πρωτοπολίτης, *princeps*. Ibid. Πρωτοπολίται, *proceres*, singulare non habet, *proceres, optimates*.

πρωτοπράιπόσιτος, ου, ό, *first πραιπόσιτος*. PORPH. Cer. 527, 6.

πρωτοπραξία, as, ή, (πράξις) *privilege*. INSCR. 4957, 19. GLOSS. Πρωτοπραξία, *privilegium*.

πρωτοπρεσβύτερος, ου, ό, (πρεσβύτερος) *chief presbyter*. SOCR. 6, 9. NIC. II, 729 A.

πρωτοπρόεδρος, ου, ό, *first πρόεδρος*. SCYL. 685, 9.

πρώτος, ου, ό, *primus*, the title of the governor of Melita (Malta). INSCR. 5754 A. Κλ. υἱὸς Κυρ. Προύδης, ἱππεὺς Ῥωμαίων, πρῶτος Μελιταίων καὶ πάτρων, ἄρξας καὶ ἀμφιπολεύσας θεῷ Αἰγούστω . . . . NT. Act. 28, 7. πρωτοσπαθαράτον, ου, τό, *the office of πρωτοσπαθάριος*. THEOPH. CONT. 469, 14.

πρωτοσπαθαρία, as, ή, *the wife of a πρωτοσπαθάριος*. PORPH. Cer. 67, 19.

πρωτοσπαθάριος, ου, ό, *first σπαθάριος*. PSEUDO-SYNOD. 360 C. PORPH. Cer. 62, 20.

πρωτοστάτης, ου, ό, *chief, leader*. SOCR. 7, 23 *primicerius*. SIMOC. 71, 16.

πρωτοστράτηγος, ου, ό, (στρατηγός) *commander-in-chief*. THEOPH. 277, 5.

πρωτοστράτωρ, ό, *first στρατώρ*. THEOPH. 587, 15.

πρωτόςυγκελλος, ου, ό, *first σύγκελλος*. CHRYS. XII, 777 B (spurious). CEDR. II, 619, 14.

πρωτόςμβουλος, ου, ό, *first σύμβουλος, chief counsellor*. NIC. II, 1036 D. THEOPH. CONT. 132, 18.

πρωτόςστατος, ου, (συνίστημι) *first formed or created*. CLEM. ROM. Homil. 6, 6.

πρωτοτοκέω, ευσα, (πρωτότοκος) *to confer the privilege of first-born upon any one*. With the dative. SEPT. Deut. 21, 16.

πρωτοτοκέω, *to bear the first-born*. SEPT. Jer. 4, 31.

πρωτοτόκια, ων, τὰ, *the right of primogeniture*. SEPT. Gen. 25, 31.

πρωτότοκος, ου, *first-born*. SEPT. Gen. 22, 21. 27, 19.



πρωτότυπος, ον, (τύπος) *original, archetypal*. ALEX. ALEX. 557 C.

2. *Primitive*, in grammar; opposed to παράγωγος. DION. THRAX in BEKKER. 634, 21.

πρωτότυπος, ου, ό, = πραιπόσιτος. SOCR. 2, 2, p. 80, 29. Id. 3, 1, p. 171, 23.

πταισμα, ατος, τό, *fault, crime, sin*. LAOD. 2. CYRILL. HIER. Catech. 1, 1. APOCR. Nicod. Euangel. I, B, 3, 1. APOPHTH. Poemen. 70.

πταιστής, ου, ό, (πταιώ) *faulter, offender*. THEOPH. 383.

πτενός, ή, όν, (πηνός) *thin, λεπτός*, as paper, a plate of metal, or a board; opposed to παχύς, *thick*. PORPH. Cer. 465, 15. EUST. 855, 42.

πτερνίζω, ίσω, (πτέρνα) *to trip up, supplant, get the better of*. SEPT. Gen. 27, 36. Jer. 9, 4.

2. *To heel*, as an old shoe, επικαττεύω. BEKKER. 39, 19.

πτερνισμός, ού, ό, (πτερνίζω) *a tripping up*. Metaphorically, *cunning*. SEPT. 4 Reg. 10, 19. Ps. 40, 10.

πτερνιστήρ, ήρος, ό, *spurs, πτερνιστήριον*. LEO. 6, 4.

πτερνιστήριον, ου, τό, = πτερνιστήρ. CUROP. 13, 15.

πτερνιστηρόλουρον, ου, τό, (πτερνιστήρ, λουρίον) *spur-strap*. CUROP. 13, 16.

πτερύγιον, ου, τό, *the tip of a garment*. SEPT. Num. 15, 38.

πτίλλος or πτίλος, ον, *affected with πτίλωσις* (a disease of the eyelids). SEPT. Lev. 21, 20.

πτόσις, εως, ή, *a frightening, fear*. SEPT. Prov. 3, 25.

πτυάριον, ου, τό, *a husbandman's shovel or spade, πτύον*. LEO. 5, 6. PORPH. Cer. 463.

πτύελος, ου, ό, (πτύω) *spittle*. SEPT. Job. 7, 19. 30, 10. πτύος, ου, ό, = πτύον. MARTYR. ARETH. 10.

πτύρμα, ατος, τό, (πτύρω) *consternation*. MAL. 184, 23.

πτυχίον, ου, τό, (πτύξ) *stripe sewed upon the border of a garment, ταβλίον*. LYD. 178, 23.

πτῶσις, εως, ή, *fall*, with reference to the *lapsed* (see ἀποπίπτω, διαπίπτω, ἐκπίπτω). PETR. ALEX. Can. 1.

2. *Case*, in grammar. DION. THRAX in BEKKER. 634, 16.

πτωτικός, ή, όν, (πτῶσις) *having cases*, of which case is predicated, applied to those parts of speech that have

cases; opposed to ἀπτωτος. DION. THRAX in BEKKER. 634, 11.

πτωχείον, ου, τό, (πτωχός) *poorhouse, almshouse, πτωχοτροφείον*. AMPHIL. 223 D. CHAL. Can. 8. NOVELL. 7, Prooem.

πτωχίζω, ίσα, *to make poor*; opposed to πλουτίζω. SEPT. 1 Reg. 2, 7.

πτωχός, ή, όν, *poor*, in the sense of *worthless*. PORPH. Cer. 486, 15.

πτωχοτροφείον, ου, τό, (πτωχοτρόφος) = πτωχείον. BASIL. III, 235 D. EPIPH. I, 906 C. (Compare Soz. 9, 1, p. 365, 30 Καταγώγια πτωχών.)

πυλών, = πυλών. VIT. EUTHYM. 81. LEIMON. 75. MAL. 252, 20.

πύλη, see βασιλικός, ώραίος.

πυλών, ώνος, ό, (πύλη) *gateway*, the precincts of a gate, πυλεών. SEPT. Gen. 43, 18. POLYB. 4, 18, 2. DIOD. 1, 47.

πυλωρός, ού, ό, *ostiarius, janitor* of a church. CONST. APOST. 2, 25, 12, et alibi.

πῦρ, υρός, τό, *fire*. *The Greek fire* has the following names: Ὑγρόν πῦρ. THEOPH. 609. PORPH. Adm. 84, 11. 216, 21.

Πῦρ θαλάσσιον. THEOPH. 542 (A. D. 665).

Σκευαστόν πῦρ. Id. 623, 17. Also Πῦρ ἐσκευασμένον. LEO. 19, 57. 58.

Πολεμικόν πῦρ. GEN. 34.

πύραγνος, ου, (πῦρ, άγνός) the name of a plant. METHOD. 316 A.

πυργίσκος, ου, ό, dimin. of πύργος, *vault, tomb*. INSCR. 4207. 4212.

πυργόβασις, ή, (πύργος, βάσις) *castle, palace*. SEPT. Ps. 121, 7.

πυργοκάστελλος, ου, ό, (κάστελλος) *movable tower* for attacking a fort. CHRON. 720, 7, et alibi.

πυργοποιία, ας, ή, (ποιέω) *the building of the tower* of Babel. DID. ALEX. 348 A. EPIPH. I, 6 D. 7 B.

πυρεϊον, ου, τό, *censer*. SEPT. Lev. 10, 1.

2. *The place where the sacred fire of the Persians was kept*. THEOD. 751 C. PROC. I, 259, 15.

πυρέκβολον, ου, τό, (πῦρ, ἐκβάλλω) *steel and flint for striking fire*. LEO. 5, 4. PORPH. Cer. 471, 17. 474.

πυρκαϊά, *as, ἡ, bonfire.* QUIN. Can. 65.

πυρράκης, *ὁ, = πυρρός.* SEPT. Gen. 25, 25. 1 Reg. 16, 12.

πυρρήνη, *ἡ, = ἄγλις or ἀγλίσ.* LEX. BOTAN. Πυρρήνη, ἡ τοῦ σκοροῦδου σκελίσ. (See also σκελίσ in the Appendix.)

πυρρίζω, *ισα, (πυρρός) to be or look red.* SEPT. Lev. 13, 19.

πυρσοφόρος, *ον, = πυρφόρος.* THEOPH. 610, 10.

πυρφόρος, *ον, fire-bearing, charged with fire.* THEOPH.

CONT. 64 Πυρφόρος στόλος, *A fleet of fire-ships.* (See also κακκαβοπυρφόρος.)

πυρωτής, *οὔ, ὁ, (πυρόω) worker in metal, smith.* SEPT. Nehem. 3, 8.

πωλάριον, *ον, τὸ, dimin. of πῶλος, foal, colt, filly.* DIOG. LAERT. 5, 2.

πωρόω, *ώσω, (πῶρος) to make hard, to indurate.* SEPT. Job. 17, 7.

πῶς for *ὅτι, that.* LEIMON. 98 Ἀρέσκει σοι πῶς ἡ ἀδελφή αὐτῇ ὑπὸ τοῦ δαίμονος ἀδικεῖται καὶ ἀσχημονεῖ;

# P.

ραββί, *ὁ, indeclinable, (Chaldee רַבִּי) rabbi, master, διδάσκαλος.* NT. Matt. 23, 8, et alibi.

ραββονί, *ὁ, indeclinable, = ραββί.* NT. Joan. 20, 16.

ράβδος, *ον, ἡ, blow with a stick.* THEOPH. CONT. 105, 13 Ἀνὰ διακοσίων ράβδων τυφθῆναι, *Each should receive two hundred blows with a stick.*

ραβδοχέω, *passive ραβδοχούμαι, to have the fasces borne before, used with reference to the Roman lictors.* PLUT. I, 66 F.

ραβδοῦχος, *ον, ὁ, = ραβδοφόρος.* POLYB. Frag. Gram. 116.

ραβδοφόρος, *ον, ὁ, (ράβδος, φέρω) the Roman lictor, ραβδοῦχος.* POLYB. 10, 32, 2.

ραδιουργέω, *to distort, as expressions, to misrepresent intentionally.* IREN. Prooem. 1. Id. 1, 3, 6.

ραδιούργημα, *ατος, τὸ, (ραδιουργέω) artifice, trick.* IREN. 1, 20, 1.

ραδιουργία, *ας, ἡ, roguery, knavery.* POLYB. 12, 10, 5.

ραδιουργός, *οὔ, ὁ, rogue, knave.* POLYB. 4, 29, 4.

ραῖδα, *ἡ, rhêda, ραῖδη, ρέδα, ραῖδιον, ρήδιον, ρέδιον, ρίδιον, φορέιον, ἄρμα.* LYD. 12, 14.

ραιδάριος, *ον, ὁ, rhedarius, coachman.* ARETH. 799 D.

ραῖδη, *ἡ, = ραῖδα.* ARETH. 799 D.

ραῖδιον, *ον, τὸ, = ραῖδα.* HES. Ρηδίων, καρούχων, ραῖδιων (incorrectly written ραδίων). SUID. GLOSS.

Ραῖθῶ, *οὐς, ἡ, Rhaiitho, a place near Mount Sinai on the Red Sea.* LEIMON. 6 τὴν Ραῖθου.

Ραῖκος = Γραικός. PHOT. Lex. HES. Ραῖκος, Ἑλλην. PSELL. 430.

ραῖκτωρ, *ωρος, ὁ, rector, an officer.* PORPH. Adm. 241, 21. Cer. 22, 24. 528. 713. SUID. Ραῖκτωρος, εἶδος ἀξιώματος.

ραικτωρίκιον, *ον, τὸ, (ραῖκτωρ) the rector's distinctive robe.* PORPH. Cer. 528, 14.

ραιφερενδάριος = ρεφερενδάριος. NIL. Epist. 3, 83. CONST. (536), 968 C, et alibi. PROC. I, 256, 14. SUID. Ραιφερενδάριος . . . ἀναφορέυς.

ρακώδης, *ες, (ράκος) ragged.* SEPT. Prov. 23, 21.

ραντίζω, *ίσω, (ραίνω) to besprinkle.* SEPT. Lev. 6, 27.

ραντισμός, *οὔ, ὁ, (ραντίζω) a sprinkling.* SEPT. Num. 19, 9.

ραντός, *ἡ, ὄν, (ραίνω) speckled, as a goat.* SEPT. Gen. 30, 32.

ρασικός, *ἡ, ὄν, of ράσον.* PORPH. Cer. 462, 13. 674, 8 ρασιακῶν.

ράσον, *ον, τὸ, (rasus) a kind of napless woollen cloth.* MAURIC. 2, 2.

2. Garment made of ράσον. APOCR. Nicod. Euan-gel. I, B, 10, 3. THEOPH. CONT. 720, 21.

Particularly, *a monk's outer garment, usually made of black ράσον.* PTOCH. 2, 480. (See also ρασοφορέω, ρασοφόρος.)

ρασοφορέω, *to become ρασοφόρος.* BALSAM. Epist. De Rasophor. 5.

ρασφορός, ου, ό, (ράσον, φέρω) *novice*, one who has entered a convent with the intent of becoming a monk. During his novitiate he wears the *ράσον*. BALSAM. Epist. De Rasophor. titul. (See also μεγαλόσχημος, σχήμα.)

ράσσω, αξα, *to throw down*, ρήγνυμι. HERM. Mand. 11. (See also καταρράσσω.)

ραφανοφαγία, as, ή, (ράφανος, φαγείν) *the eating of ráfanoi*. HIPPOL. 276, 17.

ραφιδευτής, ου, ό, (ραφίς) *embroiderer*. SEPT. EX. 27, 16.

ραφιδευτός, ή, όν, *embroidered*. SEPT. EX. 37 (38), 23.

ραχή, a doubtful word. BARN. 7, with various readings.

ρεγεονάριος = ρεγεωνάριος. HES. Ρεγεονάριος, γειτονίαρχος. ρεγεών, ώνος, ή, regio, the suburbs of a city; opposed to πόλις. CHAL. 1632 B. C.

2. Regio, *street, ward, quarter* of a city, γειτονία.

LEG. HOMER. 78. CHRON. 571, 8. 595.

ρεγεωνάριος, ου, ό, *pertaining to a ρεγεών*. LATERAN. 97 A.

Substantively, *the chief officer of a city ward*, γειτονίαρχης, γειτονίαρχος. (See ρεγεονάριος.)

ρέγιος = ρήγιος. ANTEC. 1, 2, 6.

ρέγιστρον, τό, *regesta, register*. CONST. III, 968 A. 997 A. B.

ρέδα = ραίδα. NT. Apoc. 18, 13.

ρεδίων = ραίδα. SUID. Ρεδίων, άρμάτων.

ρέκα, as, ή, a kind of *scourge*. THEOPH. CONT. 439, 20. ρέκανγον, incorrectly for ρέκαντον, ου, τό, *recautum*.

SUID.

ρέκινον, ου, τό, (*recino*) = *άντιβολή*. LYD. 205, 9.

ρελεγάτος, *relegatus, banished*. ANTEC. 1, 12, 2.

ρελατορία, as, ή, *relatio, αναφορά*. SUID.

ρελεγίσος, ου, *religiosus*. ANTEC. 2, 1, 9.

ρεμβός, ή, όν, (ρέμβω) *roaming, gadding*. IGNAT. Philadelph. (interpol.) 4. Antioch. (interpol.) 11.

ρέον, ου, τό, = *ῥᾱ, rha, rhubarb*. LEX. BOTAN. Ρέον βαρβαρικόν, τοῦ μεγάλου κενταυρίου ή ρίζα. [The English rhubarb has the appearance of being a corruption of *ρέον βαρβαρικόν* or *ρέον βάρβαρον*.]

ρεπουδιατεύω, ευσα, *repudio*. ANTEC. 2, 16, p. 281.

ρεπούδιον, ου, τό, *repudium, διαζύγιον*. JUST. Apol. 2, 2. NIL. Epist. 2, 181. NOVELL. 22, 19, et alibi. GLOSS. JUR. Ρεπούδιον, διάζευξις τοῦ γάμου. Ibid. Ρεπούδιον, χωρισμός γάμων διὰ πιττακίων.

ρέσκω, *to spread, circulate*, as a report. A doubtful word. THEOPH. 724, 14, v. l. *ρεσκουμένους, ρευκόμενος*.

ρέσπονσον, τό, *responsum*. ANTEC. 1, 2, 9.

ρετόρνα = τόρνα. SIMOC. 99, 14.

ρευματίζω, ισα, (ρεῦμα) *to throw into a stream, to drown*. MAL. 408, 7.

ρεφερενδάριος, ου, ό, *referendarius*, a sort of *lord in waiting*, ραιφερενδάριος. NIL. Epist. 3, 1. CHAL. 1029 C. MAL. 328, 12.

2. *Referendarius*, a church dignitary. NOVELL. 6, 3. CUROP. 4, 17.

ρέτινα, τὰ, *retinaculum, reins*, ήνία. PORPH. Cer. 463, 5.

ρήγας, as, ό, = *ρήξ*. ANON. 358, 9.

ρηγάτον, ου, τό, (ρήξ) *kingdom*, with reference to Western Europe. PORPH. Adm. 115, 1. EUST. Thessalon. Capt. 417.

ρήγεστα, τὰ, *res gestae*. LYD. 213, 22. (See also *ρέγιστρον*.)

Ρήγιον, ου, τό, *Regium*, a place in Constantinople. MAL. 489, 3. THEOPH. 358. PORPH. Cer. 495, 6.

ρήγιος, α, ου, *regius, ρέγιος, βασιλικός*. PORPH. 230, 21.

Substantively, ή ρηγία, *regia, βασιλειον οίκημα*. PLUT. I, 69 C. MAL. 321, 8.

ρήγισσα, ης, ή, (ρήξ) *regina*. MAL. 430, 20.

ρήγλα, as, ή, (*regula*) *rutellum, strickle* (the American *strike*), *ρόχανον*. HES. Ρήγλαι, σίδηρα ως *ράβδος*. (See also *ρίγλιος*.)

ρήγμα, ατος, τό, *fall*. CONST. APOST. 8, 7, 1.

ρήγνυμι, *to throw, throw down*, *ράσσω*. NT. Luc. 9, 42. CONST. APOST. 6, 9, 1. LEO GRAM. 361, 7. CEDR. I, 477, 17 *ἀπέρρηξε*.

ρηδίων, ου, τό, = *ραίδα*. HES. Ρηδίων, καρούχων, *ραιδίων* (see *ραίδιον*).

ρήμα, ατος, τό, *verb*, in grammar. DION. THRAX in BEKKER. 634, 5.

ρηματικός, ἡ, ὄν, *verbal*, in grammar. DION. THRAX in BEKKER. 634, 26.

ρήξ, ηγός, ὁ, *rex*, applied chiefly to the Western kings, the title of βασιλεύς being restricted to the Roman emperor and to the king of Persia. PLUT. I, 74 A. PROC. II, 204, 15. EUAGR. 2, 16, p. 309. LUITPRAND. 344 (479, 1 D).

ρητόν, οὐ, τὸ, (ρητός) *text, passage*, in the Bible, περικοπή. ATHAN. I, 103 B. BASIL. III, 83 E. 360 D. GREG. NYSS. II, 496 A.

ρίγλιος, ον, (ρήγλα) *levelled with a strickle*, as a corn-measure. CODIN. 45.

ριγοπύρετον, ου, τὸ, (ρίγος, πυρετός) *chills and fever, fever and ague*. SUID. Ἐπιάλην . . . καὶ τὸ ριγοπύρετον λεγόμενον.

ριδίον = ραῖδα. PALLAD. Vit. Chrys. 17 F.

ριζάριν for ριζάριον, ου, τὸ, (ρίζα) *madder, Rubia Tinctorium*. GEOPON. 12, 1, 7.

ριζικαῖος, α, ον, (ριζικός) *rooted, immovable*, as a rock. PORPH. Adm. 75, 21.

ρικτάριον = ριπτάριον. LEO. 6, 7.

ρινίον, ου, τὸ, *file, ρίνη*. LEO. 5, 4.

ρινοκοπέω, ησα, = ρινοτομέω. THEOPH. 553, 9. HARMEN. 6, 4, 1.

ρινοτομέω, ησα, (ρίς, τεμεῖν) *to cut off one's nose*, ρινοκοπέω. With the accusative of the person whose nose is cut off. MAL. 331, 5, 7. CEDR. II, 693 -τμηθῆναι.

ρίπα, ἡ, ρίπα, ἔχθη. PROC. III, 287, 4.

ριπίδιον, ου, τὸ, (ριπίς) a kind of *fan*, forming part of church furniture, ριπίς, ριπιστήριον. CONST. APOST. 8, 12, 2. CHRON. 714, 13.

[In the early church the ριπίδιον was used to drive away flies from the communion cups (the custom having probably originated in Egypt, the country of flies); that is, it was nothing more than a *fly-brush*. But as, in the course of time, it became a necessary church utensil irrespective of flies, it was thought proper to discover some mystery in the use of it. Now a fan naturally suggests a wing, and wings belong to angels as well as to birds. The mystagogues, therefore, of the fifth and subsequent centuries found no difficulty in regarding the ριπίδιον as emblematic

of the winged Cherubim and Seraphim that surround the throne of God. CYRILL. HIER. (Spuria) p. 331.] ριπίς, ἰδος, ἡ, = ριπίδιον. COTELER. II, 266 C (Vit. Euthym.).

ριπιστήριον, ου, τὸ, (ριπίσω) = ριπίδιον. VIT. EPIPH. 351 D. 352 A. VIT. EUTHYM. 60.

ριπιστός, ἡ, ὄν, *fanned; airy*, as a building. SEPT. Jer. 22, 14.

ριπτάριον, ου, τὸ, (ριπτός) *jaculum, javelin*, ρικτάριον, ἀκόντιον. LEO. 5, 3. PORPH. Adm. 124, 15.

ριπταριστής, οὐ, ὁ, *one armed with a ριπτάριον*. JUL. AFR. 72, p. 313.

ρίπτω. LAOD. 36 Ρίπτεσθαι ἐκ τῆς ἐκκλησίας, = ἀποβάλλεσθαι.

ριψοκινδύνως, adv. of ριψοκίνδυνος, *recklessly*. CLEM. ROM. Epist. 1, 14. PETR. ALEX. 517 A.

ροάν, ὄνος, ὁ, (ροά) *garden of pomegranate-trees*. SEPT. Zech. 12, 11.

ρόγα, as, ἡ, erogatio, or rather largitio, *donative, stipend, διανομή, φιλοτιμία*. CHRON. 706, 10. THEOPH. 75, 11, et alibi. SUID. Ρόγα, ἡ τῶν βασιλέων εὐσέβεια καὶ ἡ φιλοτιμία, *royal charity and liberality*. (Compare THEOD. III, 650 D.)

ρογάτωρ, ορος, ὁ, erogator. NIL. 2, 314.

2. Mercenary. CUROP. 33, 17. 42, 8.

ρογεύω, ευσα, (ρόγα) *to distribute*, as money. LEIMON. 97 (127). MAL. 186, 10. 193, 5. 404, 16.

With the accusative of the person. PORPH. Cer. 180, 6. 494, 6. 662, 12. Adm. 73. 233. THEOPH. CONT. 430. 475, 16. CUROP. 42, 9.

ροδακνόν, οὐ, τὸ, = ροδάκινον. GEOPON. 3, 1, 4, as a various reading.

ροδακνέα, as, ἡ, (ροδάκινον) *peach-tree, περσέα, Persica Vulgaris*. SUID.

ροδάκινον, ου, τὸ, (δωράκινον) *peach, μῆλον* Περσικόν. PTOCH. 1, 209. LEX. BOTAN. Περσέα, ἡ ροδακνέα. Καὶ Περσικὰ μῆλα, τὰ ροδάκινα.

ροδέλαιον, ου, τὸ, (ρόδον, ἔλαιον) *attar of roses*. BOISS. III, 418.

ροδιών, ὄνος, ὁ, = ροιά. PORPH. Cer. 216.

ρόδον, ου, τὸ, *rose*. Τὸ διὰ ρόδων, *Conserve of roses*. PALLAD. Vit. Chrys. 40 F.

ροδόσταγμα, αρος, τὸ, (ρόδον, στάζω) *rosewater*. PORPH.

Cer. 466, 17.

ροῖδιν for ροῖδιον. BOISS. III, 413.

ροῖδιον, ου, τὸ, = ροῖδιον in three syllables. PHRYN.

ροῖσκος, ου, ὁ, dimin. of ροιά, ροά. SEPT. EX. 28, 33.

2 Par. 3, 16.

ρομφαία, as, ἡ, *sword*. SEPT. Gen. 3, 24.

ρομβάϊβος, incorrectly for σουβαδιούβας. SUID.

ρούμα, ruma, θηλή. PLUT. I, 19 D.

ρουσαῖος = ρούσεος. CHRON. 209, 9. 217, 18 ρούσαιος. 614, 6.

ρούσεος, ου, russeus, ρούσιος, ρουσαῖος, κόκκινος, πορφύρους. MAL. 33, 7.

ρουσιδες, meaning uncertain. APOPTH. Poemen. 161.

ρούσιος = ρούσεος. LYD. 43, 9. MAL. 175, 23.

ρουσσάτοι, ων, οἱ, russati, *the Reds* of the circus. LYD. 65, 19.

ρούστικον, rusticum. DIOSC. 1, 9.

ρυνάκιν for ρυάκιον. THEOPH. 723, 17.

ρυνάκιον, ου, τὸ, dimin. of ρυάξ, ρυάκιν. APOCR. Thom.

Euangel. A, 2, 3.

ρυνίτης, ου, ὁ, the name of an *insect* injurious to vegetation. EUKHOL. p. 498.

ρυντιδόμαι = ρυντιδόμεναι. AMPHIL. 28 C.

ρύσις, εως, ἡ, *running issue, running sore*. SEPT. Lev. 15, 2.

ρύστης, ου, ὁ, (ρύομαι) *deliverer*. SEPT. Ps. 17, 3.

ρωμαῖζω, ισα, (Ρωμαῖος) *to be of the Roman party, to side with the Romans*. APP. I, 390, 46, et alibi. DION CASS. 608, 80. 632, 33.

2. *To speak Latin, to say anything in Latin*. APP. I, 280, 59. 67.

Ρωμαϊκός, ἡ, ὄν, *Roman*. BASILIC. 38, 1, 6 Διδασκάλους Ρωμαϊκούς, *Latin teachers*.

Substantively, τὰ Ρωμαϊκά, = Ρωμανία. MAL. 431, 20. 435, 17.

Ρωμαῖος, ου, ὁ, *Romanus*. INSCR. 1325. POLYB. passim.

After Constantinople became the capital of the Roman empire, the term Ρωμαῖοι was applied also to the *Greeks*. CEDR. I, 454, 16 (A. D. 268–270).

Οἱ ἐσπέριοι Ρωμαῖοι, *The Western Romans*, that is, the inhabitants of Rome, the Romans proper. PRISC. 151.

Οἱ ἐφοῖ Ρωμαῖοι, *The Eastern Romans*, the subjects of the Byzantine emperor, including the Greeks (properly so called). Id. 151.

Ρωμανήσια, as, ἡ, (Romanus?) *Romanesia*, the name of one of the gates of Antioch. PALLAD. Vit. Chrys. 17 E. MAL. 202, 20.

ρωμανήσιον, ου, τὸ, *bolt* for a door. AMPHIL. 210 B. PORPH. Cer. 519, 14.

Ρωμανία, as, ἡ, *Romania, the Roman empire*, ἡ Ρωμαίων ἐπικράτεια. ATHAN. I, 364 E. EPIPH. I, 618 B. EUAGR. 6, 21.

ρωμανίζω, ισα, (ρωμανήσιον) *to bolt*, as a door. PTOCH. 2, 131, et alibi.

Ρωμᾶνος, ου, ὁ, *Romanus*, applied to the colonists sent by Diocletian from Rome to Dalmatia. PORPH. Adm. 125.

Ρώμη, ης, ἡ, *Roma, Rome*, the great city. POLYB. passim.

Ἡ Νέα Ρώμη, *New Rome*, a name given to Constantinople after it became the capital of the empire. CONST. I, 3. LYD. 193, 21. CHRON. 529 (A. D. 330).

Ἡ πρεσβυτέρα Ρώμη, *Elder Rome*, Rome proper, to distinguish it from Constantinople. APOCR. Act. Pet. et Paul. 1. NOVELL. 13, 1, § β'. EUAGR. 1, 4.

Ἡ πρεσβύτερη Ρώμη, = the preceding. NOVELL. 7, 1.

Ἡ μεγάλη Ρώμη, = Ἡ πρεσβυτέρα Ρώμη. ATHAN. I, 360 C. 891 A. Also, Ἡ μείζων Ρώμη. LYD. 221.

ρώξ, ωγός, ἡ, *berry, grape*, ράξ. SEPT. Lev. 19, 10. Esai. 17, 6 olive. 65, 8 ὁ ρώξ.

Ρῶς, οἱ, indeclinable, *Russi, the Russians*. PORPH. Adm. 179, 17 et alibi. THEOPH. CONT. 196, 6. LEO DIACON. 63.

Ρωσία, as, ἡ, (Ρῶς) *Russia*. PORPH. Adm. 71, 20 et alibi.

ρωσιστί, adv. *in the Russian language, simply in Russian*. PORPH. Adm. 76 et alibi.

## Σ.

σαβακάθιον, ου, τὸ, *fillet*; *handkerchief*. HES. Κεκρύφαλος  
 . . . σαβακάθιον, δεσμότηριχον. SUID. Κεκρύφαλον . . .  
 σαβακάθιον, σονδάριον.

σάβανον, ου, τὸ, *linen cloth*. Hence, *linteum*, *towel*, *λέν-  
 τιον*. CLEM. ALEX. 190, 12.

Hence also, *garment made of σάβανον*. THEOPH.  
 CONT. 199, 22.

σαβαάθ, Hebrew צַבָּאוֹת, equivalent to the Greek τῶν  
 δυνάμεων, of hosts. SEPT. Esai. 6, 3. 9, 7.

σαββαρίζω, ισα, (σάββαρον) to keep the Jewish Sabbath.  
 SEPT. Ex. 16, 30. Lev. 23, 32. IGNAT. Magnes. 9.  
 JUST. Tryph. 10.

σάββαρον, ου, τὸ, שַׁבָּת, the Jewish Sabbath. SEPT.  
 NT.

2. The Christian Saturday. CAN. APOST. 66.  
 CONST. APOST. 2, 59, 2.

Τὸ μέγα σάββατον, The great Saturday, the Satur-  
 day of Passion-week. CONST. APOST. 5, 19 (titul.).  
 MARTYR. POLYC. 8. PALLAD. Vit. Chrys. 33 B.

Τὸ ἅγιον σάββατον, The holy Saturday, = preced-  
 ing. AMPHIL. Orat. 7 (titul.). MAL. 463, 14.

σαββώ (Egyptian), indeclinable, = βουβών, which see.  
 JOSEPH. Apion. 2, 2.

σαβελίζω, ισα, (Σαβέλιος) to favor the doctrine of Sa-  
 bellius. SOCR. 2, 9.

Σαβέλιος, ου, ὁ, Sabellius, the heresiarch. HIPPOL.  
 285 seq.

σαβέλλιτες, οἱ, satellites. LYD. 84, 21.

σαβούρα, as, ἡ, sabura, sabbura, ballast, ἔρμα. NIL.  
 Epist. 4, 60.

σάβουρος, α, ου, (σαβούρα) not in ballast. Hence, empty,  
 κενός. BEKKER. 401, 30 Ἀνερμάτιστος ναῦς, κούφη,  
 σάβουρος, μὴ ἔχουσα ἔρμα. GLOSS. JUR. Βακαντία, σά-  
 βουρα (write σαβούρα). Ibid. Βαντία (write Βακαντία),  
 σαβούρα.

σαγαπηνόν, οὐ, τὸ, Persian شَکَبִינִי, sagapenon, sa-  
 copenium, the inspissated sap of a certain plant.

DIOSC. 3, 91 (81). 3, 95 (85). GALEN. XIII,  
 226 B. 881 E Σαγαπηνόν ὀπόν. (See also ἡνίτζιν.)

σαγγάριος, ου, ὁ, = τζαγγάριος. HES. Σκυτεύς, σαγγάριος,  
 καλιγάριος. NOM. COTELER. 102.

σαγήνα, as, ἡ, a kind of vessel (sail). PORPH. Adm.  
 150, 10. 151, 8.

σαγίζω, ισα, (σάγος) to put the housing over a horse.  
 With the accusative of the animal. NICET. 674, 25.

σάγιν for σάγιον. CHRON. 721, 16.

σάγιον or σαγίον, ου, τὸ, (σάγος) robe. SOCR. 7, 22, p.  
 370. LEIMON. 38 (51). MAURIC. 5, 3 σαγίον.

σάγισμα, ατος, τὸ, (σαγίζω) housing, horse-cloth, saddle-  
 cloth. PORPH. Cer. 341. 462, 14. LEO GRAM.  
 252, 18. CUROP. 30, 7.

σαγίτα = σαγίττα. MAL. 358, 21.

σαγιτάτωρ, ὁ, (σαγίττα) bowman, archer, τοξότης. LEO.  
 4, 57.

σαγίττα, as, ἡ, sagitta, arrow, σαγίτα, βέλος. MAL.  
 52, 3. CHRON. 588.

σαγιτάριος, ου, ὁ, sagittarius. LYD. 157, 20.

σαγιττοβολή, ἡς, ἡ, (βάλλω) the distance of an arrow.

THEOPH. 490, 17. (Compare PORPH. Adm. 77, 21.)

σαγιττόβολον, ου, τὸ, = σαγιττοβολή. MAURIC. p. 55, et  
 alibi. PORPH. Cer. 485, 7.

σαγιττοποιός, οὐ, ὁ, (ποιέω) arrow-maker. MAURIC. 12, 7.  
 LEO. 4, 50.

σάγκτος, ου, sanctus. JUST. Apol. 1, 26. ANTEC. 2,  
 1, 10.

σαγμάριον, ου, τὸ, (σάγμα) packsaddle, σαγμοσέλλιον.  
 LEO. 5, 7. EUST. 1410, 20.

2. Packhorse. LEO. 4, 36 et alibi. PORPH. Cer.  
 448, 11. 460, 2. SUID. Σαγμάρια . . . τὰ βαστά-  
 ζοντα τὴν ἀποσκευὴν καὶ τὴν μετακομιδὴν τῶν ἐπιτηδείων.  
 (Compare MAURIC. 15, 6. LEO. 6, 29 Σαγματάριος  
 ἵππος.)

σαγματάριος, ου, ὁ, that is furnished with a σαγμάριον, as  
 a horse. LEO. 6, 29.

σαγματογήνη, ης, ἡ, a kind of Indian stuff. ARRIAN. Peripl. Mar. Erythr. 6.

σαγματώ, ωσά, (σάγμα) to saddle, as a packhorse. THEOPH. 653. 682, 12.

σαγμοσέλλιον, ου, τὸ, (σάγμα, σέλλα) packsaddle, σαγμαρίον, ἀστράβη. PHOC. 226, 16.

σάγος, ου, ὁ, sagum, a kind of cloak. POLYB. 2, 30, 1, et alibi. DIOD. 5, 30.

σαικουάρια, ων, τὰ, ludi saeculares. DION CASS. 747, 67.

σαίτης, ὁ, sextarius? a kind of liquid measure. ΑΠΟΡΗΤΗ. Poemen. 4.

σάκα, τὸ, a body of cavalry so called. PHOC. 202, 9. 257, 12.

σακελίζω, ἴσα, = διηθέω. SCHOL. ARIST. Plut. 1089. LEX. SCHED. 133.

σακελιστήριον, less correctly for σακκελιστήριον, ου, τὸ, (σακκελίζω) straining cloth, for wine, ἡθμός. SCHOL. ARIST. Plut. 1087. TZETZ. Chil. 13, 420.

σάκελλα, ης, ἡ, sacellus, treasury, ὅπου τὸ χρυσίον τίθεται. HES. THEOPH. CONT. 377, 11. 691, 13.

σακελλάριος, ου, ὁ, (sacellus) sacellarius, ὁ τοῦ σακελλίου, ὁ ἀπὸ σακελλίου. CHRON. 697, 13. THEOPH. 454. 517. GLOSS. Βαλαντιοφύλαξ, sacellarius.

σακέλλη, ης, ἡ, = σάκελλα. THEOPH. CONT. 715, 13.

σακέλλιον, ου, τὸ, bag, satchel, βαλάντιον, βαλλάντιον, μαρσίπιον. HES. SUID.

Ὁ ἀπὸ σακελλίου = σακελλάριος. THEOPH. CONT. 470.

Ὁ τοῦ σακελλίου = σακελλάριος. PORPH. Cer. 460, 18. CUROP. 4, 8 Ὁ σακελλίου.

σακέρδως, ωτος, ὁ, sacerdos, ἱερεὺς. SUID.

σακκήν, incorrectly for σακκίν, σακκίον. LEIMON. 5 (9).

σάκκος, ου, ὁ, sackcloth. SEPT. Gen. 37, 34.

2. Equivalent to σόκκος, which see.

σάκρος, α, ου, sacer, θεῖος, ἱερός. ANTEC. 2, 1, 8.

Substantively, ἡ σάκρα, imperial epistle, θεῖον γράμμα. EPHES. 980 D. 1120 C. 1252 C. MENAND. 352, 19, et alibi. THEOPH. 262, 18, of the king of Persia.

σακούρα, ας, ἡ, a kind of vessel (sail), σατούρα. THEOPH. CONT. 299, 18.

σάκχαρι, τὸ, Arabic زبيب, sugar, σάκχαρον, σάχαρ, ζάχαρ. ARRIAN. Peripl. Mar. Erythr. 14 μέλι καλόν μινον τὸ λεγόμενον σάκχαρι.

σάκχαρον, ου, τὸ, = σάκχαρι. DIOSC. 2, 104.

σαλάριον, ου, τὸ, salarium, pay, salary, ἀλάριον, σιτηρέσιον. EUS. 5, 18, p. 234. Id. 5, 28, p. 253, 17. NOVELL. 128, 16.

σάλβια, ας, ἡ, salvia, sage, a plant, in Greek ἐλελίσφακον. DIOSC. 3, 40 (35).

σαλγαμάριος, ου, ὁ, salgamarius, ἀλμευτής. CHAL. 1620 C.

σαλεῖω, εὔσω, to shake gently. ΑΠΟΡΗΤΗ. Macar. 38.

σαλίβα, ας, ἡ, = σειρομάστης. GLOSS. JUR. Μαρτζομαβούλουμ (write Μαρτζοβάρβουλουμ or Μαρτζοβάρβουλον), ἡ νῦν σαλίβα. CUROP. 24.

σαλιβαράς, ᾱ, ὁ, (σαλιβάριον) maker or seller of bridles. THEOPH. 754, 13, as a surname.

σαλιβάριον, ου, τὸ, (salivarius) bridle, χαλινός. THEOPH. 39.

σαλιβᾶς, ᾱ, ὁ, maker of σαλίβαι (see σαλίβα). THEOPH. 577, 4, as a surname.

σάλιξ, ικος, ὁ, salix, ἱτέα. HES.

Σάλιοι, ων, οἱ, Salii. DION. HAL. I, 386. PLUT. I, 67 F. 69 B.

Σαλμούτζης, η, ὁ, Salmutzes. PORPH. Adm. 170.

σαλός, ἡ, ὄν, (σάλος, σαλάκων) foolish, μωρός, ἀνόητος. ΑΠΟΡΗΤΗ. Ammonas 9. Eulog. LEIMON. 86 (111).

HES. Ὑσθλός, σαλός, φλύαρος. (Compare ARIST. Nub. 1276 τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαι μοι δοκεῖς.)

As a title it was bestowed upon certain holy men who feigned idiocy for Christ's sake, the most distinguished of whom was Simeon the Fool. EUAGR. 4, 34. 35 (titul.). NIC. II, 895 A. HOROL. Jul. 21. [For a fool to pretend to be wise is quite natural. But for a wise man to play the fool, implies a higher degree of self-denial than will be readily conceded to him. With regard to Simeon, the probability is that, having lived some twenty-nine, or, according to others, forty years in the deserts of Syria, he lost his mind. And when he made his appearance at Emesa (where he spent the last days of his life), he was essentially an idiot. It must be added here, that,

in Egypt and Syria, natural fools are to this day regarded by the Mussulmans as the special favorites of God.]

σαλότης, ἡτος, ἡ, (σαλός) *foolishness*, *μωρία*. APOPHTH. Ammonas 9.

σάλτον, ου, τὸ, saltus, *grove*, ἄλσος. PROC. GAZ. 2 Par. 14.

Σαμαρεῖτις, ἡ, *Samaritan woman*. Ἡ κυριακή τῆς Σαμαρεῖτιδος, *The Sunday of the Samaritan woman*, a name given to the fifth Sunday after Easter, inclusive, celebrated in commemoration of the conversation between Christ and the woman of Samaria recorded by John (4, 7 seq.). PENTEKOST. HOROL.

σαμιάριος, ου, ὁ, (samio) samarius, *polisher of arms*, ὁ τῶν ὅπλων στιλπνωτής. LYD. 158, 13. GLOSS. Ἄκονητής, samarius . . . samiator.

σαμιώω, ωσα, ωμαι, samio, *to polish*. LEO. 5, 3.

σανδάλιν for σανδάλιον, ου, τὸ, = σάνδαλος. CHRON. 722, 20.

σάνδαλος, ου, ὁ, a kind of *boat*, σανδάλιν. THEOPH. 610.

σανδαράχνη = σανδαράκη. LEX. BOTAN.

σάνδυξ, υκος, Persian **سندک**, sanduk, Russian **сундук**, *arca, cista, trunk, chest, box, κιβωτός*. HES.

σάνδυξ, χρώμα κόκκινον. SUID.

σανιδώδης, ες, (σανίς) *plank-like*. ARET. 37 C.

σανιδωτός, ἡ, ὄν, (σανικό) *made of boards*. SEPT. EX. 27, 8.

σαννίων, ὁ, sannio, *fool*. EPICT. 3, 22, 83.

σαντάλινος, ον, (σάνταλον) *of sandal-wood*. ARRIAN. Peripl. Mar. Erythr. 36.

σαξιμοδέξιμον, ου, τὸ, (σάξιμον, δέξιμον) *ovation*, ὁβατίων, the reception of the emperor when he returned from abroad. LEO GRAM. 225, 19. THEOPH. CONT. 640, 19. (Compare THEOPH. 563, 6.)

σάξιμον, ου, τὸ, (σάσσω) *ball, dance*. PORPH. Cer. 293, 9, et alibi.

σάπων, ωνος, ὁ, (Gallic) sapo, French *savon*, *soap*, σαπώνιον, γαλλικόν. ARET. 135 B. AET. 8, 6, p. 150 (2), 37.

σαπώνιον, ου, τὸ, = σάπων. LEX. SCHED. 565.

σαπωνιστής, οὐ, ὁ, (σάπων) *one who washes with soap*. PORPH. Cer. 578, 19.

Σαπόρης, ἡ, ὁ, Sapores. MAL. 296, 21.

σαράβαρα, τὰ, Chaldee **סרבל**, *Persian trousers*. SEPT. Dan. 3, 21. HES. SUID.

σαραβάρια, ων, τὰ, = σαράβαρα. HES. (between σαγάριος and σαδδαί).

Σαρακηνός, οὐ, ὁ, (Arabic **شرقي**, *the East*) plural οἱ Σαρακηνοί, *the Saracens*, literally, *the East-men*, a name given to the Arabs, because their country lay east of Egypt and Palestine. EUS. 6, 42, p. 308. ATHAN. I, 833 D. EPIPH. I, 160 C. SOZ. 6, 38.

σαρακηνόφρων, ον, (Σαρακηνός, φρήν) *favoring the Saracens*. Hence, *inclined to Mohammedanism*. NIC. II, 1184 E.

σαράκοντα for τεσσαράκοντα, *forty*. PORPH. Cer. 478, 13. (See also σεραντάπηχος. For the omission of the first syllable, compare the mutilated τάρων for τετάρων. ATHEN. 6, 5.)

σαρακοστός, for τεσσαρακοστός, ἡ, ὄν, *fortieth*. NOM. COTELER. 285. 286.

σάρισσα, ης, ἡ, sarissa, a Macedonian spear. POLYB. 18, 12, 2 seq.

σάρκινον, ου, τὸ, sarcina. MAURIC. 9, 3. LEO. 15, 48.

σαρκοκόλλα, ης, ἡ, (σάρξ, κόλλα) *the gum of the peach-tree*. DIOSC. 3, 99 (89). GALEN. XIII, 226 D. 429 A.

σαρκολάτρης, ου, ὁ, (σάρξ, λατρεύω) *flesh-worshipper, sensualist*. GREG. NAZ. I, 742 C.

σαρκομιούμορφος, ον, (σάρξ, μοιούμορφος) *resembling flesh* (a human body). VIT. STEPH. 510.

σαρκοφόρος, ον, (φέρω) *clothed in flesh*. IGNAT. Smyrn. 5.

σαρκώω, middle σαρκόομαι, *to become flesh* (σάρξ γίνομαι), with reference to the *Incarnation*. IREN. 1, 9, 3. METHOD. 356 B τὸν ἐξ αὐτῆς σαρκωθέντα.

σάρκωσις, εως, ἡ, (σαρκώω) *incarnation*. IREN. 3, 18, 3. ATHAN. I, 776 D.

σάρων, ου, τὸ, (σαίρω) *broom, κόρημα, κάλλυντρον*. EPICT. 1, 27, 18. PHRYN.

σαρπίον, ου, τὸ, *wooden box*, σάρπος. LEO. 15, 77.

σάρπος, ου, ὁ, *wooden box*: also, *wooden house*, μόσυν.

HES. Σάρπους, κιβωτούς. Βιθυνοὶ δὲ ξυλίνους οἰκίας.

σᾶς for ὑμᾶς or ὑμῶν. PORPH. Cer. 380, 16 Θεὸς δια-



φυλάξει σας. 380, 17 Εὐλογῶν τὸν γάμον σας. (See also INTRODUCTION, § 67.)

σασάμινος, ον, of σάσαμον, a kind of wood. ARRIAN. Peripl. Mar. Erythr. 36.

σάσσω, αξα, salto, to dance, χορεύω. PORPH. Cer. 330, 14. 633, 17. 18.

σατανικός, ἡ, ὄν, (σατανᾶς) satanic. ALEX. ALEX. 564 B. PALLAD. Vit. Chrys. 65 A.

σάτον, ου, τὸ, Hebrew סֵאֵה, dual סֵאֵהִים, seah, a measure. SEPT. Hag. 2, 16. EPIPH. II, 182 B, equivalent to fifty-six ξέσται.

Σατορνιλιανοί, ὡν, οἱ, the followers of Saturnilus the heresiarch. JUST. Tryph. 35.

σατούρα, as, ἡ, satura, dish, κανοῦν. LYD. 11, 17.

σατούρα for σακτούρα. THEOPH. CONT. 196, 18.

σατυρικός, ἡ, ὄν, satiricus, relating to satire. LYD. 153, 12. Substantively, ὁ σατυρικός, satirist. Id. 153, 10.

σαύριον, ου, τὸ, (σαύρα) the shepherd's-purse, a plant, *Thlaspi Bursa-Pastoris*, θλασπίς. HES. Θλασπίς, πόα, ἦν ἔνιοι σαύριον.

σαυχμός, ἡ, ὄν, frail, weak, flaccid. HES. Σαυχμός, σαχνόν, χαῦνον, σαθρόν, ἀσθενές.

σάχαρ, τὸ, = σάκχαρι. CEDR. I, 732, 13. PTOCH. p. 296.

σαχνός, ἡ, ὄν, = σαυχμός. HES. Σαχνόν, ἀσθενές, χαῦνον. PTOCH. 2, 246.

σγαῦδαρι, incorrectly for γαῦδαρι, the vocative of γαῦδαρις, ὁ, ass, ὄνος, a modification of the Persian 'אכדר or 'אכדר (connected with the Hebrew ערוד), wild ass. CHRON. 624, 1 'Επιорκεῖς σγαῦδαρι, addressed to the emperor Justinian. Here, the transcriber having written ΕΠΙΟΡΚΕΙΣΣΓΑΥΔΑΡΙ by mistake, the editors supposed that the second Σ belonged to the next word. (See also γάδαρος in the Appendix. Also, PROC. III, 53, 14, where Justinian is compared to a dull ass.)

σγουρίτζης, η, ὁ, dimin. of σγουρός. CEDR. II, 519, 14, as a surname.

σγουρός, ἄ, ὄν, (ἐπίσγουρος) curly, as hair, οἶλος. TZETZ. Chil. 12, 800 Τέσσαρα δὲ τοῖς παλαιοῖς τὸ οἶλον δηλοῖ τάδε, Τὸ ὑγίές, δλόκληρον, δλέθριον, σγουρόν τε.

2. Curly-haired, ἐπίσγουρος, ἐπίσγουρος, ὀγκυρός. NICET. 799, 23 as a surname. (See also σγουρίτζης.)

σέβασμα, ατος, τὸ, religion. ANON. 358.

σεβάσμιος, α, ον, (σεβασμός) venerable. PLUT. II, 764 B.

The superlative σεβασμώτατος was used also as a title. COD. AFR. 1255 B.

σεβασμότης, ητος, ἡ, (σεβάσμιος) = σεβασμός. THEOPH. 558, 8.

σεβασμός, οὔ, ὁ, (σεβάζομαι) veneration, reverence, σέβασις. DIOD. 1, 22, p. 26, 60. Id. 1, 83.

σεβαστός, ἡ, ὄν, augustus, revered, revered. As a title it corresponds to the Latin imperial name Augustus. NT. Luc. 2, 1.

Οἱ σεβαστοί, the emperors. INSCR. 3902, b. Ibid. 2060.

Alexius Comnenus converted it into a title of nobility. ATTAL. 299, 6. PTOCH. 2, 96. CUROP. 8, 6, et alibi.

σεβαστοφόρος, ου, ὁ, Augustalis? ATTAL. 20.

Substantively, οἱ σεβαστοφόροι, flamines Augustales.

It was used also as a title of nobility. LEO DIACON. 177. CEDR. II, 327, 10.

Σεβήρεια, ων, τὰ, (Σεβήρος) games instituted in honor of Severus. INSCR. 248.

σέδα, as, ἡ, sedes, seat. HES. Σέδας, καθέδρας.

σειρά, ἄς, ἡ, plait of palm-leaves, for baskets. APOPTH. Anton. 1. Arsen. 18. LEIMON. 60 (87). 66 (92).

2. Series, line of progeny, race, family. THEOPH. 578, 18. 667, 15. THEOPH. CONT. 110, 12.

3. A kind of lance? THEOPH. 215, 15. (Compare σειρομάστης.)

σειρομάστης, ου, ὁ, a kind of lance or javelin. SEPT. Num. 25, 7.

σειρώσις, εως, ἡ, (as if from σειρώ) straining, filtering. HES. Διηθήσεως, σειρώσεως. [The assumed σειρώ seems to be the prototype of the MODERN GREEK σουρόνω, to strain, filter.]

σεῖσμα, ατος, τὸ, (σεῖω) a shaking. SEPT. Sir. 27, 4.

σεισμός, οὔ, ὁ, vexation, trouble. EUS. 9, 9, p. 454, 21.

σειστός, οὔ, ὁ, a kind of female ornament. LEX. SCHED. 742.

σείστρον, ου, τὸ, (σεῖω) sistrum. PLUT. II, 376 C.

2. *Lupanar*, πορνείον. SOCR. 5, 18, p. 285, 24.  
 σέκουλα, τὰ, saecula, αἰών. ZOS. 63.  
 σεκουνδικήριος, ου, ό, secundicerius, σεκουνδοκήριος.  
 SYNAX. Oct. 7.  
 σεκουνδοκήριος = σεκουνδικήριος. CONST. (536), 981 D.  
 σεκουνδος, secundus. LEO. 4, 18.  
 σεκούτωρ, ορος, ό, secutor. DION CASS. 1219, 54.  
 σεκρετάριος = σηκρητάριος. CONST. (536), 1021 C.  
 σεκρετικοί, ών, οί, (σέκρετον) the members of the emperor's  
 privy chamber. PORPH. Cer. 524, 14.  
 σέκρετον or σεκρέτον = σήκρητον. CHAL. 1568 D, et  
 alibi. CONST. (536), 968 C, et alibi. LATERAN.  
 104 E. SIMOC. 329, 10.  
 'Ο ἐπὶ τῶν σεκρέτων, = σεκρετάριος. CUROP. 5.  
 2. An association. PORPH. Cer. 6, 8 Πάσαις ταῖς  
 τάξεσι καὶ πᾶσι τοῖς σεκρέτοις.  
 σέλα, incorrectly for σέλλα. NICET. 86, 29.  
 σελάριος, ου, ό, a Turkish title. ATTAL. 277.  
 σελέμιον = σολέμιον. THEOPH. CONT. 433, 19.  
 σελεντιάριος = σιλεντιάριος. NIL. Epist. 3, 124.  
 σελέντιον = σιλέντιον. THEOPH. 629, 10. THEOPH.  
 CONT. 378.  
 σεληναῖον, ου, τὸ, (σελήνη) horseshoe, so called from its  
 form. LEO. 5, 4. PORPH. Cer. 460 incorrectly  
 written σελιναῖον. EUST. 836, 60.  
 σεληνιαζομαι (σελήνη), to be lunatic. NT. Matt. 4, 24.  
 17, 15.  
 σεληνιακός, ή, όν, lunar. PLUT. I, 71 F.  
 σεληνίσκος, ου, ό, lunula, an ornament. LYD. 10, 17.  
 179.  
 σεληνίτης, ου, ό, (σελήνη) inhabitant of the moon. LU-  
 CIAN. Ver. Histor. 1, 18. 20.  
 2. Selenite, crystallized gypsum, φεγγίτης. DIOSC.  
 5, 159 (158) Σεληνίτης λίθος.  
 σεληνοδρόμιον, ου, τὸ, (σελήνη, δρόμος) lunar table for find-  
 ing the time of new moon. HOROL.  
 σελίγιον, ου, τὸ, = σιλίγις. ATHEN. 14, 57, as a  
 various reading.  
 σελίδιον, ου, τὸ, = σελίς 2. POLYB. 5, 33, 3, as a  
 various reading. SUID. Σελίδιον, τὸ ἀπὸ τῶν ἄνωθεν  
 ἀναγινωσκόμενον ἐπὶ τὰ κάτω.  
 σελιναῖον, see σεληναῖον.

σελίς, ίδος, ή, plural σελίδες, the spaces between the seats in  
 a theatre. INSCR. 3960, b.  
 2. Page of a book, σελίδιον, παγίνα, καταβατόν.  
 SEPT. Jer. 43 (36), 23. POLYB. 5, 33, 3.  
 σέλλα, as or ης, ή, sella, chair, καθέδρα. ANTEC. 1, 2, 8.  
 LYD. 145, 10.  
 2. Sella, saddle. THEOPH. 491, 10. LEO. 6, 9.  
 3. In the plural σέλλαι = σωτήρια, which see.  
 σελλάρια, ων, τὸ, (σέλλα 3) = σωτήρια, which see.  
 σελλάριος, ου, sellarius, having a saddle, as a horse.  
 CHRON. 731 Ἴππος σελλάριος, saddle-horse, in early  
 Greek κέλῃς. PORPH. Cer. 452, 6. SUID. Κέλῃς  
 . . . . . ό σελλάριος.  
 σελλαριώτης, ου, ό, (σελλάριος) horse-racer. NIL. Epist.  
 3, 252.  
 σελλέντιον = σιλέντιον. GEN. 51.  
 σελλίον, ου, τὸ, dimin. of σέλλα. LYD. 127, 5. PORPH.  
 Cer. 22, 24, et alibi.  
 σελλοπούγγιν for σελλοπούγγιον, ου, τὸ, (σέλλα, πονυγγίον)  
 saddle-bag. MAURIC. 1, 2, p. 22. 7, 11. LEO.  
 5, 4. 12, 123.  
 σελλοχάλινον, ου, τὸ, equivalent to σέλλα καὶ χαλινός,  
 saddle and bridle. PORPH. Cer. 80, 25.  
 σεμεντίλιος, ό, sementilis. LYD. 109, 9.  
 σεμιδαλίτης, ου, ό, (σεμίδαλις) bread made of fine flour.  
 ATHEN. 3, 74. 83.  
 σεμνείον, ου, τὸ, (σεμνός) venerable institution, applied to  
 monasteries. TYPIC. 75. LEX. SCHED. 745.  
 σεμνότης, ητος, ή, gravity, as a title. ATHAN. I, 183 B  
 Τῆς σεμνότητός σου. BASIL. III, 112 B. 212 B.  
 σενάτον, ου, τὸ, = σενάτος. MAL. 321, 10.  
 σενάτος, ου, ό, senatus, σενάτον, σηνάτος, γερουσία. LYD.  
 172, 6.  
 σενατουσconsουλτον, ου, τὸ, senatus consultum, τῆς  
 συγκλήτου δόγμα. ANTEC. 1, 2, 5.  
 σενάτωρ, ορος, ό, senator, σινάτωρ. BASILIC. 6, 1, 59.  
 σενδαῖς = σενδές. THEOPH. CONT. 318, 15.  
 σενδές, indeclinable, Persian شَنْدِه, brocade. PORPH.  
 Cer. 468, 18. 499, 13.  
 σενζάτον, ου, τὸ, a kind of coin. THEOPH. CONT. 173,  
 17.  
 σένζον, ου, τὸ, = σέσσος. PORPH. Cer. 229, 9.

σένζος, ου, ό, = σέσσος. THEOPH. 574, 7. 699, 4.

PORPH. Cer. 138 et alibi.

σενίωρ, senior. CHRON. 501, 17.

σένσος = σέσσος. THEOPH. 193, 15.

σέντζον, ου, τὸ, = σέσσος. PORPH. Cer. 506, 19.

σέντζος, ου, ό, = σέσσος. THEOPH. 459, 8. PORPH.

Cer. 300, 23, et alibi.

σεπτέμβριος, ου, ό, september. ARRIAN. Peripl.

Mar. Erythr. 6.

σέπτον, v. l. σέπτεμ, septem. PROC. I, 310, 3.

σέρα, as, ή, bolt of a door, σειρά. THEOD. LECTOR. 2, 11. EUST. 1923, 53.

σεραντάπηχος = τεσσαρακοντάπηχος. THEOPH. 734, 17, as a surname.

Σεραφίμ, τὰ, indeclinable, Seraphim. SEPT. Esai. 6, 2. 6.

σέρβος, ό, servus. LYD. 129, 16.

σέρβουλον, ου, τὸ, (servulus) plural τὰ σέρβουλα, shoes of undressed leather, the classical καρβάτινα. They are bound on with latches. Persons wearing σέρβουλα were called τζερβουλανοί in the time of Porphyrogenitus. PORPH. Adm. 153, 1. (See also τζερβουλον, and compare BASIL. III, 338 A Τῆς ἀδεψήτου βύρσης τὰ ὑποδήματα.)

σέσσος, ου, ό, sessus, the emperor's throne, σένζον, σένζος, σένσος, σέντζον, σέντζος. CONST. III, 941 B. 973 A.

σεστίρτιος = σηστίρτιος. ANTEC. 3, 7, 2 seq.

σεύτλον, ου, τὸ, the beet, Beta Vulgaris, τεύτλον. MOER.

ση, se, έαυτοῦ. LYD. 174, 20.

σηγγέντον, ου, τὸ, segmentum, a gold stripe on the border of a garment, σημέντον, σήμαντρον 2. LYD. 169, 20. 178, 21. 24. (See also χρυσόσημος.)

Σήθ, ό, indeclinable, Seth. HIPPOL. 148 Παράφρασις Σήθ, the name of one of the books of the Sethians.

Σηθειανοί, ών, οί, the Sethians, an early sect. HIPPOL. 93. 138 Σιθιανοί.

σηκῶω, ωσα, to raise, lift, αἶρω. PORPH. Adm. 170, 15. Cer. 15, 18. 192, 17. (See also σικῶω.)

σηκητάριος, ου, ό, (secretum) secretarius, secretary, σεκρετάριος, σικριτάριος. CHAL. 868 A, et alibi. LYD. 205, 12. 14.

σήκητρον, ου, τὸ, secretum, secret. PROC. I, 182, 20.

2. Secretarium, privy chamber, σέκρετον, σεκρέτον. EUS. 7, 30, p. 361, 19. COD. AFR. Can. 97, et alibi.

σημαδάριος, ου, ό, (σημάδιον) money-lender, broker. THEOPH. 374, 10.

σημάδιον, ου, τὸ, (σῆμα) mark, pledge, proof. THEOPH. 374, 11.

σημαία, as, ή, (σῆμα) ensign, flag, σημείον. SEPT. Num. 2, 2.

σημαίνω, ανα, to strike the sounding-board (see σήμαντρον 2). PORPH. Cer. 170, 12 Σημαίνει ή εκκλησία, The sounding-board of the church is striking. 334 Τοῦ δέ ξύλου σημαίνοντος τῆς ἀγίας εκκλησίας.

Impersonal, σημαίνει, The sounding-board is striking. PENTEKOST.

σήμανδρον, incorrectly for σήμαντρον 2. LEX. SCHED. 733.

σημαντήρ, ήρος, ό, = σήμαντρον 2. TYPIC. 35.

σημαντήριον, ου, τὸ, = σήμαντρον 2. TYPIC. 38. 39.

σήμαντρον, ου, τὸ, badge, mark. MAL. 138, 20.

2. Segmentum, σηγγέντον, σημέντον. MAL. 33, 21.

3. Sounding-board, or sounding plate of metal.

It is suspended horizontally within the precincts of the church, and is struck with a mallet, just before church time. PENTEKOST. NOM. COTELER. 409. (See also σημαίνω.)

σημασία, as, ή, (σημαίνω) mark, spot on the skin. SEPT. Lev. 13, 2. 6. 7. 2 Esdr. 3, 12. 13 meaning?

σημειογράφος, ου, ό, (σημείον, γράφω) = νοτάριος. INSCR. 3902, d. LEIMON. 158.

σημείον, ου, τὸ, plural σημεία, memorandum, notes. EUAGR. 2, 18, pp. 315, 31. 316.

2. Mile, mile-post? JUST. Cohort. 37. CHRYS. XII, 330, D.

σημειοφόρος, ου, ό, (σημείον, φέρω) wonder-working, θαυματουργός. VIT. SAB. 301 C. VIT. EUTHYM. 23. DAMASC. I, 623 B.

σημείωσις, εως, ή, signature, υποσημείωσις. EUS. 5, 19.

2. Imperial decree, ηδικτον. PHILOSTORG. 12, 7.

3. Banner, ensign. SEPT. Ps. 59, 6.

σημειωτής, οὐ, ὁ, (σημειῶ) *ensign, standard-bearer*, σηματοφόρος, σημειοφόρος. THEOPH. 312, 11.

σημεντέϊνος, ον, of σημέντον. PORPH. Cer. 500, 18.

σημέντον = σηγγέντον. LYD. 169. PORPH. Adm. 72 σήμεντα proparoxytone.

σήμερον, to-day. CHAL. 1616 A Σήμερον εικοσιπέντε ἔτη εἰμὶ κοινωνός, *It is twenty-five years to-day since I became a communicant*; I have been a communicant these twenty-five years past.

σημικίνθιον, ου, τὸ, semicinctium, a kind of apron. NT. Act. 19, 12.

σημίσειον = σημίσιον. THEOPH. 647, as a various reading.

σημίσιον, ου, τὸ, semissis. THEOPH. 647.

σηνάτος = σενάτος. MAL. 321, 10, et alibi.

σηρικός, ἡ, ὄν, silken. PLUT. II, 396 B. PRISC. 171. PROC. I, 106, 12. 434, 18.

σησαμάτος, η, ον, (σήσαμον) *having sesamum mixed with it*, as a cake. ATHEN. 14, 57.

σηστέρτιος, ου, ὁ, sestertius, σεστέρτιος. PLUT. I, 176 C.

σητόβρωτος, ον, (σής, βιβρώσκω) *moth-eaten*. SEPT. Job. 13, 28.

Σθλάβος = Σκλάβος. PISID. 197.

σθλαβῶ, ωσα, ὦθην, ὠμένος, (Σθλάβος) *to Sclavonize, to render Sclavic or Slavonic*. PORPH. Them. 53, 18

Ἐσθλαβῶθη δὲ πᾶσα ἡ χώρα καὶ γέγονε βάρβαρος.

σιαγόνιον, ου, τὸ, dimin. of σιαγών. SEPT. Deut. 18, 3.

Σιβύλλειος, ον, (Σίβυλλα) *Sibylline*. PLUT. 176 C.

σιγγάρις for σιγγουάριος. INSCR. 4381, b, written σινγάρης.

σιγγουάριος, ου, ὁ, singularis, a kind of scribe, σινγάρης. LYD. 199, 19.

Σιγή, ἡς, ἡ, *Sige*, that is, *Silence*, the spouse of the Deep (Βυθός), in the Gnostic theogony. IREN. passim. HIPPOCR. 185, 14, et alibi. (For Simon's Σιγή, see Id. 173.)

σιγηρός, ἁ, ὄν, = σιγηλός. SEPT. Prov. 18, 18.

σιγιλάρια, τὰ, sigillaria. ANTON. 7, 3.

σιγίλλιν, see σιγίλλιον 2.

σιγίλλιον, ου, τὸ, (σιγίλλον) *seal*, σφραγίς. THEOPH. 775, 13.

2. *Treaty*, συνθήκη. CHRON. 721, 17 σιγίλλιν.

σιγίλλον, ου, τὸ, sigillum, *imperial edict*. PORPH. Adm. 219, 22.

σίγλον, ου, τὸ, siglum, *ligature*, two or more letters united into one figure. BASILIC. 2, 6, 20.

σιγματοειδής, ἐς, (σίγμα, ΕΙΔΩ) *sigma-like*, resembling C (one of the later forms of σίγμα). MAL. 302, 8.

σιγνηφέροι, οἱ, signiferi, σημειοφόροι. LYD. 157, 11.

σίγνον, ου, τὸ, insigne, insignia, *sign*, σημείον. MAL. 316, 12. 317, 6.

2. Signum, *banner*, σημείον, σημαία. APOCR. Nicod. Euangel. I, A, 1, 5. LEIMON. 52.

3. Signum, *image*, *statue*, ἀγαλμα. INSCR. 6015.

4. *Watchword*, σύνθημα. PORPH. Cer. 481, 11. 14.

σιγνοφόρος, ου, ὁ, signifer. APOCR. Nicod. Euangel. I, A, 1, 5. PORPH. Cer. 485, 5.

σιγνόχριστον, ου, τὸ, signum Christi, an iron cross on the top of an edifice. CHRON. 570, 6. (Compare NIC. GREG. I, 460, 19.)

σιδηραγωγέω, ἤσω, (σίδηρον, ἀγωγός) *to attract iron*, as the magnet. HIPPOCR. 75.

σιδηρίτις, ἰδος, ἡ, (σιδηρίτης) *the pellitory*, ἐλξίνη. DIOSC. 4, 33. [MODERN GREEK, ὁ σιδηρίτης, (a) *Parietaria Officinalis*. (b) *Verbena Officinalis*.]

σιδηροδένω, εσα, ἔθην, (σίδηρος, δένω) *to enchain*. THEOPH. CONT. 617, 22 σιδηροδεθεῖς.

σιδηροδέσμιος, ον, (δέσμιος) *bound with chains, chained, in chains*. SOCR. 1, 28. 2, 26, p. 119, 17. MAL. 245, 13.

σιδηροθήκη, ης, ἡ, (θήκη) *iron box*. ASTER. 324 C.

σιδηροκατάδικος, ον, (κατάδικος) *condemned to chains*. PALLAD. Vit. Chrys. 55 D.

σίδηρον, ου, τὸ, plural τὰ σίδηρα, *chains*, ἀλύσεις. SOCR. 1, 13, p. 41. THEOD. III, 590 D. TZETZ. Chil. 13, 303.

σιδηροπέδαι, αἱ, (πέδαι) *iron chains*. THEOPH. 502, 2 Δεσμήσαντες σφοδρῶς σιδηροπέδαις ὀπισθάκωνα.

σιδηρώ, ωσα, *to load with chains*. APOCR. Act. Pet. et Paul. 78. EPHES. 977 A. THEOPH. 241, 13.

σίκα, ἡ, sica. JOSEPH. Ant. 20, 8, 10.

σικάριος, ου, ὁ, sicarius. NT. Act. 21, 38. JOSEPH. Ant. 20, 8, 10. Bell. Jud. 2, 13, 3, et alibi. HIP- POL. 303, 89.

σίκερα, τὸ, indeclinable, Hebrew שִׁכְרָה, strong or intoxicating drink. SEPT. Lev. 10, 9.

σίκλα = σίτλα. Implied in σικλότρουλλα.

σίκλος, ου, ὁ, Hebrew שֶׁקֶל, shekel, a coin or weight. SEPT. Ex. 30, 23. Lev. 5, 15. Num. 3, 47. JOSEPH. Ant. 3, 8, 2.

σικλότρουλλα, ων, τὰ, (σίκλα, τρούλλα) = σιτλολέκανα. PORPH. Cer. 215, 6.

σικούριον, ου, τὸ, securis, αξε, τζικούριον, πέλεκυς. LEO. 14, 84.

σικώω, incorrectly for σηκώω. APOCR. Nicod. Euangel. I, A, 15, 5.

σικριτάριος = σηκρητάριος. MARTYR. EUPL. 192 B.

σικύδιν for σικύδιον, ου, τὸ, dimin. of σικνός, cucumber. APOPHTH. Zenon. 6.

σικυήρατον = σικυήλατον. SEPT. Esai. 1, 8.

\*σικχαίνω, ἀνα, to loathe, to be disgusted with, βδελύττομαι. CALLIM. Epigr. 30, 4. EPICT. 3, 16, 7. ANTON. 5, 9.

Mid. σικχαίνομαι = σικχαίνω. PHRYN.

σικχασία, as, ἡ, (σικχαίνω) a loathing, disgust; squeamishness. GLOSS. Σικχασία, tedium, teditudo, fastidia.

σιλεντιακῶς, adv. at a silentium. THEOPH. 774, 8 Σιλεντιακῶς ἐπὶ τῆς Μαγναύρας διαλεχθεῖς.

σιλεντιαρίκιν for σιλεντιαρίκιον, ου, τὸ, the place of the silentiarii. VIT. SAB. 298 C, incorrectly written σιλεντιαρίκην. THEOPH. 367, 16.

σιλεντιάριος, ου, ὁ, silentiarius, ὁ βασιλεὶ ἐν παλατίῳ τὰ πρὸς ἡσυχίαν ὑπηρετῶν. NIL. Epist. 2, 12. CHAL. 920 C. PROC. I, 243, 14. LYD. 183. MALCH. 234. SIMOC. 332, 21.

σιλεντιάρισσα, ης, ἡ, the wife of a silentiarius. PORPH. Cer. 67, 22 incorrectly with one Σ.

σιλέντιον, ου, τὸ, silentium, audience, reception to an interview with the emperor. LYD. 12. MAL. 438, 23 et alibi. THEOPH. 368, 19, et alibi.

σιλίγιον, ου, τὸ, = σιλίγνις. ATHEN. 14, 57.

σιλίγνις, εως, ἡ, siligo, σιλίγιον, σελίγιον, σεμίδαλις. ATHEN. 14, 57.

σιμικίνθιον = σημικίνθιον. NT. Act. 19, 12, as a various reading.

σίμφω, the sable, an animal. HES.

σίναπυ, εως, τὸ, mustard, σίνηπι, νάπυ. ATHEN. 9, 2.

σινάτωρ = σενάτωρ. PORPH. Cer. 11, 20.

σινωπίς, ἰδος, ἡ, (Σινώπη) a red earth imported to Greece from Sinope. ARET. 88 E. HIPPOL. 66 ὁ. (DIOSC. 5, 111 Μίλτος σινωπική.)

σισόη, ης, ἡ, queue? SEPT. Lev. 19, 27.

σιτάριν for σιτάριον. THEOPH. CONT. 758, 21.

σιτάριον, ου, τὸ, wheat, σίτος. EPICT. I, 10, 9. PLUT. II, 1097 D.

σιταρχέω, ἦσω, (σιταρχος) to supply with provisions, to provision. STRAB. 14, 2, 5. 17, 3, 15.

σιταρχία, as, ἡ, supplies, provisions. POLYB. 1, 52, 5. PHILON. II, 64, 28. BEKKER. 301, 26 Σιταρχία, τὸ σίτον δίδόναι τοῖς ἐπιβάταις.

σιτέμπορος, ου, ὁ, (σίτος, ἔμπορος) wheat-merchant. ANTEC. 1, 2, p. 11.

σιτία, as, ἡ, batch. APOPHTH. Theodorus E Nono 1.

σίτινος, ου, (σίτος) wheaten, as bread. INSCR. 5128.

σίτλα, as, ἡ, situla, pail, σίκλα. EUKHOL. BOISS. III, 413.

σιτλολέκανα, τὰ, equivalent to σίτλαι καὶ λεκάνας, pails and basins, σικλότρουλλα. PORPH. Cer. 468, 4.

σιτοβόλιον, ου, τὸ, = σιτοβολών. POLYB. 3, 100, 4.

σιτοβολών, ὦνος, ὁ, (σίτος, βάλλω) horreum, granary, ὠρεῖον. SEPT. Gen. 41, 56. HES.

σιτοδοτία, as, ἡ, (σιτοδότης) gratuitous distribution of corn. SEPT. Nehem. 9, 15.

σιτομετρέω, ἦσω, (σιτομέτρης) to deal out portions of wheat. SEPT. Gen. 47, 12, 14, with the dative. POLYB. 4, 63, 10, with the accusative.

σιτομετρία, as, ἡ, stipend, allowance, rations. DIOD. 2, 41.

σιτωνία, as, ἡ, = σιτώνησις. BASILIC. 38, 1, 6.

σιτωνικόν, οὔ, τὸ, = σιτώνησις. NOVELL. 30, 8. 128, 16. CHRON. 585, 15.

σίφαρος, ου, ὁ, supparum or supparus. EPICT. 3, 2, 18.

σιφούνιον, ου, τὸ, = σίφων. PORPH. Cer. 676.

σίφων, ὤνος, ὁ, siphon, the pipe from which Greek fire

was discharged, σιφούνιον. THEOPH. 610, 10. 778, 8. LEO. 19, 6, et alibi. PORPH. Adm. 84, 12, et alibi.

σιφονάτωρ, ὁ, *he who works the σίφων* (compare the modern *gunner*). LEO. 19, 8.

σιφονοφόρος, ον, (σίφων, φέρω) *carrying a σίφων*, as a boat. THEOPH. 541. (Compare the modern *gun-boat*.)

σιωπάω, *to be silent*. IGNAT. Roman. 2 Ἐὰν γὰρ σιωπή-  
σητε ἀπ' ἐμοῦ, *with respect to me*.

σιώπησις, εως, ἡ, (σιωπάω) *taciturnity*. SEPT. Cant. 4, 1.

σιωπητικός, ἡ, ὅν, *taciturn*. APOPHTH. Poemen. 84.

σκαιογράφος, ου, ὁ, (σκαίος, γράφω) *unskilful writer*. NIC. II, 1084 C.

σκαιολιθουργός, οὔ, ὁ, (λιθουργός) *unskilful worker in stone*. NIC. II, 1084 D.

σκαιολόγος, ον, (λέγω) *talking unskilfully*. NIC. II, 1084 C.

σκάλα, ας οἷς, ἡ, *scala, ladder, κλίμαξ, ἀποβάθρα, διαβάθρα*. POLL. 1, 93. JUL. AFR. 50. MAL. 466, 8.  
2. *Stairs, staircase*. MAL. 343, 5. PORPH. Cer. 125, 12.

3. *Pier, wharf, landing-place*. CHRON. 569, 13. 572, 16. THEOPH. 671. PORPH. Cer. 497, 11.

4. *Stirrup, ἀναβολεύς* 3. LEO. 6, 10. THEOPH. CONT. 687, 20.

σκαλίδιον for σκαλίδιον, ου, τὸ, dimin. of σκαλῖς. APOPHTH. Macar. 40.

σκαλίον, ου, τὸ, (σκάλα) *step, stair, ἀναβαθμῖς*. PORPH. Cer. 91, 20. 263, 17. 363, 16.

σκαλῖς, ἰδος, ἡ, (σκάλλω) *hoe*. HIPPOL. 303, 68.

σκαλοβασία, ας, ἡ, (σκάλα, βαίνω) *a going up stairs*. PSELL. 279.

σκάλωμα, ατος, τὸ, (σκάλα?) *step? stair? βαθμῖς?* POLYB. 5, 59, 9.

σκαλῶνω, ωσα, (σκάλα 3) *to land, put to shore*, neuter. PORPH. Adm. 76, 3. 21. 79, 2.

σκάλωσις, εως, ἡ, (σκάλα) *scaffold*, as used by builders. VIT. SAB. 336 B.

σκαλωτής, οὔ, ὁ, (σκάλα) *scandularius, one that covers or repairs roofs*. THEOPH. CONT. 645, 12. 808, 17. LEO GRAM. 227.

σκαμβός, ἡ, ὅν, (κάμπτω) *crooked*. GEOPON. 19, 2, 1.

Metaphorically. SEPT. Ps. 100, 3 *Καρδία σκαμβή-  
σκαμνάλιον, ου, τὸ, (scamnum) cloth spread over a seat*.

CONST. (536), 1201 D. 1204 E.

σκαμνίον, ου, τὸ, = σκάμνον. LEIMON. 42. 148. BASILIC. 44, 13, 3 σκάμνια.

σκάμνον, ου, τὸ, *scamnum, stool, seat*. PORPH. Cer. 11, 24. 519, 5.

σκάνδαλον, ου, τὸ, *that which causes one to stumble, stumbling-block*. SEPT. Lev. 19, 14.

σκαπλίον = καπλίον. MAURIC. 2, 2. 7, 15. 10, 1.

σκαπούλιον, ου, τὸ, = καπούλα. CUROP. 30, 7. 97, 12.

σκαπούλιον, ου, τὸ, = καπούλιον. CODIN. 49, 15.

σκαραμάγγιν for σκαραμάγγιον. THEOPH. 491, 9.

σκαραμάγγιον, ου, τὸ, *a kind of caftan, σκαραμάγγιν*. PORPH. Cer. 7, 11. 31, 16, et alibi.

σκαρμός, οὔ, ὁ, *thole*, to which the oar is fastened, in classical Greek σκαλμός. LEO. 19, 5. PORPH. Adm. 75, 11.

σκαρφίον, ου, τὸ, (κάρφος) *sors, a lot, κλήρος*. PORPH. Adm. 78.

σκαφίδιον, ου, τὸ, (σκαφίς) *skiff, small boat*. POLYB. 34, 3, 2.

2. *The hull of a vessel*. PORPH. Adm. 75, 10.

3. *Kneading-trough, κάρδοπος*. PORPH. Cer. 670, 17.

σκαφοκάραβος, ου, ὁ, (σκάφος, κάραβος) *boat belonging to a ship*. CHRON. 720, 17.

σκελίζω, ἴσω, = ὑποσκελίζω. SEPT. Jer. 10, 18. SEXT. Adv. Gram. 8, p. 250.

σκεπάριον, ου, τὸ, *adze, σκέπαρον*. PORPH. Cer. 494, 14.

σκεπαστήριος, α, ον, (σκεπαστής) *defensive*. DIOD. 1, 24, p. 28, 30.

σκεπαστής, οὔ, ὁ, (σκεπάζω) *protector*. SEPT. Ex. 15, 2, et alibi.

σκεπαστός, ἡ, ὅν, *covered*. AEL. HERODIAN. Φιλέταιρ. etc. p. 402 *Καμαρωτὸν ὄχημα, ὅπερ νῦν σκεπαστὸν λέγουσι*. THEOPH. 767, 15.

σκεπεινός, ἡ, ὅν, (σκέπη) *protected, strong*. SEPT. Nehem. 4, 13. SCYMN. 336, with the dative.

σκεύασμα, ατος, τὸ, (σκενάζω) *furniture*. SEPT. Judith. 15, 11 in the plural.

σκευοφυλακείον, ου, τὸ, = σκευοφυλάκιον. THEOPH. 120, 14.

σκευοφυλάκιον, ου, τὸ, (σκεῦος, φυλάκιον) *sacristy*, ὅπου τὰ ἱερὰ σκεύη φυλάττονται, σκευοφυλακείον. AMPHIL. 181 A. CHRON. 623.

2. *The treasury* of the imperial palace. PORPH. Cer. 538, 17.

σκευοφυλάκισσα, ἡς, ἡ, *the sacristan* of a nunnery. TYR-  
PIC. 19.

σκευοφύλαξ, ακος, ὁ, (σκεῦος, φυλάσσω) *sacrist* or *sacris-  
tan*, ὁ τῶν ἱερῶν σκευῶν φύλαξ. CHAL. 985 D. THEOD.  
LECTOR. 2, 12.

σκηνή, ἡς, ἡ, *tent*, τέντα. Ἑορτὴ σκηνῶν, *The feast of  
tabernacles*. SEPT. Lev. 23, 34.

2. *Stage, theatre*. Αἱ ἐπὶ σκηνῆς, *play-actresses*.  
CAN. APOST. 18.

σκηνοβατέω, ἡσω, (σκηνή, βαίνω) *to bring upon the stage,*  
*as a play*. STRAB. 5, 3, 6, p. 233.

Metaphorically, *to publish, make known, reveal*.  
IREN. 4, 33, 7.

σκηνοπήγιον, ου, τὸ, *pavilion*. THEOPH. 386, 14.

σκήνωμα, ατος, τὸ, *the earthly tabernacle, corpse, dead  
body*. NT. 2 Pet. 1, 13, 14. MAL. 482, 9.

σκήπτρον, ου, ὁ, *one of the Jewish tribes*. SEPT. 1 Reg.  
2, 28. 3 Reg. 11, 31. 35. (See also δωδεκάσκη-  
πτρον.)

2. *The imperial banner*. PORPH. Cer. 502, 11.  
CUROP. 83, 16.

σκιάζω, ασα, ἀσθην, *to frighten, scare*. VIT. SAB. 290 C.  
σκίασμα, ατος, τὸ, (σκιάζω) *shadow*, as of the earth.

DIOD. 2, 31, p. 145, 45.

σκιλλιτικός, ἡ, ὄν, (σκιλλα) *of squills*. BOISS. III, 420.

σκιρτός, ἡ, ὄν, *frisky*, σκιρτητικός. CEDR. I, 43, 17.

σκιώδης, ες, *shadowy*. Hence *typical*. PETR. ALEX.  
517 B.

σκιωτός, ἡ, ὄν, (σκιώ) *striped*, as a belt. ARRIAN. Pe-  
ripl. Mar. Erythr. 24.

σκληβάρχων, οντος, (σκληάβος, ἄρχων) *Slavic commander*.  
PORPH. Adm. 131, 7.

Σκλαβηνοί, ὧν, οἱ, = Σκλάβοι. PROC. II, 125. 336, et  
alibi. MENANDER. 327. 404. NIC. CONST. 20, et  
alibi. PORPH. Adm. 217, et alibi.

Σκλαβησιανοί, ὧν, οἱ, *Sclavesiani*, the Slavic inhabitants  
of continental Greece. PORPH. Adm. 223.

Σκλαβικός, ἡ, ὄν, *Slavic*. LEO. 18, 100.

σκληβινιστί, adv. *in the Slavic language*, simply *in  
Slavic*. PORPH. Adm. 76, et alibi.

Σκλαβινοί, less correctly for Σκλαβηνοί. THEOPH. 532.  
707.

Σκλάβοι, ὧν, οἱ, *Slavi, Slavs, Sclavonians*, Σκλαβηνοί,  
Σθλάβοι. MAL. 490. THEOPH. 360. 559. LEO.  
18, 102 seq.

σκληραγωγία, ας, ἡ, (σκληρός, ἄγω) *hard or laborious mode  
of living*. PHILON. II, 482, 21.

σκληροκαρδία, ας, ἡ, (σκληροκάριος) *hardness of heart,*  
*stubbornness*. SEPT. Deut. 10, 16.

σκληροκάριος, ον, (σκληρός, καρδία) *hard-hearted, stubborn*.  
SEPT. Prov. 17, 20.

σκληροτράχηλος, ον, (τράχηλος) *stiff-necked*. SEPT. Ex.  
33, 3. (Compare Deut. 31, 27 τὸν τράχηλόν σου τὸν  
σκληρόν.)

σκληρύνω, νῶ, (σκληρός) *to harden*. SEPT. Ex. 11, 10.

σκολιάζω, ασα, (σκολιός) *to be crooked*. SEPT. Prov. 10,  
8. 14, 2.

σκονδάπτω = κονδάπτω. HES. Προσπταίει, σκονδάπτει.

σκόπελον, ου, τὸ, = σκόπελος. SEPT. 4 Reg. 23, 17.

Σκόπελος, ου, *Scopelos*, the classical Πεπάρηθος, an island  
opposite the coast of Magnesia, the modern τὸ Σκόπελο  
(full form Σκόπελον). PTOL. 3, 13, p. 95 (84). The  
following are the arguments in favor of the identity  
of Σκόπελον with the ancient Πεπάρηθος.

First, Scymnus, Livy, Strabo, Pliny, and Ptolemy  
name Πεπάρηθος in juxtaposition with Σκίαθος (the  
modern τὸ Σκιάθο), which is very near Σκόπελο.  
SCYMN. 580. 582. LIV. 31, 28. STRAB. 9, 5, 16,  
p. 436. PLIN. 4, 23.

Secondly, the *Peparethian* wine ranked with the  
Pramnian, Chian, and Thasian, which sufficiently  
attests its excellent quality (according to the taste of  
the Greeks). The wine of the modern *Skopelo* is  
celebrated throughout the Ægean; that is, the mod-  
ern Greeks think highly of κρασί Σκοπελίτικο. SOPH.  
Phil. 549. ARIST. apud ATHEN. 1, 52. DEM. 935,  
7. HERACLEIDES, Polit. 13.

Thirdly, *Peparethos* is mentioned in history oftener than any other of the islands belonging to the group; a fact implying prominence. The modern *Skópelo* now stands at the head of the Northern Sporades.

Fourthly, Rheginus, one of the members of the first Œcumenical Council (A. D. 325), was bishop of οἱ Σκόπελοι (CEDR. II, 436). He is now the patron saint of the modern *Skópelo*. We add further, that, as Cedrenus calls him ἐπίσκοπος Σκοπέλων, it is natural to suppose that originally the Magnesians and Thes-salians applied the expression οἱ Σκόπελοι, *the Rocks*, to the islands lying off the Magnesian coast; but in process of time the singular Σκόπελος was restricted to the principal one, that is, to *Peparethos*. This confusion of names led Ptolemy and his copiers (Hierocles and Porphyrogenitus) to imagine that νῆσος Σκόπελος was distinct from νῆσος Πεπάρηθος. Hierocles, Synecd. 391, 24. 25 (Bonn edit.). In Porphyrogenitus, Σκεπίλα, corresponding to the Σκόπελος of Ptolemy, seems to owe its existence to bad copying. PORPH. Them. 50, 7.

If *Skópelo* is *Peparethos*, it follows that τὰ Λιδιόρμια, *Lidhrómia*, is identical with the ancient Ἰκος, which see.

σκορδόζεμα, ατος, τὸ, (σκόρδον, ζέμα) decoction of garlic.

BOISS. III, 414.

σκόρδον, ου, τὸ, garlic, *Allium Sativum*, σκόροδον. SEPT. Num. 11, 5.

σκοτεινή, ἡς, ἡ, (σκοτεινός) sc. γῆ, *the region of darkness*, the country where the sun never shines, an imaginary place. APOCR. Martyr. Barthol. init. 1 Καὶ ἡ μία μὲν μοῖρα καταλήγει εἰς τὴν σκοτεινὴν.

σκοτίζω, ἰσω, (σκότος) to darken. SEPT. Eccl. 12, 2.

σκοτόμαινα, ἡς, ἡ, = σκοτομήνη. SYNAX. Jun. 20. THEOPH. CONT. 195, 22.

σκοτομήνη, ἡς, ἡ, (σκότος, μήνη) moonless night. Hence, darkness. SEPT. Ps. 10, 2.

Metaphorically, trouble, vexation. BOISS. IV, 8 (Vit. Barlaam et Joasaph).

σκότος, εος, τὸ, darkness, in the sense of hell. APOPTH. Macar. 13 Ὑπαγε εἰς τὸ σκότος. THEOPH. 683, 7 Ἀπὸ δὲ τοῦ νῦν ἀπελθε εἰς τὸ σκότος καὶ εἰς τὸ ἀνάθεμα.

σκοτουλάτος, η, ου, scutulatus, *checkered*. ARRIAN. Peripl. Mar. Erythr. 24.

σκούλκα, ας, ἡ, sculcae, *watch*, βίγλα. MAURIC. 3, 16, et alibi. SIMOC. 260. CHRON. 724, 8. 730, 12. LEO. 6, 13. [Probably of Teutonic origin. Compare the English skulk, shelter.]

σκουλκάτωρ, ορος, ὁ, (σκούλκα) scout, κατὰσκοπος. MAURIC. 1, 3, et alibi. LEO. 4, 24. PORPH. Adm. 247, 6.

σκουλεύω, ευσά, to scout, reconnoître. MARTYR. ARETH. 53. MAURIC. 7, 9, et alibi. LEO. 12, 56.

σκουταράτος = σκουτάτος. LEO. 14, 69. 78.

σκουτάρην for σκουτάριον. THEOPH. 377, 20. 491, 7.

σκουτάριον, ου, τὸ, = σκούτον. NOVELL. 85, 4. MAURIC. 2, 7. MAL. 265. 458.

σκουτάριος, ου, ὁ, scutifer. ANTON. 1, 5. ZOS. 165, 10.

σκουτάτος, ου, ὁ, scutatus, σκουταράτος, ἀσπιδιώτης, ὀπλίτης. LYD. 128, 9. LEO. 4, 56.

σκουτέλιον = σκουτέλλιον. PTOCH. 1, 303.

σκουτέλλιον, ου, τὸ, scutella, plate, platter, dish. PORPH. Cer. 472, 7.

σκουτέριος = σκουτάριος. CUROP. 11. 39, 15.

σκουτεύω, ευσά, (σκούτον) = ὑπερασπίζω. MAURIC. 12, 20. LEO. 9, 49.

σκουτλάτος = σκοτουλάτος? LYD. 128, 23.

σκούτον, ου, τὸ, scutum, shield, σκουτάρην, σκουτάριον, ἀσπίς, θυρεός. LYD. 128, 19.

σκηνιάριος = σκρινιάριος. NIL. Epist. 1, 208.

σκηνίον = σκρινίον. JULIAN. Epist. 25.

σκριβας, ὁ, scriba, ὑπογραφεύς. LYD. 11, 7. 224, 22.

σκριβλίτης, ου, ὁ, scriblita or scribilita, a kind of pastry. ATHEN. 14, 57.

σκριβων, ωνος, ὁ, commonly in the plural οἱ σκριβωνες, *the palace-guard, the imperial body-guard*, οἱ σωματοφύλακες τοῦ βασιλέως. NIL. Epist. 2, 204. AGATH. 171, 9. SIMOC. 41, 8. 323, 11.

2. Camp-attendant, camp-follower, διποτάτος. LEO. 4, 6. 15.

σκριβώνισσα, ἡς, ἡ, *the wife of a σκριβων*. PORPH. Cer. 67, 21 incorrectly written with one Σ.

σκηνιάριος, ου, ὁ, (σκηνίον) = χαρτοφύλαξ. NIL. Epist.



- 1, 82. 327. *LYD.* 224, 22, et alibi. (See also σκλη-  
νίριος.)
- σκρινίον, ου, τὸ, scrinium, a chest for keeping docu-  
ments, σκληνίον. *COD. AFR. Can.* 135. *CHAL.*  
1029 B. *LYD.* 146, 22, et alibi.
- σκρόφα, ἡ, scrofa, sow. *HES. Γρομφάς . . . σκρόφα.*
- Σκύθαι, ὧν, οἱ, *Scythae*. The Σκύθαι of Dexippus and  
Eunapius are *Goths*. *EUNAP.* 51. 77. *TZETZ. Chil.*  
12, 902 seq.
- σκηθισμός, οὗ, ὁ, (Σκύθης) *Scythism*, one of Epiphanius's  
heresies. It flourished from Noah to the building of  
the tower of Babel. *ΕΠΙΦ. I, Respons. ad Epist.*  
Acac. et Paul.
- σκυλίον, ου, τὸ, = σκύλος. *PORPH. Adm.* 155.
- σκύλλομαι (σκύλλω). In the language of politeness it is  
equivalent to κοπιᾶζω. *ABGARUS* apud *EUS.* 1, 13,  
p. 38, 12 Σκυλῆναι πρὸς με, *To take the trouble to come*  
*to me.*
- σκύλος, ου, ὁ, (σκύλαξ) = κύων. *PTOCH.* 2, 601. *LEX.*  
*SCHED.* 334.
- σκύλισις, εως, ἡ, (σκύλλω) *trouble, vexation, σκυλμός.*  
*CLEM. ROM. Homil.* 12, 6.
- σκυτάλη, ης, ἡ, *scourge, whip, φραγγέλιον.* *PSELL.* 457.  
*CODIN.* 64.
- σκόληξ, ηκος, ὁ, *worm*. Σκόληξ ὁ ἀκοίμητος, *The worm*  
*that never sleeps*, the name of one of the compart-  
ments of hell. *APOCR. Act. et Martyr. Matt.* 3.  
*ΑΠΟΡΗΤΗ.* Sisoës 19. (See also κόλασις, and com-  
pare *SEPT. Esai.* 66, 24.)
2. *The silkworm.* *ASTER.* 165 B. *PHOT.* 64, p.  
26, 37.
- σκῶλον, ου, τὸ, *stumbling-block, σκάνδαλον.* *SEPT. Deut.*  
7, 16.
- σχωριώδης, ες, (σχωρία) *dross-like.* *LEX. BOTAN. Καδμία*  
. . . πέτρα μέλαινα σχωριώδης.
- σμεραγδίζω (σμέραγδος), *to have the color of an emerald,*  
*to be of an emerald green.* *DIOD.* 2, 52.
- σμικρύνω, νῶ, (σμικρός) *to make small, lessen, diminish.*  
*SEPT. Ps.* 106, 38. *IGNAT. Trall. (interpol.)* 7.
- σμιλάριον, ου, τὸ, = σμιλίον. *PORPH. Cer.* 494, 14.
- σμυρίτης, ου, ὁ, (σμύρις) *of emery.* Σμυρίτης λίθος, *emery-*  
*stone.* *SEPT. Job.* 41, 6.
- σμυρνιάζω, ἄσθην, = σμυρνίζω. *MAL.* 220, 15.
- σμυρνίζω, ἴσω, (σμύρνα) *to drug with myrrh, as wine.*  
*NT. Marc.* 15, 23.
2. *To embalm*, as a dead body, ταριχεύω, σμυρνιάζω.  
*THEOPH.* 527, 12. 658, 10.
- σοδάλις, sodalis. *INSCR.* 1327 σοδάλιω, *accusative.*
- σοκκεύω ὅτ σοκεύω, εὔσα, *to catch with a σόκος, σωκίζω.*  
*MAL.* 364, 17. 438, 11.
- σόκκος = σόκος. *OLYMP.* 455, 4 σάκκοις, v. l. σόκκοις.
- σόκος, ου, ὁ, a sort of *lasso*, σόκκος, σάκκος, σωκός, σωκά-  
ριον. *MAL.* 438, 13. [The word has the appear-  
ance of being etymologically connected with the Per-  
sian *ساز*, *hunter, hunting*, *ساز*, *to hold by*  
*force.* Compare the MODERN GREEK *τσακόνω, to*  
*catch.*]
- σολαία = σολέα. *THEOPH.* 681, 18.
- σολέα, ας, ἡ, solea, the elevated portion of the floor in  
front of the inner sanctuary of a church, σολαία,  
σωλία. *EUKHOL. CODIN.* 54, 19.
- σολέμνιον, ου, τὸ, *solemne donum, donation* from a  
king, *σελέμνιον.* *NOVELL.* 128, 16. *EDICT.* 12,  
*Prooem.* *SUID.* Σολέμνιον, ἡ παρὰ βασιλέως ἀναφαί-  
ρετος δωρεὰ διδομένη ταῖς ἐκκλησίαις.
- σόλιον, ου, τὸ, solium, θρόνος. *LYD.* 127.
- σολοικίζω, ἴσω, in grammatical language, *to violate the*  
*rules of syntax.* *ANTHOL.* III, 47. *LUCIAN. Rhetor.*  
*Praecept.* 17. *Pseudosophist.* 1, et alibi. *SEXT.*  
*Adv. Gram.* 10, p. 261.
- σολοικισμός, οὗ, ὁ, *solecism*, a violation of the rules of  
syntax. *PLUT.* II, 520 A. *LUCIAN. Vit. Auct.* 23.  
*DIOG. LAERT.* 7, 59. *SEXT. Adv. Gram.* 10, p. 260.
- σολοικιστής, οὗ, ὁ, (σολοικίζω) *one who commits solecisms.*  
*LUCIAN. Pseudosophist. (titul.)*
- σπορός, οὗ, ἡ, *the case* containing the garments of the  
Virgin. *CHRON.* 726. *CODIN.* 96. 113.
- σουβαδιούβας, ὁ, subadjuva, ὑποβοηθός. *LYD.* 182,  
10 et alibi. *CHRON.* 696, 8 σουβαδιουβᾶς. *PORPH.*  
*Cer.* 403, 17 σουβαδιουβας. (See also ρουβᾶιουβος.)
- σούβλα, ας, ἡ, subula, *spit, ὀβελός, ὀβελίσκος.* *NEC-*  
*TAR.* 1828 B. *THEOPH.* 578, 19.
- σουβλίζω, ἴσα, ἴσθην, ἰσμένος, (σούβλα) *to spit, to put*  
*upon a spit, πείρω.* *SUID.* Ἐπειρεν, ἐσούβλιζεν.

σουβλίν for σουβλίον. PTOCH. 1, 154.

σουβλίον, ου, τὸ, (σούβλα) *awl*, σουβλίν, ὅπως, ὁπλίτιον.

LEO. 5, 4. 6, 2.

σουβσέλλιον = συμψέλιον. BASILIC. 44, 13, 3.

σουβσταντία, as, ἡ, substantia, οὐσία. ATHAN. I, 744 E.

σούδα, as, ἡ, sudes, palisade, χάραξ. CHRON. 725.

THEOPH. 765, 7.

2. Ditch, trench, χάνδαξ. PORPH. Adm. 180, 15.

THEOPH. CONT. 618.

σουδάριον, ου, τὸ, sudarium, *napkin*, καψιδρώτιον.

NT. Joan. 11, 44. Act. 19, 12. POLL. 7, 71.

σουδάτον, ου, τὸ, = σούδα 1. MAURIC. p. 368. CHRON. 725.

σουλάν, ὁ, indeclinable, Arabic سُلْطَان = σουλτάνος.

CINN. 14, 12. 56, 10. NICET. 155, 24.

σουλτανικός, ἡ, ὁ, *the sultan's, sultanic*. CEDR. II, 654.

σουλτάνος, ου, ὁ, *sultan*, σουλτάν. CEDR. II, 575, 6.

SCYL. 732, 8.

σούπερβος, ὁ, superbus, *υπερήφανος*. THEOPHIL.

Autolye. 3, 27.

σοφία, as, ἡ, *the wisdom of God* hypostatized. SEPT. Sap. passim.

For the Gnostic Σοφία, see IREN. 1, 1, 2 seq. (See also Ἀχαμώθ.)

In Byzantine writers, Ἡ ἁγία Σοφία, *Saint Sophia*, the great church of Constantinople, dedicated to *the Hypostatized Wisdom of God* (that is, to Christ).

SOCR. 2, 6, p. 84, 1. Id. 2, 16 fin. Id. 2, 43, p. 160, 2. PROC. I, 339, 22. EUAGR. 4, 31. THEOPH. 34, 11. PORPH. Adm. 82, 19.

σόφισμός, οὐ, ὁ, = σόφισμα. CLEM. Homil. 2, 9.

σοφιστικεύω, εὔσα, *to talk plausibly or speciously*. SIMOC. 262, 23.

σπάδων, οντος, ὁ, (σπάω) spado, *eunuch*, εὐνοῦχος. SEPT. Gen. 37, 36.

σπαθαρία, as, ἡ, *the wife of a spatharius*. PORPH. Cer. 67, 20.

σπαθάριος, ου, ὁ, (σπάθη) spatharius, *sword-bearer*, σωματοφύλαξ. The σπαθάριοι formed part of the emperor's body-guard. NIL. Epist. 1, 227. APOPTH. Poemen. 14. MARTYR. ARETH. 23.

σπαθαροκανδιάτισσα, ης, ἡ, *the wife of a σπαθαροκανδιάτος*. PORPH. Cer. 67, 19, incorrectly written with one Σ.

σπαθαροκανδιάτος, ου, ὁ, (σπαθάριος, κανδιάτος) a title higher than spatharius. NIC. II, 652 C.

σπαθάτος, ου, ὁ, (σπάθη) *armed with a sword*. JUL. AFR. 72, p. 313. LEO. 7, 55.

σπαθέα, as, ἡ, *a cut with a σπαθίον*. THEOPH. 490, 6.

σπαθίν for σπαθίον. THEOPH. 489.

σπαθίον, ου, τὸ, (σπάθη) *sword*, σπαθίν. MAURIC. 1, 2. MAL. 493, 20. LEO. 18, 83.

σπαθοβάκλιον, ου, τὸ, (σπαθίον, βάκλον) *sword-cane?* PORPH. Cer. 72, 18. 82, 4. 10. 100, 23. Compare Adm. 120, 13 Ἐσώθεν γὰρ διὰ τῶν ράβδων αὐτῶν σπαθία βαστάζοντες.)

σπαλίων, ωνος, ὁ, *pluteus*, a defensive machine used in sieges by the besiegers. AGATH. 147, 15. 195, et alibi.

σπάνη, ης, ἡ, = σπάνις. THEOPH. CONT. 479.

Σπανία, as, ἡ, Hispania, *Spain*. NT. Rom. 15, 28.

Also in the plural Σπανία. ATHAN. I, 325 D Σπανίων for Σπανίων.

σπανός, οὐ, ὁ, *naturally destitute of beard*. AMPHIL. 203 C. EPHES. 1180 C.

σπάργανον. For the swaddling-clothes of the infant Jesus, see PORPH. Cer. 15, 22.

σπατάλιον, ου, τὸ, (σπατάλη) a mode of dressing the hair. CONST. APOST. 1, 3, 4.

σπάτιον or σπατίον, ου, τὸ, spatium. MAL. 175, 13. CHRON. 208, 9.

σπείρω, *to sow*. SEPT. Jud. 9, 45 τὴν πόλιν καθεῖλε καὶ ἔσπειρεν αὐτὴν ἅλας, *he sowed with salt*.

σπέκιον, ου, τὸ, a kind of garment. PORPH. Cer. 82, et alibi.

σπέκλον, ου, τὸ, lapis specularis. BASIL. I, 26 A. σπεκουλάτωρ, ωρος, ὁ, *speculator, executioner*. NT. Marc. 6, 27. ATHAN. I, 131 A. 199.

σπένδομαι, with the *accusative* of the remote object. THEOPH. 158, 13.

σπερματίζω, ἴσω, (σπέρμα) *to come to seed*. SEPT. Ex. 9, 31 *was bolled*.

2. *To impregnate*, ἐγγαστρέω. SEPT. Lev. 12, 2,

σπερματικῶς, adv. of σπερματικός, *by sowing*. CLEM.

ROM. Homil. 17, 18 τῇ ἐν ἡμῖν ἐκ θεοῦ τεθείσῃ σπερματικῶς, *implanted in us*.

σπῆλωμα, atos, τὸ, incorrectly for σπῖλωμα, (σπιλώω) *spot, mark*. PORPH. Cer. 459, 16.

σπιλώω, ὥσω, (σπίλος) *to soil, stain*. SEPT. Sap. 15, 4.

DION. HAL. III, 1751, 9.

σπίρα, as, ἡ, spirā, a kind of *cake or pastry, cracknel, twist*. ATHEN. 14, 57.

σπλαγχνίζομαι, ἰσθην, (σπλάγχνον) *to have compassion on any one*. NT. Matt. 15, 32. Marc. 1, 41, et alibi.

σπλαγχνοσκοπέομαι = σπλαγχνεύομαι. SOCR. 3, 13, p. 189, 6.

σπόγγος, ου, ὁ, *sponge*. For the sponge used at the Crucifixion (Joan. 19, 29), see CHRON. 705.

σπονδεῖα, as, ἡ, = σπονδή. CEDR. II, 609, 17, applied to the Eucharist.

σπονδεῖον, ου, τὸ, (σπονδή) *the cup used in offering libations*. SEPT. Ex. 25, 29.

σπονδίζομαι, ἰσθην, (σπονδή) *to be reconciled to any one*.

With the dative. IGNAT. Roman. 2.

σπόνδυλος, ου, ὁ, *neck*, as of a human being. THEOPH. 765, 14.

σπόνζα, τὸ, sponsalia, ἀρραβών. THEOPH. 687, 15.

σπόριος, ου, spurius, σπούριος, νόθος. PLUT. II, 288 E. PALLAD. Vit. Chrys. 58 B.

σπέρτα, as, ἡ, sporta, *basket*, σπυρίς, φλοιώδης πλέκάνη. CEDR. I, 297, 10. 12.

σπέρτουλον, ου, τὸ, sportula, *presents, canvaskion* 2, δῶρον. CHRYS. III, 720 B. CHAL. 1560 B.

σπουδάζω, *to hasten, to hurry*, transitive. SEPT. Gen. 19, 15, with the accusative of the immediate object.

σπουδαῖος, α, ου, *active*. THEOPH. 80 Σπουδαῖον κατὰ Χριστοῦ.

2. *Learned*, λόγιος. CEDR. II, 170, 18.

σπουδικόν, ου, τὸ, meaning uncertain. BASIL. II, 683 D (spurious).

σπούριος = σπόριος. ANTEC. 1, 10, 12.

στάβαρον = σταύαρον. JUL. AFR. 75, p. 314.

σταβαρόω, ὠσα, (στάβαρον) *to drive stakes into the ground, to palisade*, χάρακας πύγνυμι. LEO. 11, 9.

σταβλίζω, ἰσα, (στάβλος) *to stable*, as a horse. PORPH.

Cer. 487. THEOPH. CONT. 617, 20. PTOCH. 2, 317, in burlesque.

σταβλοκόμης, ητος, ὁ, equivalent to κόμης τοῦ στάβλου, *constable* (in its original sense). PORPH. Cer. 478, 20. 490, 15.

στάβλος, ου, ὁ, stabulum, *stable*, σταῦλος, ἱππών, ἱππόστασις. LYD. 253. PORPH. Cer. 488, 17, et alibi.

σταδιασμός, οὔ, ὁ, (στάδιον) *a measuring by stadia*. PORPH. Them. 18, 6. Adm. 66, 10.

στάζω, *to leak*, as a roof. SEPT. Eccl. 10, 18.

σταθμίον or στάθμιον, ου, τὸ, *balance*, σταθμός. SEPT. Lev. 19, 35. 36. PROV. 11, 1.

στακτή, ης, ἡ, (στακτός) *gum*. SEPT. Gen. 37, 25. Ex. 30, 34, an aromatic substance.

2. *Lye* (full expression στακτή κονία). GEOPON. 12, 5, 2. 12, 8, 2.

3. *Ashes*, τέφρα. PORPH. Cer. 555, 11. CODIN. 115, 17.

[In modern Greek it is accented on the penult, *στάκτη*. PTOCH. p. 309.]

στακτός, ἡ, ὅν, (στάζω) *dripped, dripping*. GEOPON. 6, 7, 1 Στακτή κονία, *lye* (see also στακτή 2). 7, 12, 20

\*Ἐλαιον στακτόν, *Virgin oil*, oil that runs off without pressing, the same as πρόρρυμον ἔλαιον. 20, 46, 5

\*Ἄλμη στακτή.

στάλη, ης, ἡ, (ἵστημι) *fold, sheepfold*, ταμείον κτηνῶν. HES.

στάμα, atos, τὸ, (ἵστημι) *a stopping, cessation*. THEOPH. 491, 13. EUST. Thessalon. Capt. 458, 10.

στάνω = ἰστάνω. EPIPH. I, 405 D ἐκστάνων = ἐξιστῶν, ἐξιστάς.

στασιδῖον, ου, τὸ, (στάσις) *station*. PHOC. 187, 5.

2. *Seat* in a church. EUKHOL.

στάσις, *station*, see ἄμωμος.

στατίων, ὠνος, ἡ, statio. HERM. Simil. 5, 1. HES.

Συνέδρα, ἡ στάσις, ἣν νῦν στατίωνα λέγουσι.

2. *Factory*, the body of factors in any place.

INSCR. 5853 (A. D. 174). NOVELL. 44, 1, §§ α', β'.

GLOSS. Στατίων, officina. (Compare STRAB. 17, 3, 2, p. 826 Ἐμπορικὴ κατοικία.)

στατιωνάριος, ου, ὁ, stationarius, *factor*, in commercial language, ἐπίσταθμος. INSCR. 5853, 22.

σταύραρον, ου, τὸ, (σταυρός) *stake*, *στάβαρον*. TZET. ad LYCOPHR. 290.

σταυλισιανός, οὐ, ὁ, (σταῦλος) *groom*, one who has charge of stables. CONST. IV, 869 C.

σταῦλον, τὸ, = σταῦλος. CODIN. 82.

σταῦλος, less correctly for στάβλος. APOPHTH. Anton. 18. MAL. 396.

σταυράκιος, ου, ὁ, dimin. of σταυρός, *cross*. THEOPH. 706, as a proper name.

σταυρίδιον, τὸ, = σταυρίον. THEOPH. CONT. 9, 15.

σταυρίον, ου, τὸ, dimin. of σταυρός. CHAL. 1557 A. THEOPH. 376, 21 Ἐποίησε τὴν ἐκκλησίαν κατὰ σταυρίου, *resembling a cross*?

σταυρίτζιν, τὸ, = σταυρίον. PORPH. Cer. 776, 20.

σταυροαναστάσιμος, ου, (σταυρός, ἀναστάσιμος) *relating to the Crucifixion and Resurrection of Christ*, as a κανών. ΟΚΤΟΕΚΗ.

σταυροειδής, ἐς, (σταυρός, ΕΙΔΩ) *cross-like*. METHOD. 400 B.

σταυροειδῶς, adv. of σταυροειδής, *crosswise*. EUKHOL.

σταυροθεοτοκίον, ου, τὸ, (σταυρός, θεοτοκίον) in the RITUAL, a troparion relating (or addressed) to the Deipara standing by the cross (*Stabat mater dolorosa*).

σταυροπάτης, ου, ὁ, (πατέω) one who tramples upon the cross. Hence, one who swears falsely by the cross, simply *perjurer*. CEDR. II, 537, 7.

σταυροπατία, as, ἡ, the being σταυροπάτης, *perjury*. THEOPH. CONT. 669, 6.

σταυροπήγιον, ου, τὸ, (σταυρός, πήγνυμι) the fixing of a cross on the spot where a church is to be built. The cross is sent by the bishop or patriarch of the diocese. NIC. CONST. Can. 31, p. 449. THEOPH. BULGAR. Epist. 27, p. 663 B. EUKHOL. p. 337. (Compare NOVELL. 5, 1. MAL. 396, 11. NIC. CONST. Can. p. 451 A.)

σταυρός, οὐ, ὁ, *cross*, the ensign of the Christian religion. LEIMON. 173 (216). CEDR. II, 180, 8 Σταυρόν εἰς τὸ ἐάντου πρόσωπον ἐγαράξας.

Ὁ τύπος τοῦ σταυροῦ, = τὸ σημεῖον τοῦ σταυροῦ. APOCR. Act. Paul. et Thecl. 22. BASIL. III, 54 E.

τὸ σημεῖον τοῦ σταυροῦ, *The sign of the cross*. APOCR. MARTYR. Barthol. 7. ATHAN. II, 117

B. THEOD. III, 693 A. (Compare EUS. V. C. 3, 2.)

τὸ τρόπαιον τοῦ σταυροῦ, *The victorious cross*. CONST. APOST. 8, 12, 3.

Ποιεῖν σταυρόν, *To make the sign of the cross on anything*. EUKHOL. p. 142 Ποιεῖ σταυροὺς τρεῖς.

Ἡ ὑψωσις τοῦ σταυροῦ, see ὑψωσις.

For the true Cross, that is, the cross on which Christ was crucified, see CYRILL. HIER. Catech. 10, 19. PROC. I, 200, 18. 201, 9. MAL. 319, 15.

σταυροφάνεια, as, ἡ, (σταυρός, φαίνω) the exhibition of the Cross, a church feast, at which a portion of the true cross was shown to the multitude. CHRON. 531, 12. (Compare ἡ ὑψωσις τοῦ σταυροῦ.)

σταυροφόρος, ου, (φέρω) *cross-bearing*. METHOD. 377 D.

Substantively, ὁ σταυροφόρος, the cross-bearer, the bearer of the standard of the cross in Constantine's army. EUS. V. C. 2, 9 (titul.).

σταυροφύλαξ, ακος, ὁ, (φυλάσσω) the keeper of the true Cross at Jerusalem. VIT. SAB. 246 A. THEOPH. 241, 17.

σταυρώσιμος, ου, (σταύρωσις) relating to, or in commemoration of, the Crucifixion. NICON. 438 C. NOM. COTELER. 418.

Substantively, τὸ σταυρώσιμον, sc. τροπάριον, in the RITUAL, a modulus relating to the Crucifixion. PORPH. Cer. 539. NICON. 438 C.

σταύρωσις, εως, ἡ, the Crucifixion. EPIPH. I, 274 A. MAL. 228, 8.

2. *Crucifixa*. PORPH. Cer. 565, 21.

σταφύλιν for σταφύλιον. LEX. SCHED. 66.

σταφυλοτριβεῖον, ου, τὸ, (σταφυλή, τρίβω) = πατητήριον. SUID. Σταφυλή . . . σταφυλοτριβεῖον.

στάχος, εος, τὸ, a species of *nard*, στάχυν. EUKHOL. PTOCH. 2, 166.

στέγον, ου, τὸ, = στέγος. APOCR. Thom. Euangel. A, 9, 3.

στενάκιον, ου, τὸ, (στενός) narrow passage. PORPH. Cer. 8, 6. 20, 23. 27, 11.

στένω = στένω. THEOPH. 494, 19, as a v. l.

στενοχωρέω, to straiten, confine, to be too narrow for any one. SEPT. JOS. 17, 15 Στενοχωρεῖ σε τὸ ὄρος.

στενύω, ὥσω, (στενός) *to straiten, confine, press hard.*

EUAGR. SCITENS. 1224 B. CHRON. 700, 9.

Tropically. CYRILL. ALEX. Epist. 64 C ἐστενῶσθαι, *not to be well developed, as a language.*

ΑΠΟΡΗΤΗ. Phocas 1.

στενών (ἵστημι), *to erect, set up, στέννω, στάνω.* THEOPH.

494, 19. PORPH. Cer. 800, 13.

στενώνμα, ατος, τὸ, (στενύω) *narrow place or pass.* PORPH.

Cer. 484, 12. PHOC. 189, 20.

στενώσις, εως, ἡ, *the being straitened; anguish.* BASIL.

II, 68 A.

Στένωσις ὑδάτων, *Scarcity of water, σπάνις ὕδατος.*

VIT. SAB. 334 A.

στερεά, ᾱς, ἡ, (στερεός) *land, dry land; opposed to θάλασσα.* PORPH. Adm. 122, 17.

στερεύω, ὥσω, ὡσα, *to say* Στερεώσοι ὁ θεὸς τὴν βασιλείαν ἢ τὴν πίστιν, κ. τ. λ. PORPH. Cer. 540, 7. HOROL.

(For the optative expressions, see NIC. II, 693 D.

PORPH. Cer. 651, 8.)

στερέω, incorrectly for ὑστερέω. PACHOM. 948 B, with the genitive.

στερέωμα, ατος, τὸ, *the firmament of heaven.* SEPT.

Gen. 1, 7, et alibi.

στερνίζομαι = ἐνστερνίζομαι. CLEM. ROM. Epist. 1, 2.

στεφανάκιος, ου, ὁ, dimin. of στέφανος. PROC. I, 90, 17.

MAL. 463, 23, in both places as a proper name.

στεφάνη, ης, ἡ, = κοσμίτης. TZETZ. ad LYCOPHR. 290.

στεφανιάιος, α, ου, (στέφανον) *of a crown.* DIOD. 2, 59, p. 172, 41.

στεφάνιον, ου, τὸ, = στέφανος, *crown.* MAL. 289, 15.

PORPH. Cer. 200.

στεφανίτης, ου, ὁ, *one who has obtained the crown.*

Hence, *victor, conqueror.* ASTER. 356 A.

2. *Married man.* THEOPH. 675, 6. (See στέφανος, στεφανώω.)

στέφανον, ου, τὸ, = στέφανος. EUKHOL.

στέφανος, ου, ὁ, *chaplet, wreath.* Οἱ στέφανοι τοῦ γάμου,

*The nuptial wreaths.* THEOPH. 461, 7. EUKHOL.

The nuptial wreaths are put on the heads of the bride and bridegroom by the priest, and held by the σύντεκνος during the most solemn part of the marriage

ceremony. (Compare SEPT. Cant. 3, 11. SCHOL. ARIST. Pac. 869.)

στεφανώω, ὥσω, ὡσα, *to crown with the nuptial wreath.*

Hence, *to marry*, said of the priest. DAMASC. I,

617 D. NIC. CONST. Can. 2, p. 445. THEOPH.

438, 1. 752, 8. PORPH. Cer. 197. LEO GRAM.

230, 3 Μεθ' ἧς στεφανοῦται, *To whom he is married.*

(See also εὐλογέω, ἱερολογέω.)

στεφάνωμα, ατος, τὸ, *a crowning.* Hence, *matrimony.*

PORPH. Cer. 196, 18. EUKHOL. p. 242 Ἀκολουθία τοῦ

στεφανώματος, *The solemnization of matrimony.* (See

also ἱερολογία.)

στέφω, *to crown.* In the Greek RITUAL, the wedding

formula is as follows: Στέφεται ὁ δοῦλος τοῦ θεοῦ (ὁ

δεῖνα) τὴν δούλην τοῦ θεοῦ (τὴνδε) εἰς τὸ ὄνομα τοῦ πατρὸς

καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, said by the priest

when he puts the wreath on the bridegroom's head.

The formula for the bride is the same, *mutatis mu-*

*tandis.* EUKHOL. p. 247.

στέψιμον, ου ἢ ατος, (στέψις) *coronation.* PORPH. Cer.

191, 22. 204, 19.

στηθάριν for στηθάριον. MAL. 264, 23.

στηθάριον, ου, τὸ, (στήθος) *bust.* MAL. 172, 9, et alibi.

THEOPH. 378.

2. *Poitrel*, for a horse. LEO. 5, 4.

στήθεα, τὰ, precise meaning uncertain. THEOPH. CONT-

681, 11. CODIN. 131, 18. 142, 8.

στηθοδεσμός, ἰδος, ἡ, (στήθος, δεσμός) *breast-band*, for

women. SEPT. Jer. 2, 32.

στηθοκαράκαλα, τὰ, (στήθος caracalla) literally, *breast-*

*caracalla.* PORPH. Cer. 582, 13.

στήκω = ἕστηκα. SEPT. 3 Reg. 8, 11.

στηλιτευτικός, ἡ, ὄν, (στηλιτεύω) *invective*, as a speech.

GREG. NAZ. I, 49 C, et alibi.

στηλιτεύω, εὔσω, (στηλίτης) *to inscribe on a column.*

Hence, *to placard, expose; denounce.* PLUT. II,

354 B. EUS. 5, 24, p. 245, 7.

στήλλη = στήλη. INSCR. 3902, b. 4077.

στηλογραφία, ας, ἡ, (στήλη, γράφω) *inscription on a column?* SEPT. Ps. 55 (titul.), et alibi.

στηλόω, ὥσω, (στήλη) *to set up a pillar, to lay, erect, set up anything as a pillar.* SEPT. 2 Reg. 18, 17. 18. 30.

στίβι, τὸ, = στίμμι. SEPT. Jer. 4, 30.

στιβίζω, ἴσω, (στίβι) = στιμμίζω. SEPT. Ez. 23, 40.

στιβόω, ὥσω, = στενώω? CONST. APOST. 2, 16, 2. 2, 17, 4. 2, 18, 5. 2, 41, 5.

στιγμή, ἥς, ἡ, *punctuation-mark*. There are three στιγμαί, namely, τελεία στιγμή, *full stop, period* (.), μέση στιγμή, *colon* (:), and ὑποστιγμή, *comma* (,). DION. THRAX in BEKKER. 630, 6.

2. *Moment*. PLUT. II, 13 A. HIPPOL. 117.

στικτός, ἡ, ὅν, *pricked*. SEPT. Lev. 19, 28, *by tattooing*.

στιλβόω, ὥσω, (στίλβω) *to polish*, as a sword, στίλβνω. SEPT. Ps. 7, 13.

στιμμίζω, ἴσω, (στίμμι) *to blacken the edge of the eyelids with στίμμι (κόχλος)*, στιβίζω, χολλαῖζω. SEPT. 4 Reg. 9, 30.

στοιππίον = στουππίον. Doubtful. SEPT. Esai. 1, 31.

στιχάριν for στιχάριον. CHRON. 614, 3.

στιχάριον, ου, τὸ, (στίχος) *tunic*, σφιγκτήρ, σφιγκτούριον. APOCR. Act. Pet. et Paul. 9. ATHAN. I, 178 E. CONST. (536), 1204 C. GLOSS. Στιχάρια, *strictoria*. Ibid. Στιχάριον, *tunica, allix*.

Particularly, the *priest's* or *deacon's tunic*, one of the sacerdotal robes. EUKHOL.

στιχαροφελόνιον, ου, τὸ, equivalent to στιχάριον καὶ φελόνιον. LEIMON. 148 (171).

στιχήρης, ἐς, (στίχος) *in verse, metrical*, not in prose. EPIPH. I, 122 D.

στιχηρός, ὅν, = στιχήρης. CYRILL. HIER. Catech. 4, 35. GREG. NAZ. II, 98 C.

Substantively, τὸ στιχηρόν, sc. τροπάριον, in the RITUAL, a *modulus* preceded by a verse from the Psalms. THEOPH. CONT. 106, 17. 107, 3. It must be remembered, however, that the troparia of a κανὼν are never called στιχηρά.

στιχίζω, ἴσα, (στίχος) *to versify*. PTOCH. 2, 16.

στιχιστής, οὐ, ὅς, (στιχίζω) *versifier*. TZETZ. ad LYCOPHR. 425.

στιχολογέω, ἴσω, (στίχος, λέγω) in the RITUAL, *to read verses*, used with reference to the reading of the Psalter, or of the nine odes (see φῶδῃ 1). VIT. SAB. 242 C. LEIMON. 76 (106).

στιχολογία, ἀς, ἡ, in the RITUAL, *the reading of the Psalter, or of the nine odes*. (See στιχολογέω.)

στίχος, ου, ὅς, in the RITUAL, *verse*, as applied to the verses of the Psalter, or of the nine odes.

2. *Stipulation*. CHRON. 720, 12.

στοιχάριον = στιχάριον. CHRYS. XII, 776 B (spurious). EUKHOL.

στοιχείον, ου, τὸ, *element, rudiment*. NT. Col. 2, 8. 20. Gal. 4, 3. 9.

2. *One of the signs of the zodiac*. EPIPH. I, 626 C.

3. *Luminary*, as applied to the sun or the moon. EUS. 3, 31. AMPHIL. 87 C. CHRYS. VII, 580 A. THEOD. III, 752 A.

4. *Genius*, the spirit guarding a particular place or person. THEOPH. CONT. 379, 14. LEO GRAM. 287, 5. CODIN. 41, 6.

[In the passages above referred to, Paul speaks of the στοιχεῖα τοῦ κόσμου. In process of time, the ignorant imagined that he meant *evil spirits* or *demons*. Hence the last meaning of the word. See also στοιχείον in the Appendix.]

στοιχειώω, ὡσα, (στοιχείον 4) *to perform talismanic operations upon anything*. THEOPH. CONT. 156. CEDR. I, 347. CODIN. 35, 6. 36, 17.

στοιχειώσις, ἐως, ἡ, (στοιχειώω) *elementary instruction*. SEPT. 2 Macc. 7, 22. EUS. 3, 3, p. 90, 14. HES. Στοιχείωσις, διατύπωσις, ἡ πρώτη μάθησις.

2. *The performing of talismanic operations upon anything*. THEOPH. CONT. 155, 13.

στοιχειωτικός, ἡ, ὅν, (στοιχειωτής) *talismanic*. THEOPH. CONT. 156.

στοιχέω, ἡσα, *to stipulate*. THEOPH. 278, 11, et alibi. PORPH. Adm. 95, 17, et alibi.

στοίχημα, ατος, τὸ, (στοιχέω) *stipulation, treaty*. THEOPH. 519, 11.

στόμα, ατος, τὸ, *edge of a sword*. SEPT. Jos. 10, 28 Ἐφόνευσαν αὐτὴν ἐν στόματι ξίφους.

στόμιν for στόμιον, τὸ, *the mouth of a river*. THEOPH. 572, 3. 9.

στουππίον = στουππίον. POLYB. 5, 89, 2, as a various reading.

στοχάζομαι, *to think, believe*. THEOPH. 547, 3 Ἀσφαλὴ καὶ δυσμάχτην εἶναι τὸν τύπον στοχασάμενοι.

στοχαστής, οὐ, ὁ, (στοχάζομαι) *guesser*. SEPT. Esai. 3, 2 *diviner*.

στραβομύτης, η, ὁ, (στραβός, μύτη) = στρεβλόρινος. CEDR. II, 565, 23, as a surname.

στραγγαλῶ = στραγγαλίζω. DIOD. 1, 68, p. 79, 88.

στραγγαλιά, ἄς, ἡ, *knót; intricacy*. Metaphorically, *crooked ways, intrigue*. SEPT. Ps. 124, 5. Esai. 58, 6.

στραγγαλίζω, ἴσω, *to strangle, choke*. DIOD. 1, 68, p. 79, 88, as a various reading.

στραγγαλῶ, ὠσα, = στραγγαλίζω. SEPT. Tobit. 2, 3. IGNAT. Trall. (interpol.) 5.

στραγγίζω, ἴσα, *to wring out, squeeze out*. SEPT. Lev. 1, 15.

στραγγίον, ου, τὸ, *stragulum, coverlet*. BASILIC. 2, 2, 42.

στραγγιλομαλωτάριον = στραγγίον. THEOPH. CONT. 617.

στράτα, ἀς, ἡ, *via strata, way, road, ὁδός*. THEOPH. 442, 11.

στρατηγεύω = στρατηγέω. PORPH. Adm. 200, 9.

στρατηγέω, followed by ἐπὶ τοὺς. INSCR. 189.

στρατήγιον, ου, τὸ, = πραιτώριον. POLYB. 6, 31, 1.

στρατηγίς, ἴδος, ἡ, *district under the command of a στρατηγός*. PORPH. Them. 31.

στρατήγισσα, ης, ἡ, *the wife of a στρατηγός*. PORPH. Cer. 67, 16 incorrectly written with one Σ.

στρατηγός, οὐ, ὁ, *prætor*. PORPH. Them. 45, 23.

στρατηλασία, ἀς, ἡ, = στρατηλατία. NOVELL. 38, Prooem. § γ'.

στρατηλάτης, ου, ὁ, *commander of an army*. ZOS. 99, 15.

στρατηλατία, ἀς, ἡ, *the office of στρατηλάτης, στρατηλασία*. THEOPH. 192, 18.

στρατηλατιανός, οὐ, ὁ, *one of the officers of the στρατηλάτης*. THEOD. III, 950 A.

στρατιωτός, οὐ, ὁ, (στρατιώτης) a title given to the σκριμάριος of the αἰγουστάλιοι of Egypt. EDICT. 13, 13.

στρατοκήρυξ, υκος, ὁ, (στρατός, κήρυξ) *herald of an army*. SEPT. 3 Reg. 22, 36.

Στρατόκλης, έους, ὁ, voc. Στρατόκλη. APOCR. Act. Andr. 11.

στρατολόγημα, ατος, τὸ, (στρατολογέω) *army, troops, soldiers*. THEOPH. CONT. 624.

στρατοπέδον, ου, τὸ, *the Roman legio, λεγιών, λεγεών*. POLYB. 1, 16, 2.

στρατορίκιον, ου, τὸ, *the office of στρατῶρ*. CUROP. 30, 10. στρατούρα, ἀς, ἡ, *stratura, housing*. PORPH. Cer. 460, 3. 462, 5.

στράτῶρ, ὠρος, *strator, groom, ἵπποκόμος*. THEOPH. 624, 14, et alibi. LEO. 14, 81. PORPH. Cer. 452, 6.

στρατωρίκιον, ου, τὸ, (στράτῶρ) *groom's baton*. PORPH. Cer. 576, 18.

στρατώρισσα, ἀς, ἡ, *the wife of a στρατῶρ*. PORPH. Cer. 67, 20 incorrectly written with one Σ.

στρεβλόρινος, ου, (στρεβλός, ρίς) *crooked-nosed, στραβομύτης*. MAL. 103, 18.

Στρήνα, ἡ, *Strenia*. LYD. 53, 22.

2. Strena, *new-year's gifts, ἐπινομῖς*. ATHEN. 3, 52. LYD. 53, 18 τὰ στρήνα.

στριγᾶν, βλιμαίνειν. PSELL. 304.

στρίφνος, ου, *tough, as flesh?* SEPT. Job. 20, 18.

στρογγύλεος, contracted στρογγυλοῦς, οὐν, *round, στρογγύλος*. CHRON. 699, 21.

στρογγυλόψις or στρογγύλοψις, ὁ, (στρογγύλος, ὄψις) *round-faced*. MAL. 100, 8. 425, 6.

στρουθεών, ὠνος, ὁ, (στρουθός) *aviary*. THEOPH. 493, 12. 495.

στρουθοκάμηλος, ου, ὁ, ἡ, (στρουθός, κάμηλος) *struthiocamelus, bird-camel, ostrich*. DIOD. 2, 50, p. 162, 62.

στρούκτωρ, ὠρος or ορος, ὁ, *structor, τραπεζοκόμος*. ATHEN. 4, 70.

Στρούμπιτσα, ἡ, *Strumpitza*, a place. CEDR. II, 459.

στώννυμι, sterno, *to saddle*, as a horse. APOPHTH. Arsen. 28. Joseph. 9. PORPH. Cer. 80, 25. 500, 16. Adm. 243, 7.

στυλίζω, ἴσα, (στύλος) *to put in the pillory?* EPHES. 976 E.

στυλῖτης, ου, ὁ, (στύλος) *pillar-man, stylite*, an epithet given to those holy men whose love of admiration demanded that they should spend the greater part of their lives on the tops of pillars in the vicinity of large cities; the same as κιονίτης. The most distinguished of the pillar-saints are Simeon, Daniel, Alypius,

and Petrus. NIL. Epist. 2, 114. EPHES. 1604 B. EUAGR. 1, 13. 6, 23. THEOPH. 177. 683, 20. HOROL. Sept. 1 Simeon. Nov. 26 Alypius. Dec. 11 Daniel. (Compare ARIST. Nub. 231 εἰ δ' ὦν χαμαὶ τᾶν κατῶθεν ἐσκόπουν, Οὐκ ἂν ποθ' εἶδον· οὐ γὰρ ἀλλ' ἡ γῆ βίᾳ ἔλκει πρὸς αὐτὴν τὴν ἱκμάδα τῆς φροντίδος.)

στυππέϊνος, ον, = στύππιος. PHRYN.

στυππίον = στυππιῶν. SEPT. Jud. 15, 14.

στυπυῖνος, στυπυῖνφ = στύππιος. SEPT. Lev. 13, 47.

στυράκιος, η, ον, (στυράξ) of storax. SEPT. Gen. 30, 37.

συνάκιον, ου, τὸ, = σῦαξ. BOISS. III, 417.

σῦαξ, ακος, ὁ, a species of fish. NICET. 77, 5.

συγγάλακτος, ου, ὁ, (σύν, γάλα) foster-brother, ὁμογάλακτος. THEOPH. 500, 5.

σύγγαμβρος, ου, ὁ, (γαμβρός) the husband of one's wife's sister. LEO GRAM. 360. HES. Ἀέλιοι, οἱ ἀδελφὰς γυναικας ἐσχηκότες, ἔχουν σύγγαμβροι.

συγγεμῶ, ωσα, (γεμῶ) to load anything in company with any one. APOPHTH. Macar. 18.

συγγένεια, relationship, see βαθμός, πλάγιος.

συγγενεύς, ἑως, ὁ, = συγγενής substantively. INSCR. 2686. 4896, A. APOCR. Act. Thom. 40. ATHAN. I, 191 A.

συγγένισσα, ης, ἡ, = ἡ συγγενής, συγγενίς. EPIPH. I, 1049 D.

συγγέρων, οντος, ὁ, (γέρων) fellow-old-man. BABR. 22, 7. GREG. Thaum. Can. 5, p. 40 B.

σύγγιλι, incorrectly for σιγῖλι. CHRON. 721, 17, as a various reading.

συγκαθίζω, to fall down. SEPT. Num. 22, 27.

συγκαθυφαίνω (καθυφαίνω), to interweave with. SEPT. Esai. 3, 23.

συγκατάβασις, ἑως, ἡ, (συγκαταβαίνω) condescension. METHOD. 349 B.

συγκατακληρονομέω (κατακληρονομέω), to inherit along with. SEPT. Num. 32, 30.

συγκατασπείρω (κατασπείρω), to sow with. IREN. 1, 5, 6 Ὁ συγκατασπαρεῖς τῷ ἐμφυσήματι αὐτοῦ.

σύγκελλος, ου, ὁ, syncellus, concellita, bishop's or abbot's cell-mate, a sort of ecclesiastical spy. EPHES. 977 E. CHAL. 997 E. LEIMON. 36. 119. (Compare BASIL. III, 212 B. 331 E. 338 B. 433 C.)

In process of time it became a mere title. CHRON. 721, 9. NIC. II, 681 C, et alibi. THEOPH. 3, et alibi. PORPH. Cer. 530, et alibi. ZONAR. II, 257 (Paris).

συγκεραστόν, οὔ, τὸ, = κῥᾶμα. APOPHTH. Petrus Pionites 1, v. l. συγκερασμόν.

συγκλασμός, οὔ, ὁ, = σύγκλασις. SEPT. Joel. 1, 7.

συγκληρικός, οὔ, ὁ, (κληρικός) fellow-clergyman. CHAL. Can. 18.

σύγκλητος, ου, ἡ, the Roman senatus, γερονσία. POLYB. 6, 11, 7, et alibi.

συγκλώθω (κλώθω), to spin together. PALLAD. Vit. Chrys. 20 B Συγκλωσθεὶς Σεβηριανῷ, Having become intimate with Severianus.

συγκοπή, ης, ἡ, (συγκόπτω) tessellation, tessellated work. PORPH. Adm. 139, 22. THEOPH. CONT. 143, 23, et alibi.

συγκοπιάω (κοπιάω), to labor along with any one. IGNAT. Polyc. 6 with the dative.

συγκουράτωρ, ωρος, ὁ, concurator. ANTEC. 1, 24, 1.

σύγκριμα, ατος, τὸ, (συγκρίνω) concretio, compound substance. PLUT. II, 898 D. IREN. 1, 4, 5. HIPPOL. 124.

συγκρίνω, to interpret, as a dream. SEPT. Gen. 40, 8, et alibi.

σύγκρισις, ἑως, ἡ, interpretation, as of a dream. SEPT. Gen. 40, 12, et alibi.

συγκριτικός, ἡ, ὄν, comparative, in grammar. DION. THRAX in BEKKER. 634, 25.

συγκροτέω, to cause to take place, to bring about or forward, to get up, convene a council. METHOD. 368 C. ALEX. ALEX. 549 A. 549 B. EUST. ANT. 676 D. EUS. 6, 43, p. 310, et alibi. ANT. 1. MACAR. 92 A.

συγκρότησις, ἑως, ἡ, (συγκροτέω) convention. EUS. 5, 23, p. 242, 11.

συγκτησία, ας, ἡ, (σύγκτησις) integrity of territory. COD. AFR. Can. 56 Συγκτησία τῶν παροικίων.

σύγκτησις, saltus. GLOSS.

συγχαίρομαι = συγχαίρω. INSCR. 5980, 5.

συγχαρίσκια, τὰ, (συγχαίρω) congratulatory presents. THEOPH. 514, 17, v. l. συγχαρίκια.

συγχέρεια, ας, ἡ, (χείρ) assistance. SCYL. 733.



συγχήρα, as, ἡ, (χήρα) *female-widow*. CONST. APOST. 3, 13.

σύγχρησις, εως, ἡ, (χρήσις) *joint use*. ARRIAN. Peripl. Mar. Erythr. 27.

σύγχρονος, ον, (χρόνος) *contemporaneous*. TIT. 1077 D.

συγχυτικός, ἡ, ὄν, (σύγχυσις) *commingling, confounding*. PLUT. II, 948 D.

In ecclesiastical Greek, it is applied to the Monophysites, because they *confounded* the Two Natures. NIC. II, 724 C. 1088 D. (Compare DID. ALEX. 924 C τὸ μὴ σύγχυσιν νοῆσαι τῶν θείων ὑποστάσεων.)

συγχωρέω, ἡσω, *to pardon*, as sins. APOCR. Joseph. Narrat. 3, 3 Συγχώρησόν μοι τὰς ἁμαρτίας μου. Parad. Pilat. 9 Συγχώρησον ἡμῖν. APOCR. Apollon. 2. LEIMON. 24. 159.

συγχώρησις, εως, ἡ, *pardon*. SARD. Can. 7. TIT. 1245 B. AMPHIL. 218 A. NIL. Epist. 3, 243, p. 414. THEOD. IV, 242 C.

Συγχώρησιν αἰτεῖν, *To beg one's pardon*, to say Συγχώρησόν μοι, or Συγχωρήσατέ μοι. THEOPH. CONT. 439, 17.

Λαβεῖν συγχώρησιν, *To receive pardon*. EUKHOL. p. 289.

Δοῦναι συγχώρησιν, *To give pardon*, to say Ὁ θεὸς συγχωρήσαι σοι. THEOPH. CONT. 439, 18.

συγχωρητής, οὐ, ὁ, (συγχωρέω) *accommodating or obliging person*. HIPPOL. 61.

συγχωρητικός, ἡ, ὄν, *absolatory*, as a prayer. EUKHOL.

συνυγία, as, ἡ, conjugium, *wedlock*. JUST. Apol. 2, 2. EUS. 3, 30.

2. *Conjugation*, in grammar. DION. THRAX in BEKKER. 638, 6.

σύζυγος, ον, ὁ, *husband*. CHAL. 836 C. Feminine ἡ σύζυγος, conjux, *wife*. APOCR. Act. Pet. et Paul. 31. IREN. 1, 12, 1. HIPPOL. 158.

συκεών = συκών. SEPT. AMOS. 4, 9.

συκότιον, see συκώτιον.

συκών, ὄντος, ὁ, (συκῇ) *garden of fig-trees, sykeon*. SEPT. Jer. 5, 17.

συκώτιον, ον, τὸ, (συκωτός) *liver*, and, in general, *the bowels*, τὰ ἐντόσθια. MAL. 397, 21 incorrectly written συκότια. [The Greeks of the Roman period said

ἡπαρ χοίρων συκωτών, and perhaps ἡπαρ συκωτόν. The mediæval Greeks supposed that συκωτόν (diminutive συκώτιον) might be used alone for ἡπαρ. Compare ἄσημον, νηρόν. In modern Greek the word for *liver* (ἡπαρ) is τὸ συκώτι, a modification of συκώτιον. See also ποντικός, in the Appendix.]

συκωτός, ἡ, ὄν, (σῦκον) *fed or fattened on figs*. AET. 2, 127 Χοίρων συκωτών. (Compare PLIN. 8, 77.)

συλλαβαί, ὦν, αἱ, (συλλαβή) *epistles, ἐπιστολαί, γράμματα*. CHAL. 1608 B. EUAGR. 3, 4. 5. 4, 4. SIMOC. 173, 15.

συλλαβίζω, ἴσω, (συλλαβή) *to spell*. PLUT. II, 496 F.

συλλαϊκός, ἡ, ὄν, (λαϊκός) *layman*. CONST. APOST. 2, 36, 5.

συλλαλέω (λαλέω), *to talk with*. SEPT. Esai. 7, 6.

συλλαμβάνω, *to conceive, become pregnant*. SEPT. Gen. 4, 1. 19, 36. NT. Luc. 1, 24. 31. PLUT. II, 38 E. 829 B.

συλλειτουργέω, ἡσω, (λειτουργέω) *to perform divine service with* another person. PORPH. Cer. 177, 21.

συλλειτουργός, οὐ, ὁ, (λειτουργός) *fellow-minister*. CONST. APOST. 6, 18, 5. PETR. ALEX. Can. 14. ALEX. ALEX. 572 A. NEOCAES. 14.

συλλογή, ἡς, ἡ, *collection*, the name of an office. PROC. III, 124, 17.

σύλλογος, ον, ὁ, collegium. METHOD. 348 A τῷ ἐκκλησιαστικῷ συλλόγῳ.

συλλοιδορέω (λοιδορέω), *to join in reviling* any one. SEPT. Jer. 36 (29), 27.

συλλοχισμός, οὐ, ὁ, (συλλοχίζω) *census*, the enumeration of the inhabitants of a country. SEPT. 1 Par. 9, 1.

συμβασιλεύς, εως, ὁ, (βασιλεύς) *joint king*. PALLAD. Vit. Chrys. 12 B.

συμβαστώω (βαστάω), *to hold together*. Hence, *to compare*. SEPT. Job. 28, 19.

συμβιβάζω, *to teach, instruct, προβιβάζω*. SEPT. Deut. 4, 9.

σύμβιος, οὐ, ὁ, ἡ, *husband, or wife*. INSCR. 4732. CLEM. ROM. Homil. 13, 5. IGNAT. Polyc. 5. HERM. Vis. 2, 2. EUS. 6, 42, p. 308, 20.

σύμβλημα, ατος, τὸ, (συμβάλλω) *joint*. SEPT. Esai. 41, 7.

σύμβλησις, εως, ἡ, *a coupling together, union; comparison*. SEPT. EX. 26, 24. DIOG. LAERT. 9, 87 τὴν πρὸς ἄλλα σύμβλησιν.

συμβοητός, οὗ, ὁ, (βοηθός) *ally, σύμμαχος*. SEPT. 3 Reg. 21, 16.

συμβολαιογράφος, ου, ὁ, (συμβόλαιον, γράφω) *writer of contracts*. MAL. 268.

συμβολικός, ἡ, ὅν, (σύμβολον) *figurative, symbolic*. PTOLEM. GNOST. p. 929. LUCIAN. Saltat. 59.

συμβολικῶς, adv. of συμβολικός. PLUT. II, 511 B.

συμβολοκοπέω (σύμβολον, κόπτω), *to be given to feasting*. SEPT. Deut. 21, 20.

σύμβολον, ου, τὸ, *symbol, emblem*, applied to the sacramental elements, or to the Christian cross. CONST. APOST. 6, 23, 2. PALLAD. Vit. Chrys. 26 E. 40 B. PRISC. 160, 12, the cross.

2. *Confession of faith, simply the Creed, μάθημα*. LAOD. 7. NIC. I, 32 C, the Nicene Creed. ANT. 625, the Athanasian Creed. CONST. I, 1131, the Constantinopolitan Creed, which is *the Creed of the Greek Church*. PORPH. Cer. 172, 9 τὸ τῆς πίστεως σύμβολον. (Compare IREN. 1, 10, 1.)

συμβόσκω (βόσκω), *to feed with*. SEPT. Esai. 11, 6 Συμβοσκηθήσεται λύκος μετὰ ἀρνός.

συμβραβεύω (βραβεύω), *to be a fellow-judge*. SEPT. 1 Esdr. 9, 14, with the dative.

σύμβωμος, ου, (βωμός) *having the same altar, worshipped at the same altar*. ARRIAN. Peripl. Pont. Euxin. 3.

συμμάρτυς, υρος, ὁ, (μάρτυς) *fellow-martyr*. MARTYR. ARETH. 28.

συμμύστης, ου, ὁ, (μύστης) *one who is initiated together with another; fellow-priest*. IGNAT. Ephes. 12.

συμπάθεια, as, ἡ, *compassion, pardon*. PORPH. Adm. 222, 22. THEOPH. CONT. 119, 21.

συμπαθίω, ησα, *to pardon*. With the dative. MAL. 116, 18. PORPH. Adm. 223, 18 συμπαθηθῆναι.

συμπαιγνία, as, ἡ, (συμπαίζω) *collusio, collusion*. BASILIC. 60, 30, 2.

συμπαίκτης, ου, ὁ, (συμπαίζω) *collusor, accomplice*. HIPPOL. 72.

συμπαρεκτείνω (παρεκτείνω), *to stretch out along-side*. Tropically, *to compare*. IGNAT. Mariae Cassobol.

Epist. ad Ignat. 5 Οὐ συμπαρεκτείνω ἑαυτὴν τοῖς τηλικούτοις ὑμῖν.

συμπενθέρα, as, ἡ, (πενθερά) *the mother of the wife considered with reference to the mother of the husband*. Thus, my mother and my wife's mother are συμπενθέραι to each other. COMN. I, 103, 17.

συμπενθερία, as, ἡ, (συμπενθερός) *connection by marriage*. PORPH. Adm. 144, 11 Συμπενθερίας μετὰ τοὺς Τούρκους καὶ ἀγάπας ἔχοντες.

συμπενθεριάζω, ασα, (συμπενθερία) *to become συμπένθεροι: to be connected by marriage*. PORPH. Adm. 86 Συμπενθεριάσαι μετὰ τοῦ βασιλέως τῶν Ρωμαίων. Ibid. 87, 19.

συμπενθερός, οὗ, οἱ συμπένθερος, ου, (πενθερός) *consocer, the father of the husband considered with reference to the father of the wife*. Thus, my father and my wife's father are συμπενθεροί to each other. PORPH. Them. 20, 16 συμπενθερός, as a various reading. THEOPH. CONT. 372, 16 συμπένθερος.

σύμπλεγμα, ατος, τὸ, (συμπλέκω) *wrestler's hug*. HIPPOL. 128.

συμπλεκτικός, ἡ, ὅν, *copulative*, as applied to the conjunctions καί, τέ, etc. DION. THRAX in BEKKER. 642, 24.

σύμπωνος, ου, ὁ, (πόνος) *assessor, assistant*. PORPH. Cer. 461, 5, an officer. GLOSS.

συμπορπάω (πορπάω), *to pin together, set*. SEPT. EX. 36 (39), 6.

συμπόσιον, ου, τὸ, *banquet*. Συμπόσιον φιλικόν, *picnic* (in its original signification), *ἔρανος*. CHRON. 212, 20. (Compare ἀγάπη 5.)

συμποσόμαι (ποσόν), *to amount*. SCYL. 654, 21.

συμπρεσβύτερος, ου, ὁ, (πρεσβύτερος) *fellow-presbyter*. EUS. 5, 16, p. 228, 27. BASIL. III, 211 D. 221 C, et alibi.

συμπροβάλλω (προβάλλω), *to emit together with*, used with reference to the emanations of the Gnostics. IREN. 1, 1, 1 Συμπροβεβλήσθαι δὲ αὐτῷ Ἀλήθειαν.

συμπροσκυνέω (προσκυνέω), *to worship with*. METHOD. 397 B Τῷ πατρὶ . . . συμπροσκυνηθῇ.

σύμπτωμα, ατος, τὸ, *ruins*, as of a building. MAL. 487, 5. 7.

συμφάμιλος, ου, (φαμίλια) *with one's family*. THEOPH. 662, 12.

συμφιλίομαι, ὥθην, (συμφιλία) *to become friends*. PORPH.

Adm. 171, 21 ἁλλήλοις συνεφιλιώθησαν.

συμφοράζομαι (συμφοράζω), *to bewail one's own misfortunes*. SEPT. Esai. 13, 8.

σύμφρασις, εως, ἡ, (συμφράζω) *context; expression*. SIMOC. 173, 17.

συμφωνέω, *to bargain with*. APOCR. Act. Thom. 2 Συνεφώνησεν μετ' αὐτοῦ τριῶν λιτρῶν ἀσήμου ἀργυρίου, *He agreed to sell him to him for three pounds of uncoined silver*.

συμφωνητής, οὔ, ὁ, (συμφωνέω) *companion*. APOPHTH. Petr. Pionites 3. Serenus 1.

συμφωνία, ας, ἡ, *agreement*. Κατὰ συμφωνίαν, *By agreement*. CHRON. 716, 13.

σύμφωνον, ου, τὸ, (σύμφωνος) *consonant*, in grammar. DION. THRAX in BEKKER. 631, 12.

συμφέλλιον, ου, τὸ, subsellium, συψέλιον, σουβσέλλιον, ἐδώλιον. APOCR. Act. Thom. 46. HERM. Vis. 3, 1. 2. 13. ATHAN. I, 378 B. EPIPH. I, 489 D ἐπισυμφέλλιοις, write separately ἐπὶ συμφέλλιοις.

συμψευδομαρτυρέω, ἥσω, (ψευδομαρτυρεῶ) *to bear false witness in connection with another liar*. PORPH. Adm. 91, 14.

σύμψυχος, ον, (ψυχή) *with all on board*. THEOPH. 542, 7. 575.

σύν, *with*. In later and Byzantine Greek, it is sometimes followed by the *genitive*. INSCR. 2114, c, d. 2131, b (Addend.). 4558. THEOPH. 454, 9. PORPH. Cer. 654, 2. 669, 21. 680, 14.

2. The Hebraistic use of σύν, in examples like the following, originated in the ignorance of the translator, who mistook ΠΝ (ΗΘ), the sign of the accusative, for a preposition. SEPT. Eccl. 3, 17 Σὺν τὸν δίκαιον καὶ σὺν τὸν ἀσεβῇ κρινεῖ ὁ θεός. 7, 30 Ἐποίησεν ὁ θεὸς σὺν τὸν ἄνθρωπον εὐθὴ. 8, 17 Σὺν τὸ ποίημα. Gen. 1, 1 (AQUILA'S translation, in ORIG. Hexapl.) Ἐν κεφαλαίῳ ἐποίησεν ὁ θεὸς σὺν τὸν οὐρανὸν καὶ σὺν τὴν γῆν.

συναγέννητος, ον, (ἀγέννητος) *co-unoriginated*. TIT. 1077 D. ATHAN. I, 739 C.

συνάγω, *to hold a religious meeting*. CONST. APOST. 8, 34, 2. ANT. 2, et alibi.

συναγωγή, ἡς, ἡ, *assembly, collection, congregation*. SEPT. Gen. 35, 11. Ex. 16, 1.

συνάδω, *to accord with; opposed to ἀπάδω*. EPHES. 1009 B, with the *dative*.

συνάθροισμα, ατος, τὸ, (συναθροίζω) *congregation*. CONST. APOST. 2, 61, 3. 3, 18, 1.

συναῖδιος, ον, (αἰδιος) *co-eternal*. METHOD. 392 D. ARIUS apud EPIPH. I, 733 B. AMPHIL. 139 A.

συναῖδιως, adv. of συναῖδιος. DID. ALEX. 761 A.

συναηρεσιώτης, ου, ὁ, (αἰρεσιώτης) *fellow-heretic*. THEOPH. CONT. 625, 18.

συναίσθησις, εως, ἡ, (συναισθάνομαι) *consciousness, συνείδησις*. PLUT. II, 75<sup>a</sup> A. 76 B. PLOTIN. Ennead. 3, 4, 4. SIMPLIC. in Epict. Enchir. p. 49 (28 C).

συνακουμβίζω, ισα, (ἀκουμβίζω) *to recline at meat with any one*. NIL. Epist. 3, 92.

συνακτήριον, ου, τὸ, (συνακτήρ) *conventiculum, meeting-house*. THEOPH. 372, 13.

συνακτικός, ἡ, ὄν, (συνάγω) *pertaining to a religious meeting (σύναξις)*. APOPHTH. Theodor. Phermens. 29 Τὸν λεβίτωνα τὸν συνακτικόν, *His church gown, the gown worn at church*.

συναλλάγιον, ου, τὸ, = συναλλαγή. PORPH. Adm. 86, 17 Γαμικὰ συναλλάγια, *Marriage contracts*.

συναναγινώσκω (ἀναγινώσκω), *to read with any one*. PLUT. II, 97 A. MAL. 134 συνανεγνωκός, *school-fellow*.

συνάναρχος, ον, (ἀναρχος) *equally without a beginning, co-eternal*. ATHAN. I, 739 C. DID. ALEX. 789 B.

συναναστροφή, ἡς, ἡ, (συναναστρέφω) *intercourse with*. DIOD. 3, 18, p. 187, 7. Id. 4, 4, p. 250, 84. IREN. Frag. 2 Τὴν μετὰ Ἰωάννου συναναστροφήν.

συνάντημα, ατος, τὸ, (συναντάω) *occurrence, event*. SEPT. Ex. 9, 14, *plagues*.

συναντηματικός, ἡ, ὄν, (συνάντημα) *relating to occurrences*. PORPH. Cer. 467, 9 Βιβλίον συναντηματικόν, *A book containing directions for divining by occurrences*.

συνάντησις, εως, ἡ, *compensation, ἀντισήκωσις*. PORPH. Adm. 207, 12.

συναξάριον, ου, τὸ, (σύναξις) *ritual, a book containing directions with reference to divine service*. TYPIC. 33, p. 213. Ibid. 35.

2. *Synaxarion*, a register of the life of a saint.

MENAEA, *passim*.

σύναξις, εως, ἡ, *religious meeting*. CONST. APOST. 2, 39, 3, et alibi. LAOD. 17. 35. GANGR. 5. 20 τὰς συναξεις τῶν μαρτύρων, *Religious meetings in honor of the martyrs*. EUS. V. C. 4, 71 (titul.). ATHAN. I, 112 A.

2. *Congregation*, ἐπισυναγωγή. APOCR. JACOB. Liturg. p. 37.

συναποστάτης, ου, ὁ, (ἀποστάτης)  *fellow-rebel*. DIOD. II, 531, 44.

συναπτή, see συναπτός.

συναπτικός, ἡ, ὄν, (συναπτός) *connective*, applied to the conditional conjunction εἰ, *if*. DION. THRAX in BEKKER. 642, 25.

συναπτός, ἡ, ὄν, *joined together*. Συναπτὴ εὐχή, = τὰ εἰρηνικά, or τὰ διακονικά. PORPH. CER. 94, 19. 609, 3.

Substantively, ἡ συναπτή, in the RITUAL, = συναπτὴ εὐχή. In the Eukhologion, the Μεγάλη συναπτὴ begins thus: Ἐν εἰρήνῃ τοῦ κυρίου δεηθώμεν. The Μικρὰ συναπτὴ begins thus: Ἐτι καὶ ἔτι ἐν εἰρήνῃ τοῦ κυρίου δεηθώμεν.

συνάπτω, *to join together*. Συνάπτειν φιλίαν μετὰ τινος, *Jungere amicitias cum aliquo, To contract friendship with any one*. MAL. 459, 12 Συνάψας φιλίαν μετ' αὐτῶν.

σύναρθρος, ου, (ἄρθρον) *with the article*, in grammar; or posed to ἀσύναρθρος. DION. THRAX in BEKKER. 641, 10.

συναρπαγή, ἡς, ἡ, (ἀρπαγή) *surreption*. CAN. APOST. 33 Κατὰ συναρπαγὴν, *surreptitiously*. EUAGR. 3, 7, p. 341 Τὰ ἐκ συναρπαγῆς γεγονότα, = κατὰ συναρπαγὴν.

συναρχιεράομαι (ιεράομαι), *to be a fellow-high-priestess*. INSCR. 4385.

συναρχιερατεύω (ἀρχιερατεύω), *to be a fellow-high-priest*. NIC. II, 804 C.

συναφής, ἐς, (συνάπτω) *joined, connected*. ARRIAN. Peripl. Mar. Erythr. 20.

συνδαβελίζω (δάβελος), *to stir or fix the fire*, τὸ πῦρ ὑποσκαλεύω. THEOPH. CONT. 439, 1.

συνδεσμοειδής, ἐς, (σύνδεσμος, ΕΙΔΩ) *conjunction-like*. APOLLON. Conj. 480, 8 Συνδεσμοειδῆ μόρια, *Particles that resemble conjunctions*.

σύνδεσμος, ου, ὁ, *conspiracy*. SEPT. 4 Reg. 11, 14.

2. *Conjunction*, in grammar. DION. THRAX in BEKKER. 634, 6.

συνδιάκονος, ου, ὁ, (διάκονος)  *fellow-deacon*. BASIL. III, 141 A.

συνδιατριβή, ἡς, ἡ, (συνδιατρίβω) *a passing time together*. PORPH. Adm. 89, 13.

συνδιδασκαλότης, ου, ὁ, (διδάσκαλος)  *fellow-disciple, school-fellow*. IGNAT. Ephes. 3.

συνδοιάζω = συνδύαζω. SEPT. Ps. 140, 4 Οὐ μὴ συνδοιάσω μετὰ τῶν ἐκλεκτῶν αὐτῶν.

συνδοσία, as, ἡ, (συνδίδωμι) *contribution*. PORPH. Adm. 220, 11.

σύνδοσις, εως, ἡ, = συνδοσία. PORPH. CER. 660, 6.

συνδούλη, ἡς, ἡ, (δούλη)  *fellow-slave*. BABR. 3, 6.

συνδρευτής, ου, ὁ, (συνδρεύω)  *assessor, assistant*, in council. IGNAT. Trall. (interpol.) 7.

\*συνειδήσις, εως, ἡ, (σύνοιδα, συνειδέσθαι) *consciousness*.

Not to be confounded with συνειδός, *conscience*, the judge (as Hierocles calls it). CHRYSIPPUS apud DIOG. LAERT. 7, 85 Πρώτον οἰκεῖον λέγων εἶναι παντὶ ἄφ' τὴν αὐτοῦ σύστασιν καὶ τὴν ταύτης συνειδήσιν.

συνεισάγω, *subintroduco*, said of ecclesiastics who allowed women to live in their houses. EUS. 7, 30, p. 362, 32. (See also συνείσακτος.)

συνείσακτος, ου, ἡ, (συνεισάγω) *subintroducta*, a woman living in an unmarried ecclesiastic's house. The third canon of the first œcumenical council forbids clergymen to have συνείσακτοι, with the exception of their nearest female relations. NIC. I, 3. EUS. 7, 30, p. 362, 19. EPIPH. I, 1043 B. PALLAD. Vit. Chrys. 18 D. SOCR. 6, 3, p. 312. (See also ἀγαπητή, and compare σύγγελος, and ANC. Can. 19. For a patristic joke relating to this species of intimacy, see ATHAN. I, 360 B. At present, in conformity to the above-mentioned canon, the συνείσακτοι are always very near relations, especially nieces.)

συνεκβιβάζω, *to execute in company with any one*. CHAL. 1292 B.

συνεκπολεμέω (ἐκπολεμέω), *to vanquish along with or together*. SEPT. Deut. 1, 30.

συνεκφωνέω (ἐκφωνέω), *to utter or pronounce together with*. AEL. HERODIAN. in CRAMER. Vol. 3, p. 251, 20.

συνεκφώνησις, εως, ἡ, (συνεκφωνέω) *an uttering together*.  
CLEM. ALEX. 374, 3.

2. *Synecphonesis* or *synizesis*, in grammar, the changing of a vowel into its corresponding consonant. EUST. 11, 41. (See *History of the Greek Alphabet*, § 23, revised edition.)

συνελευσις, εως, ἡ, (συνελθεῖν) *a coming together, meeting, assembly*. CLEM. ROM. Epist. 1, 20. COD. AFR. Can. 2.

συνενθυμέω (ἐνθυμέομαι), *to consider together with any one*. CLEM. ROM. Homil. 3, 9, with various readings.

συνεξοδεύω (ἐξοδεύω), *to walk in a religious procession*. INSCR. 4697, 43 . . . ξοδεύειν (συνε is wanting).

συνεοράζω μετὰ τινος. CAN. APOST. 70, as a various reading. LAOD. 39.

συνεπέρχομαι (ἐπέρχομαι), *to come upon together, simply to come*. MARTYR. POLYC. 7.

συνεπισκέπτομαι (ἐπισκέπτομαι), *to number among*. SEPT. Num. 1, 49.

συνεπίσκοπος, ου, ὁ, (ἐπίσκοπος) *fellow-bishop*. SARD. Can. 5. ATHAN. I, 171 B.

συνεπισφραγίζομαι (ἐπισφραγίζω), *to sanction*. IREN. 1, 2, 6.

συνέργιον, ου, τὸ, (συνεργός) *association, trade, men engaged in the same business collectively considered, σύστημα*. MAL. 246, 16. 299, 22 *συνέργεια*.

συνεστῶτες, see συνίστημι.

συνετιζώ, ἰσώ, (συνετός) *to cause to understand, to instruct*. SEPT. Nehem. 8, 7.

συνευρυθμίζω, ἰσώ, (εὐρυθμος) *to be accordant or consonant with*. IGNAT. Philadelph. 1 Συνευρύμισταί γὰρ ταῖς ἐντολαῖς.

συνευφραίνομαι (εὐφραίνομαι), *to rejoice with*. SEPT. Prov. 5, 18. BARN. 2.

συνήθεια, as, ἡ, *usage*, as applied to language. SEXT. Adv. Gram. 10, 192, p. 257. DID. ALEX. 404 B.

2. *Customary presents*, in the plural. NOVELL. 134, 1. LEO. 19, 18. (Compare SYNES. Epist. 62 Ὑπερεῖδε κερδῶν, ἃ δοκεῖν εἶναι νόμιμα πεποιήκεν ἡ συνήθεια. See also ἐθίμιον.)

συνθηκάριος, ου, ὁ, (συνθήκη) *bettor, one who bets*. CONST. (536), 1176 D.

συνθηκίζω (συνθήκη), *to bet with one*. CONST. (536), 1176 E Συνθηκίζει τοὺς ἐπισκόπους. BALSAM. ad Phot. Nomocan. 13, 29.

συνθλάττω = συνθλάω. THEOPH. 23.

σύνθρονον, ου, τὸ, (σύνθρονος) *the clergymen's seats in a church, the bishop's seat being in the centre*. THEOPH. 682. CEDR. II, 487, 11. (Compare CONST. APOST. 2, 57, 4.)

συνιερεύς, έως, ἡ, (ιερεύς) *fellow-priest*. JOSEPH. Apion. 2, 23. XYST. 44 C. SYNES. Epist. 67, p. 210 A.

συνικέτης, ου, ὁ, (ικέτης) *fellow-suppliant*. MAL. 124, 7 Δεόμενος αὐτῶν συνικέτας γενέσθαι πρὸς τὸν Ἀχιλλέα.

συνισθμίζω (ισθμός), *to be separated by an isthmus*. SCYMN. 371 Συνισθμίζουσα πρὸς τὴν Ποντικὴν.

συνίστημι, mid. συνίσταμαι, *to stand with the communicants, said of the penitents of the fourth grade*. BASIL. III, 326 B. C.

Οἱ συνεστῶτες, penitents of the fourth grade. ANC. 25. BASIL. III, 326 D. 327 B. C. (See also σύστασις.)

σύναος, ου, (ναός) *in the same temple, worshipped in the same temple*, applied to gods who have a temple in common. INSCR. 4899. ARRIAN. Peripl. Pont. Euxin. 3, with the dative.

συννεφία, as, ἡ, (νέφος) *cloudy sky, cloudy weather*. MENAND. 463, 10.

συννηπιάζω, ἄσω, (νηπιάζω) *to be an infant with*. IREN. 4, 38, 2.

σύννυμφος, ου, ἡ, (νύμφη) *janitrix, one's husband's brother's wife, literally, fellow-daughter-in-law*. The plural σύννυμφοι corresponds to the classical εἰνατέρες. SEPT. Ruth. 1, 15. EUST. 648, 11.

συνοδία, as, ἡ, (ὁδός) *journey in company with others*. CICER. Attic. 10, 7, 2. PLUT. II, 48 B.

2. *Party of travellers, company*. STRAB. 4, 6, 6. NT. Luc. 2, 44. JOSEPH. Ant. 6, 12, 1.

3. *Family, φαμίλια*. SEPT. Nehem. 7, 5, 64.

4. *Community of monks*. BASIL. II, 527 C. D. SOCR. 4, 23, p. 239, 26. VIT. SAB. 243 C.

συνοδικάριος, ου, ὁ, (συνοδικός) *member of a council*. CONST. III, 1136 C.

συνοδικός, ἡ, ὁν, (σύνοδος) *synodal, synodical*. CYRILL.

ALEX. Epist. 37 B Συνοδικὸν γράμμα. THEOD. III, 714 A Συνοδική ἐπιστολή, *Synodical epistle*.

Substantively. (a) Τὸ συνοδικόν, sc. γράμμα, = Συνοδική ἐπιστολή. THEOD. III, 588 C.

(b) Τὸ συνοδικόν, *decree of a council*. CONST. (536), 1153 B. MAL. 491, 21. NIC. II, 684 A.

(c) Ἡ συνοδική, sc. ἐπιστολή, *tractoria*. COD. AFR. Can. 90, p. 1319 C.

(d) Οἱ συνοδικοί, *The followers of the Chalcedonian council*. APOPHTH. Phocas 1.

σύνοδος, ου, ἡ, *religious meeting, σύναξις* 1. CONST. APOST. 2, 57, 2. 5, 20, 8.

2. *Ecclesiastical assembly, council*. CAN. APOST. 37. 74. ANC. 6. LAOD. 40. NIC. I, passim.

3. *Collegium, association, company, κολλήγιον, σύστημα, ἔρανος, θίασος*. INSCR. 124. 349.

συνοικέσιον, ου, τὸ, = συνοίκησις. BASIL. III, 294 A. 296 A.

2. *Cohabitation* (in its original sense), *marriage*. BASIL. III, 293 B. SOCR. 2, 43. CHAL. Can. 27. PORPH. Adm. 89, 11.

συνομιλέω (ὁμιλέω), *to converse with*. NT. Act. 10, 27, with the dative.

συνομιλία, as, ἡ, (συνόμιλος) *intercourse, conversation*. PORPH. Adm. 89, 13.

συνορέω, ἡσα, (σύνορον) *to border upon*. PORPH. Adm. 211, 13, with the accusative.

συνορίτης, ου, ὁ, (σύνορος) *neighbor*. PORPH. Adm. 154, 5 *the inhabitants of neighboring states*.

σύνορος, ου, τὸ, (σύνορος) *limit, boundary, ὄρος*. PORPH. Adm. 141, 4. 205, 9. 12.

συνουλόω (οὐλόομαι), *intransitive, to heal up, as a wound*. THEOPH. 18, 10.

συνοχή, ἡς, ἡ, *distress, anguish, vexation, affliction*. SEPT. Jud. 2, 3.

συνοφίζω, ἰσα, ἰσθην, (σύνοψις) *to observe the appointed time*. HERM. Vis. 3, 1 *Συνώψισα τὰς ὥρας*.

2. *To bring to the presence of, to introduce*. THEOPH. CONT. 692, 20 *Συνοφίζει Φωτίῳ πατριάρχῃ Θεόδωρον μοναχὸν τὸν Σανταβαρηνόν*. Ibid. 694, 12.

Mid. *συνοφίζομαι, to appear before, to have an interview with*. THEOPH. 509, 2 *Συνοφίζεται τὸν ἀγιώτα*

τον ἀββᾶν Μάξιμον. 571, 3 *Ἡτήσατο τῷ τῶν Χαζάρων χαράνφ συνοφισθῆναι*. 673, 8 *Αἰτούμενος συνοφισθῆναι αὐτῷ*.

συνταγή, ἡς, ἡ, (συντάσσω) *a joining to*. Hence, *covenant*. CONST. APOST. 7, 40 *Τὰ περὶ τῆς συνταγῆς τοῦ Χριστοῦ, Whatever pertaineth to the joining one's self with Christ*.

σύνταγμα, ατος, τὸ, *composition, treatise, work, book*. SCYMN. 9. PLUT. II, 1036 C.

συντακτήριος, ου, (συντάσσομαι) *relating to bidding farewell, συντακτικός*. Συντακτήριος λόγος, *A farewell sermon*. GREG. NAZ. I, 510 A. EUAGR. 4, 40, p. 423, 23.

συντακτικός, ἡ, ὄν, = συντακτήριος. EUS. V. C. 3, 21 *Συντακτικὴ ὁμιλία*.

συνταξιδεύω (ταξιδεύω), *to go on an expedition with any one, to join one in an expedition*. PORPH. Adm. 198, 15, et alibi.

σύνταξις, εως, ἡ, = σύνταγμα. SCYMN. 103.

συντάσσομαι (συντάσσω), *to unite one's self to any one*. With the dative. CONST. APOST. 7, 41, 2. APOCR. Act. Barn. 12.

2. *To bid farewell*. With the dative. EUS. V. C. 1, 21. 3, 21, p. 591, 13. ATHAN. I, 171 A. HES. *Συντάξασθαι, ἀσπάσασθαι*.

συντεκνία, as, ἡ, (σύντεκνος 2) *the being god-father or god-mother*. PORPH. Adm. 157, 5 *Συντεκνίαν μετ' αὐτοῦ ποιησάμενοι, having become his σύντεκνοι* 2. CEDR. II, 353.

σύντεκνος, ου, ὁ, ἡ, (τέκνον) *foster-brother, foster-sister; an adopted child considered with reference to the children of the person adopting*. INSCR. 2015. LEG. HOMER. 104 *τὰς ἐαυτῶν συντέκνους*.

2. *God-father, god-mother, considered with reference to the parents of the god-child*. PORPH. Adm. 117, 12. 156, 10. THEOPH. CONT. 24, 7. 120, 22. (See also ἀνάδοχος.)

During the marriage ceremony, the σύντεκνος appears as *παράννυμφος*. EUKHOL. p. 251. (See also στέφανος.)

συντέλεια, as, ἡ, *end, completion, accomplishment, ἀναπλήρωσις*. SEPT. Deut. 11, 12. 1 Esdr. 2, 1.

συντελευτάω (τελευτάω), *to die with*. DIOD. 3, 7, p. 17,

89 Συντελευτᾶν . . . τοῖς βασιλεῦσι.

συντίμησις, εως, ἡ, (συντιμάω) *value, price*. SEPT. LEV. 27, 4.

συντομία, ας, ἡ, *brevity*. Ἐν συντομίᾳ, *immediately*. PORPH. Adm. 209, 6.

συντόμιον. MAL. 289, 16. 322, 19.

συντόμως, adv. *immediately*, εὐθὺς. THEOPH. 37, 15. 18.

συντουρμάρχης, ου, ὁ, *fellow-τουρμάρχης*. THEOPH. CONT. 82, 9.

συντριβή, ἡς, ἡ, (συντρίβω) *ruin, destruction*, σύντριψις. SEPT. PROV. 10, 14. 15. 16, 18.

2. *Contrition of spirit*. EUKHOL.

συντρίβω, *to make contrite*. SEPT. Ps. 50, 19. APOCR. Act. Philipp. in Hellad. 15.

συντρίκλιος, ου, ὁ, (τρίκλιος) *fellow-feaster*. INSCR. 269 συντρίκλειος.

σύντριμμα, ατος, τὸ, (συντρίβω) *destruction, ruin*. SEPT. PROV. 20, 30.

συντριμμός, οὔ, ὁ, *a breaking, dashing against*, συντριβή, σύντριψις. SEPT. 2 Reg. 22, 5.

2. *Contrition, συντριβή* 2. BASIL. II, 527 C. NIC. II, 704 E.

σύντρομος, ου, (τρόμος) = ἔντρομος. APOCR. Proteuangel. 11, 1.

συντυγχάνω, *to speak to any one*. PORPH. Cer. 586, 17, with the accusative.

συντυχία, ας, ἡ, *speech, conversation*. APOPHTH. Poemen. 152. THEOPH. 100. PORPH. Cer. 409, 7.

συνυπογράφω (ὑπογράφω), *to subscribe with any one*. ALEX. ALEX. 569 C Τῷ τόμῳ συνυπογραφάντων.

συνωνή, ἡς, ἡ, (συνωνέομαι, ὦν) *the procuring of corn*. PORPH. Cer. 451, 19 συνωνῶν, incorrectly. GLOSS. Συνωνή, *comparacio, commercio, coëemptio*.

Particularly, *the being compelled to carry corn to Constantinople*. PROC. III, 126, 7 seq.

συνώνυμος, ου, *synonymous, synonyme*, in grammar. DION. THRAX in BEKKER. 636, 10.

Συριάρχης, ου, ὁ, (Συρία, ἀρχω) *one of the chief men of Syria*. APOCR. Act. Paul. et Thecl. 26.

συρισμός = συριγμός. SEPT. Jud. 5, 16. Jer. 19, 8.

συρτά, adv. of συρτός, *by dragging*. LEO GRAM. 358 Συρτὰ καταβάσαι αὐτόν.

συρτός, ἡ, ὄν, (σύρω) *pulled, dragged, led*. Substantively, τὸ συρτόν, *led horse, horse of state or parade*, a horse led by the bridle in a procession for show, the Persian and Turkish سُرَّتِي (which the modern Greeks converted into γεδέκι or γετέκι). CUROP. 29, 18. 30, 16. (See also παρασυρτός. Also, ἐπισύρω, in the Appendix.)

σύρω, *to drag*. EPIPH. I, 912 D Συρέντος ὅλην σχεδὸν τὴν πόλιν, *Being dragged nearly over the whole city*.

σύσημον = σύσσημον. APOCR. Martyr. Barthol. 1.

συσκευάζω, *to plot against*. ATHAN. I, 194 D. MAL. 25, 9. 40, 7 Συνεσκεύασαντο αὐτόν. 87, 6 Συσκευάζονται αὐτῷ.

συσκευή, ἡς, ἡ, (σκευή) *plot, intrigue, σκευωρία*. HERODIAN. 3, 12, 7 and 21. EUS. 1, 3, p. 12. ATHAN. I, 128 F, et alibi.

συσσεισμός, οὔ, ὁ, (σεισμός) *earthquake*. SEPT. 3 Reg. 19, 11. 4 Reg. 2, 1 *whirlwind*.

σύσσημον, ου, τὸ, (σῆμα) *distinctive mark, badge*. DIOD. 1, 70, p. 81, 56. Id. 3, 5, p. 177, 43.

2. *Ensign, banner, signal*. SEPT. Jud. 20, 40. Esai. 5, 26.

συσταμάτιον, meaning? THEOPH. CONT. 688, 20.

σύστασις, εως, ἡ, *commendation, recommendation, introduction*. CONST. APOST. 2, 58, 1. EUS. 2, 2, p. 47, 10.

2. In ecclesiastical Greek, *the fourth and last grade of penitents*. They were allowed to stand with the communicants (πιστοί), but not to partake of the Lord's Supper. GREG. THAUM. Can. 11, p. 41 C. BASIL. III, 293 C. 327 A. GREG. NYSS. II, 120 B. (Compare GREG. THAUM. Can. 2, p. 38 C. Can. 9, p. 41 A. ANC. 4. 5. NIC. I, 10. 13. See also συνίστημι, συνεστῶτες. For the other grades, see ἀκρόασις, πρόσκλαυσις, ὑπόπτωσις.)

συστατήριος, ων, οἱ, (συστάτης) = κοινοιστωριανοί. PORPH. Cer. 495, 14.

συστάτης, ου, ὁ, (συνεστάναι) *one who stands with*. INSCR. 273 συστάται, *prize-fighters*.

συστατικός, ἡ, ὄν, *commendatory, introductory*. NT. 2 Cor. 3, 1. CAN. APOST. 12. 33. EPICT. 2, 3, 1. DIOG. LAERT. 5, 18.

Substantively, ἡ συστατική, sc. ἐπιστολή, *Letter of commendation*. BASIL. III, 417 A.

συστέλλω, to shorten, as a vowel or syllable; opposed to ἐκτείνω. DION. THRAX in BEKKER. 631, 6.

συστελτός, ἡ, ὄν, (συστέλλω) *folding*, as applied to *seats, tables, or bedsteads*. PORPH. Cer. 466, 7.

συστήκω = συνέστηκα, said of the συνεστῶτες. BASIL. III, 272 A.

σύστημα, ατος, τὸ, *society, community*, as of Christians. CLEM. ROM. Homil. p. 15, 15. MARTYR. IGNAT. 2.

2. *Meeting, convention, assembly*. CLEM. ROM. Homil. 1, 6.

3. *Caste*. DIOD. 2, 40.

συστημάτιον, ου, τὸ, precise meaning uncertain. LEO GRAM. 254, 18. CODIN. 131, 17.

συστολή, ἡς, ἡ, *correptio, the shortening of a vowel*. DION. THRAX in BEKKER. 633, 12.

σύστρεμμα, ατος, τὸ, (συστρέφω) *band, company*. SEPT. 2 Reg. 4, 2. 2 Esdr. 8, 3.

συστροφή, ἡς, ἡ, *sedition*. SEPT. AMOS. 7, 10.

συσφίγω (σφίγω), to bind tight. APOCR. Act. Philipp. in Hellad. 19.

σὺσφιγξίς, εως, ἡ, (συσφίγω) *a bracing up*. SEPT. EX. 28, 35 as a various reading. DAMASC. I, 615 D.

συσχολάζω (σχολάζω), to be intimate with. SCYMN. 21. LUCIAN. Jud. Vocal. 8.

σύφαρ, τὸ, skim or skum of milk. HES.

συχνάζω, to visit one often. THEOPH. 157, 19, with the dative.

συψέλιον = συμψέλλιον. ANTHOL. IV, 244.

σφαιροδρόμιον, ου, τὸ, (σφαῖρα, δρόμος) = τζυκανιστήριον. PORPH. Cer. 381, 20.

σφαιρωτήρ, ἡρος, ὁ, (σφαιρώ) *knop, knob*. SEPT. EX. 25, 31. 33.

2. *Shoe-latchet*. SEPT. Gen. 14, 23, v. l. σφυρωτήρ.

σφάκελος, ου, ὁ, the middle finger, ὁ μέσος τῆς χειρὸς δάκτυλος. SUID.

σφακτόν, οὐ, τὸ, (σφακτός) *sheep or goat for slaughtering, ιερεῖον*. PORPH. Cer. 451, 16. 490, 23, et alibi.

σφαλέω, ημαι, to secure, ἀσφαλίζω. MAL. 50, 12.

σφαλίζω, ισα, to shut, shut up, ἀσφαλίζω. CHRON. 624, 13. THEOPH. 371, 3.

σφᾶς = ὑμᾶς αὐτοὺς. MENAND. 423.

σφέκλη, ἡ κεκαυμένη τοῦ οἴνου τρυγία. LEX. BOTAN.

σφενδόβηλον, ου, τὸ, (σφενδόνη, βάλλω) fundibalus, fundibulum, fundibulum, a warlike engine for throwing stones. MAURIC. 12, 3. MAL. 127, 18. LEO. 6, 25. 26.

σφενδόνη, ης, ἡ, funda, part of the circus. MAL. 307, 15.

σφενδονίζω, perf. part. pass. ἐσφενδονισμένος, *furnished with a tassel, tasselled*. MAL. 457, 19.

σφενδών, ὄνος, ἡ, = σφενδόνη. CHRON. 558, 5. 20.

σφετέρημα, ατος, τὸ, (σφετερίζω) = κλέμμα. HIPPOL. 230.

σφέτερος = ὑμέτερος. DEXIPP. 13, 7. 19, 8. 25, 10.

2. For ἐαυτοῦ. EUNAP. 73, 7.

3. For αὐτοῦ. MENAND. 300, 8.

σφήκωμα, ατος, τὸ, *band, string*. LEO. 5, 5.

σφηνόω, ωσα, (σφήν) to shut, bar, or lock, as a door. SEPT. Jud. 3, 23. Nehem. 7, 3.

σφιγκτήρ, ἡρος, ὁ, a kind of garment, strictorium, στιχάριον, σφιγκτούριον. HES. GLOSS.

σφιγκτούριον, ου, τὸ, = σφιγκτήρ. PORPH. Cer. 470, 6. 473, 13.

σφικτούριον = σφιγκτούριον. TZETZ. ad LYCOPHR. 855. CODIN. 145, 23.

σφονδύλιον, ου, τὸ, verticillus, σφοντύλιν, σφόνδυλος, the round weight which balances the spindle when it twirls. NOM. COTELER. 407.

σφόνδυλος, ου, ὁ, neck, τράχηλος. HES.

σφοντύλιν for σφονδύλιον. PORPH. Adm. 260, 11.

σφραγίζω, ισω, to seal, in the sense of χρίω with the holy ointment (μύρον) after baptism. CONST. APOST. 2, 32, 2. 7, 22, 1, et alibi. EUS. 6, 43, p. 313, 21. CONST. I, 7.

2. To make the sign of the cross upon anything. ATHAN. I, 806 C Ἐσφραγίσατε ἑαυτοὺς, You crossed yourselves. CYRILL. HIER. Catech. 4, 14. AMPHIL. 210 A. EUAGR. SCITENS. 1240 D. EPIPH. I, 131 C.

3. To ordain, as a bishop. APOCR. Act. Barn. 20.

σφραγίς, ἴδος, τὸ, seal, in the sense of βάπτισμα or χρίσμα.



CONST. APOST. 2, 39, 2. 3, 16. 7, 22. APOCR. Act. Paul. et Thecl. 25. CONST. I, 7. CYRILL. HIER. Catech. 1, 2.

2. *The sign of the cross.* CONST. APOST. 3, 17. THEOD. III, 651 B.

3. *Stamp with the figure of the cross, used for stamping the προσφορά* 5. Also, *the impression* upon the προσφορά. CHRYS. XII, 777 E (spurious). EUKHOL.

σφυροκοπέω, ἡσα, (σφυροκόπος) *to smite with a hammer.* SEPT. Jud. 5, 26.

σφυροκόπος, ον, (σφῆρα, κόπτω) *striking with the hammer, as a smith.* SEPT. Gen. 4, 22.

σφυρωτήρ, see σφαιρωτήρ 2.

σχεδάριον, ου, τὸ, schedā, schedula. EPIPH. I, 1108 A. COD. AFR. Can. 100. LYD. 205, 8.

σχεδιάζω, *to be negligent, to neglect.* SEPT. Baruch. 1, 19.

σχετλιαστικός, ή, όν, (σχετλιάζω) *expressing indignation, applied to such interjections as παπαί! ιού.* DION. THRAX in BEKKER. 642, 2.

σχῆμα, ατος, τὸ, *habit, dress.* JUST. Tryph. 1. LUCIAN. Conviv. seu Lapith. 35. CYRILL. HIER. Procat. 3.

Τὸ ἄγιον σχῆμα, *The holy habit, the monastic habit.* NIC. CONST. Can. 25. Also simply τὸ σχῆμα. LEIMON. 175.

Τὸ σχῆμα τὸ ἱερόν = Τὸ ἄγιον σχῆμα. EUGR. SCITENS. 1221 C.

Τὸ μικρόν σχῆμα, *The lesser habit of monks, the distinctive part of which is the μανδύας.* EUKHOL.

Τὸ μέγα σχῆμα, *The great habit, worn only by the μεγαλόσχημοι.* EUKHOL. TYPIC. 30, p. 207.

2. *Attitude, posture.* APOCR. Nicod. Euangel. I, A, 1, 5.

3. Euphemistically, = τὸ γυναικεῖον αἰδοῖον. SEPT. Esai. 3, 17.

4. In grammar, *figure*, divided into ἀπλοῦν, σύνθετον, καὶ παρασύνθετον. DION. THRAX in BEKKER. 634, 15. 635, 21, of nouns.

σηματισμός, οὔ, ό, *formation, in grammar.* APOLLON. Conj. 479, 15.

σημηματολόγιον, ου, τὸ, (σχῆμα, λέγω) *skhematologion, the*

book containing the form for the consecration of monks. At present it is merged in the Eukhologion. EUKHOL.

σχιαστή, ἡς, ή, (σχιστός) *a kind of garment.* MAL. 457, 17.

σχίδαξ, ακος, ή, = σχίζα. SEPT. 3 Reg. 18, 33.

σχιζίον, ου, τὸ, (σχιζα) *slice, as of bread.* VIT. SAB. 251 A.

σχιζώ, intransitive, *to secede from the catholic church.* IGNAT. Philadelph. 3.

σχίσμα, ατος, τὸ, *split, division, variance.* NT. Joan. 10, 19.

2. *Schism, in its technical sense.* CONST. APOST. 2, 44, 1, et alibi. CLEM. ROM. Epist. 1, 2. EUS. 5, 20. BASIL. III, 268 D.

σχισματάριος, ου, ό, (σχίσμα 2) = σχισματικός. PALLAD. Vit. Chrys. 60 A.

σχισματικός, ή, όν, *schismatic, σχισματάριος.* LAOD. 33. EUS. 5, 20 (titul.). ATHAN. I, 133 C.

σχοίνισμα, ατος, τὸ, (σχοινίζω) *that which is measured out by σχοῖνοι.* Hence, *allotment, portion.* SEPT. Deut. 32, 9. Jos. 17, 14.

σχοινισμός, οὔ, ό, *measurement by σχοῖνοι.* SEPT. Jos. 17, 5.

σχολαρίκιον, ου, τὸ, *ear-ring.* PORPH. Adm. 232, 19.

σχολάριος, ου, ό, (σχολή) plural οἱ σχολάριοι, *scholares, the imperial palace-guard, οἱ ἐπὶ τοῦ παλατίου φυλακῆς τεταγμένοι.* NIL. Epist. 1, 236. CHAL. 1256 C. NOVELL. 117, 11. PROC. III, 135, 21. AGATH. 310.

σχολάρχης, ου, ό, (σχολή, ἄρχω) *the head of a school.* DIOG. LAERT. 5, 2.

σχολαστής, οὔ, ό, (σχολάζω) *idler.* SEPT. Ex. 5, 17.

σχολαστικός, οὔ, ό, *scholaris, schoolman, scholar.* INSCR. 4788 Σχολαστικός ρητορικός, *Teacher of eloquence.* EPICT. 1, 11, 39. PLUT. I, 863 B. MACAR. 151 C.

2. *Scholasticus, advocate.* SARD. 10. ATHAN. I, 784 B. BASIL. III, 421 C. NIL. Epist. 1, 6. COD. AFR. 97.

σχολή, ἡς, ή, *holiday.* APOCR. Anaph. Pilat. A, 1.

2. *A division of σχολάριοι.* PROC. II, 602, 12. THEOD. LECT. 2, 27. MALCH. 237, 21.

σχολιαγραφέω, ήσω, (σχόλιον, γράφω) = σχολιάζω. EUS. 6, 25, p. 291, 38.

σχολιάζω, άσω, (σχόλιον) *to write scholia, to comment on an author.* PORPH. Them. 42 Οί τόν "Ομηρον σχολιάσαντες, *Homer's commentators.*

σχόλιον, ου, τὸ, (σχολή) *scholium, note on a passage, comment.* CICER. Attic. 16, 7, 3. LUCIAN. Vit. Auct. 23.

σώζω, passive σώζομαι, *to perish?* εἰς κόρακας οἴχεσθαι? APOCR. Thom. Euangel. A, 8, 2 Καί ὡς τὸ παιδίον κατέπαυσε τὸν λόγον, εὐθέως ἐσώθησαν οἱ ὑπὸ τὴν κατάραν αὐτοῦ πεσόντες.

σωκάριν for σωκάριον. MAL. 364, 14, incorrectly written σωκάρην.

σωκάριον, ου, τὸ, = σόκος. PORPH. Cer. 460, 3 Μετὰ σωκαρίων φορτωμάτων, *With loads of σωκάρια.* Ibid. 463, 6 Ἀπὸ δὲ τῆς κανάβεως, ἣν λαμβάνει ἀπὸ τοῦ αὐτοῦ βασιλικοῦ βεσστιρίου, ὀφείλει καμῆν σωκάρια.

2. A kind of *long measure.* COTELER. IV, 310.

σωκίζω, ισα, = σοκεύω. THEOPH. 339, 4.

σώκιστρον, ου, τὸ, (σωκίζω) = σόκος. LEO GRAM. 108, 18, 20.

σωκός, οὐ, ὁ = σόκος. THEOPH. 339, 6.

σολάριον, ου, τὸ, solarium, = ὁ ἡλιακός, τὸ ἡλιακόν. BASILIC. 58, 11, 10. GLOSS. JUR. Σωλάριον, ἐξοχὴ τοῦ ἐξάτου.

σολέα = σολία. PORPH. Cer. 15. PACH. I, 173.

σολέας, α or ου, ὁ, = σολία. CUROP. 91, 6, et alibi.

σοληνάριον, ου, τὸ, a kind of hollow arrow. LEO. 6, 26.

σοληνωτός, ή, ὄν, (σολήν) *grooved, hollowed out.* LYD. 169, 13.

σῶμα, ατος, τὸ, *body, corporate body, society.* EUS. 10, 5, p. 482, 33.

2. *The body of Christ, applied to the sacramental bread.* CONST. APOST. 2, 33, 1, et alibi. PETR. ALEX. Can. 8. NIC. I, 18. EUS. 6, 43, p. 315.

σωματεῖον, ου, τὸ, (σῶμα) *collegium, corporate body, cor-*

*poration, society, σωματίον* 2. IGNAT. Smyrn. 11. BASILIC. 2, 5, 27.

σωματέμπορος, ου, ὁ, (σῶμα, ἔμπορος) *slave-dealer, ἀνδραποδιστής.* SCHOL. ARIST. Eq. 1030.

σωμάτιον, ου, τὸ, *slave.* CONST. APOST. 2, 62, 4.

2. *Corporate body, society, σωματεῖον.* IGNAT. Smyrn. (interpol.) 11. EUS. 10, 5, p. 482, 27.

σωματοθήκη, ης, ή, (σῶμα, θήκη) *coffin, σορός, σαρκοφάγος.* INSCR. 4290. 4224, c.

σωματοφυλακείω, *to be σωματοφύλαξ.* DIOD. 14, 43, p. 676, 39. JOSEPH. Ant. 11, 3, 1.

σωματοφυλακία, ας, ή, *the being σωματοφύλαξ.* DIOD. 16, 94, p. 154, 59.

σωματοφύλαξ, ακος, ὁ, (σῶμα, φύλαξ) *body-guard, ὁ τὸ σῶμα φυλάσσων τοῦ βασιλέως.* SEPT. 1 Esdr. 3, 4. POLYB. 28, 8, 9. PLUT. I, 688 A, et alibi. (Compare JOSEPH. Apion. 2, 4 Τὴν τοῦ σώματος αὐτοῦ φυλακὴν ἐγκεχειρισμένους.)

σωμεραστία, ας, ή, (σῶμα ἐραστής) *love of body.* ASTER. 360 A.

σωρήκ, Hebrew שרש or שורש, a variety of the grape. SEPT. Esai. 5, 2.

σωτήρ, ἦρος, τὸ, *deliverer, preserver, a title applied to several of the early emperors.* INSCR. 334, to Hadrian.

In ecclesiastical Greek, ὁ σωτήρ is equivalent to Ἰησοῦς (יֵשׁוּעַ), *Saviour.* EUS. 1, 1.

σωτηρία, ας, ή, *salus, safety.* Τὴν σωτηρίαν τοῦ βασιλέως, or τῶν βασιλέων, *By the king's safety, For the king's safety, a sort of obtestation.* CHAL. 1541 C. 1757 A. THEOPH. 153, 11. (Compare APOCR. Nicod. Euangel. I, A, 1, 6 Ὡμοσα κατὰ τῆς σωτηρίας τοῦ καίσαρος ὅτι, ἐὰν μὴ καμφθῶσι τὰ σίγνα εἰσιόντος τοῦ Ἰησοῦ, ἀποτεμῶ τὰς κεφαλὰς ὑμῶν.)

σωτήρια, ων, τὰ, (σωτήριος) *latrina, public privy.* ANTHOL. IV, 21 (Agathias). SUID. Ἀφ' ἐδρῶν, ἀπὸ τῶν ἐδρῶν. Ἐδραι γὰρ λέγονται αἱ σέλλα, σελλάρια, σωτήρια.

## T.

ταβελλάριος, ου, ὁ, tabellarius. PALLAD. Vit. Chrys. 11 E.

ταβελλίον, ωνος, ὁ, tabellio. PROC. III, 154, 17. SUID.

ταβέρνα, ἡ, taberna, tavern, καπηλείον, πανδοχείον. NT. Act. 28, 15.

τάβλα, ἡ, tabula, tablet, label. APOCR. Act. Andr. et Matthiae 3. MAL. 103, 13. PORPH. Cer. 338, 16 (precise meaning uncertain).

2. Dice-board, ἄβαξ, ἀβάκιον. EUS. 5, 18, p. 235, 36 (quoted). SUID.

ταβλήν, see ταβλίον 3.

ταβλίζω, ισα, (τάβλα 3), to play at dice or draughts. HES. κυβεύσαι, παίξαι, ταβλίσαι, χλευάσαι. ET. M. 666, 25 Πεττεύειν δὲ τὸ ταυλίζειν.

τάβλιν for ταβλίον. CHRON. 614, 1.

ταβλίον, ου, τὸ, (τάβλα, tabula) a stripe sewed upon the border of a garment, ταυλίον, τάβλιν, ταῦλιν, ταυλίν. MAL. 33, 16. 413, 13, et alibi. (See also φιάλιον, φνάλιν.)

2. The game of dice. LEX. SCHED. 324. 619, written ταυλίον in both places.

3. A sort of case for clothes. PORPH. Cer. 7, 3, v. l. ταβλήν.

ταβλιστής, οὔ, ὁ, (ταβλίζω) gamester. GLOSS.

ταβλοπαρόχιον, ου, τὸ, (ταβλοπάροχος) gaming-house, κυβείον. MAL. 345, 17.

ταβλοπάροχος, ου, ὁ, (τάβλα 2, πάροχος) keeper of a gaming-house. GLOSS.

ταβλωτά or ταυλωτά, τὰ. SUID. Δρύφακτος . . . τὰ νῦν ταβλωτὰ καλούμενα. SCHOL. ARIST. Vesp. 349. 386 v. l. ταυλωτῶν.

ταβουλάριος, ου, ὁ, tabularius, register, registry, recorder. INSCR. 4037. EUS. Martyr. Palaest. p. 423, 15. NIL. Epist. 2, 214. EPHES. 1172 C. E.

ταγάριον, ου, τὸ, (ταγή) a kind of dry measure. PORPH. Cer. 311, 17.

ταγγίζω, ίσω, (ταγγός) to be or become rancid. GEOPON. 9, 22, 3.

ταγγός, ἡ, ὄν, (ταγγή) rancid. GEOPON. 9, 22, 3.

ταγή, ἡς, ἡ, food, feed, as for a horse. CHRON. 474, 6. LEO. 20, 82. PORPH. Cer. 476, 19. PHOC. 194, 16. HES. Ταγή . . . ἡ σύναξις τῶν πρὸς τὸ ζῆν ἀναγκαίων.

ταγηνάριον, ου, τὸ, attagen, heath-cock, ἀτταγὴν, the French francolin. SUID. Ἀτταγᾶς . . . ταγηνάριον.

ταγηνάριος, α, ον, (ἀτταγὴν) ornamented with figures of heath-cocks. PORPH. Cer. 232, 1. 523, 15 Ταγηνάριον βῆλον, A cloth having heath-cocks embroidered on it.

ταγίζω, ισα, (ταγή) to feed, transitive. THEOPH. 490, 18. PHOC. 202.

τάγιστρον, ου, τὸ, (ταγίζω) bag into which a horse's mess of corn is put. PORPH. Cer. 462, 17. NICET. 643.

τάγμα, ατος, τὸ, order, τάξις, applied to the different orders in the early church. CONST. APOST. 8, 46, 9. CLEM. ROM. Epist. 1, 41. LAOD. 3. 24. NIC. I, 5. SARD. 10.

2. A body of soldiers so called, βάνδον 2. LEO. 4, 2. 41.

3. Devotedness, devotion. LEIMON. 41 (61).

4. Vow. MAL. 36, 7. 45, 19. 46, 1. 288, 3.

ταγματάρχης, ου, ὁ, (ἄρχω) commander of a τάγμα 2. THEOPH. 392.

ταγματικός, ἡ, ὄν, (τάγμα) legionarius, λεγιωνάριος. LEO GRAM. 306, 14.

τακτικός, ἡ, ὄν, ordinal, as applied to the numerals πρώτος, δεύτερος, and so on. DION. THRAX in BEKKER. 636, 14.

2. Ceremonial. Τακτικά βιβλία, Ceremonial treatises. THEOPH. CONT. 142, 17.

ταμειακός, ἡ, ὄν, (ταμείον) fiscalis, pertaining to the φίσκος, φισκάλιος. NOVELL. 30, 1, § α', et alibi.

ταμείον = ταμίειον. SEPT. Deut. 28, 8. (See also φίσκος.)

ταμειοφάγος, ου, ὁ, (φαγεῖν) *devourer of the treasury*, simply *peculator*. ATHAN. I, 375 A.

ταμίας, α, ὁ, the Roman *quaestor*. POLYB. 6, 12, 8.

τανταλισμός, ου, ὁ, (Τάνταλος) *tantalization*. PETR. ALEX. Can. 11, v. l. *ταλανισμών*.

ταξαιῶται = ταξεῶται. PORPH. Cer. 268, 8.

ταξατεύω, ευσα, (ταξάτος) *to garrison*, as a fort. PORPH. Adm. 212.

ταξατίων, ωνος, ἡ, *taxatio*, *taxation*. NOVELL. 82, 10.

2. *Garrison*. THEOPH. 566, 20. 567, 5. LEO. 8, 4. PORPH. Adm. 104.

ταξάτος, ου, ὁ, (τάξις) *regular soldier*. NIC. II, 920 B. THEOPH. 501, 3, et alibi.

2. *Garrison* of a fort, in the plural οἱ ταξάτοι. PORPH. Adm. 200, 20. (See also ταξεῶται 2.)

ταξειδεύω, ευσα, (ταξειδιον) *to go on a military expedition* or *excursion*, ταξειδεύω. PORPH. Cer. 445, 14.

ταξειδιον, ου, τὸ, (τάξις) *military expedition* or *excursion*, ταξειδιον. PORPH. Adm. 142, 3. Cer. 445, 5, et alibi.

ταξεῶται, ὦν, οἱ, (τάξις) *taxeotae*, officers or attendants on magistrates, ταξαιῶται, ταξιῶται. NIL. Epist. 2, 237. 271. SOCR. 7, 14, p. 360. CHAL. 1005 A. NOVELL. 5, 6.

2. *Garrison*, ταξάτοι 2. BASILIC. 6, 1, 84. PORPH. Adm. 142, 10. 177, 20.

ταξειδεύω = ταξειδεύω. PORPH. Adm. 235, 12. 242, 21.

ταξειδιον = ταξειδιον. PORPH. Adm. 244, 4, et alibi.

τάξις, εως, ἡ, in the early church, = τάγμα 1. GREG. THAUM. Can. 8, p. 40 D. ANC. 12. NEOCAES. 1. 5. LAOD. 24.

2. *Form, ritual, prescribed mode*. EUKHOL. p. 161 Τάξις γινόμενη ἐπὶ χειροτονία διακόνου, *The form of ordaining deacons*.

3. *Ceremonial*. PORPH. Cer. 4, 4 Ἡ βασιλεις τάξις, *The court ceremonial*.

ταξιῶται = ταξεῶται. ATTAL. 203, 18.

ταπεινότης, ητος, ἡ, *humility, humbleness*, a title of assumed humility used by bishops, when they speak of themselves. EPIPH. I, 1033 C Ἀνυπέχθη δὲ τῇ ἡμῶν ταπεινότητι περὶ τούτων. [At present it is used by metropolitans, archbishops, and bishops. See also μετρίότης.]

ταπεινοφρονέω (ταπεινόφρων), *to be humble-minded*. SEPT. Ps. 130, 2.

ταπεινοφροσύνη, ης, ἡ, (ταπεινόφρων) *lowliness of mind, humility*. NT. Act. 20, 19, et alibi. CLEM. ROM. Epist. 1, 44.

ταπεινόφρων, ον, (ταπεινός, φρήν) *humble-minded*. SEPT. Prov. 29, 33.

2. *Low-minded, base*. PLUT. II, 336 E.

ταπεινώσις, εως, ἡ, = ταπεινότης. NIC. II, 664 E. NIC. CONST. Epist. Can. p. 453 B, in both places as a title of assumed humility.

τάπιον, ου, τὸ, dimin. of τάπης. THEOPH. 494, 16, as a various reading.

ταραξάνδρια, ας, ἡ, (ταράσσω, ἀνὴρ) *man-disturbing*, applied to a certain class of women. PALLAD. Vit. Chrys. 14 E.

ταραξάρχης, ου, ὁ, (ἄρχω) *ring-leader*. PALLAD. Vit. Chrys. 16 B.

Ταργίτης, ὁ, = Ταργίτιος. MENAND. 386.

τάρταρος, ου, ὁ, *tartarus*, one of the compartments of hell. VIT. EUTHYM. 48. (See also κόλασις.)

ταρταροῦχος, ου, ὁ, (τάρταρος, ἔχω) *inmate of Tartarus*. HIPPOL. 339.

τάσσομαι (τάσσω), *to vow, promise*. HIPPOL. 288, 81 Τασσόμενος αὐτῷ τὸ ἀκίνδυνον. MAL. 80, 5 Ἦν δὲ ταξάμενος ὁ Τρώος . . . δῶρα πέμπειν. THEOPH. 346, 20. 572, 12 τάξαι τῷ θεῷ περὶ τῆς σωτηρίας σου.

ταῦλιν or ταυλίν for ταβλίον. CHRON. 614, 1, as a various reading. THEOPH. 260, 1.

ταυλίον for ταβλίον. LYD. 178, 22.

ταυλώματα, άτων, τὰ, (τάβλα) = ταβλωτά. SCHOL. ARIST. Eq. 672.

ταυλωτά, see ταβλωτά.

ταυραία, ας, ἡ, (ταυρέα) a kind of *leather trumpet*. MAURIC. 12, 16. LEO. 7, 31. 68. (Compare PROC. II, 242, 15.)

ταυρέλαφος, ου, ὁ, (ταῦρος, ἔλαφος) a species of animal. THEOPH. 170, 21.

ταυρία, ας, ἡ, *cowhide*, for whipping, ταυρέα. ATHAN. I, 380 B.

ταυρομαχία, ας, ἡ, (ταῦρος, μάχομαι) *bull-fight*. INSCR. 4039, 46.



τελευταίος, α, ον, *last, final*. Substantively, τὰ τελευταία, *the end of life*. LEIMON. 36 (42).

τελέω, *to perform talismanic operations*. MAL. 109, 2 Ὁ ἔλεγον εἶναι τετελεσμένον εἰς νίκην, *a talisman securing victory*. 318, 17 τὸ χαλκούργημα τοῦ Ποσειδῶνος τὸ ἐστὼς τετελεσμένον ἔνεκεν τοῦ μὴ πάσχειν σειομένην τὴν πόλιν, *a preservative against earthquakes*.

τελικός, ἡ, ὄν, *final*, as applied to letters at the end of words. DION. THRAX in BEKKER. 632, 9.

τελώνης, ον, ὁ, *publican*. In the RITUAL, Ἡ κυριακή τοῦ τελῶνος καὶ Φαρισαίου, *The Sunday of the Publican and Pharisee*, a name given to the *Sunday before Sexagesima*, because the gospel of that day consists of the parable of the Publican and Pharisee (NT. Luc. 18, 10 seq.). (See also προσφωνήσιμος, Ἀρτζιβούριος, in the Appendix.)

τελώνιον, ον, τὸ, (τελώνης) *custom-house*. NT. Matt. 9, 9.

τέμνω, τμηθῆναι, *to be beheaded*. MARTYR. ARETH. 15 ἐτμήθησαν, *were beheaded*. (See also ἀποτέμνω.)

2. *To prune*, as a vine, κλαδάω, κλαδεύω. SEPT. Esai. 5, 6.

τέμπλον, ον, τὸ, templum, ναός. APOCR. Martyr. Barthol. 1.

τένδα = τέντα. THEOPH. 596, 10. LEO. 5, 9.

τέντα, ας, ἡ, tenta, *tent*, τέντα, σκηνή. MAURIC. 1, 2.

LEO. 6, 17. 18, 54. PORPH. Cer. 341, 17.

τερατούργημα, ατος, τὸ, (τερατουργέω) *marvellous deed*. METHOD. 372 C.

τερέβινθος, ον, ἡ, terebinthus, *terebinth*. SEPT. Gen. 14, 6. 35, 4.

τερμινάλια, ὡν, τὰ, terminalia, *a Roman festival*. DION. HAL. I, 396, 9.

τέρμινες, ὡν, οἱ, termini, τέρμονες. DION. HAL. I, 396, 12.

τέρμων, ονος, ὁ, the Latin terminus. PLUT. I, 70 F.

Τερπημέρης, η, ὁ, Terpemerēs. PORPH. Adm. 149, 23.

τερπνότης, ητος, ἡ, (τερπνός) *pleasantness, pleasure, delight*. SEPT. Ps. 15, 11. 26, 4.

τέρπω, τερφθῆναι τινος, = ἐρασθῆναι τινος. MAL. 33, 17. 140, 15.

τεσσαρακοθήμερος = τεσσαρακοντήμερος. BALSAM. ad Can. Apost. 69.

τεσσαράκοντα, forty. Οἱ τεσσαράκοντα μάρτυρες, *The forty martyrs*, who were cast into the lake of *Sebasteia* (in Cappadocia), where they froze to death (A. D. 320). BASIL. II, 149 B. III, 466 F. Soz. 9, 2. HONOL. Mart. 9.

τεσσαρακοντήμερος, ον, (τεσσαράκοντα, ἡμέρα) *of forty days, quadragesimal*, τεσσαρακονθήμερος. EUS. 3, 24, p. 117.

τεσσαρακοντάπηχος, ον, (πῆχυς) *forty cubits long*, σεραντάπηχος. NIC. II, 1036 D, as a surname.

τεσσαρακοντάριος, ον, ὁ, (τεσσαράκοντα) *a soldier who received forty χρύσωνι for his pay*. THEOPH. CONT. 81, 8. CEDR. II, 97.

τεσσαρακοστή, ἡς, ἡ, (τεσσαρακοστός) *the quadragesimal fast*, simply *Lent*, the fast preceding Passion-week. CAN. APOST. 69. CONST. APOST. 5, 13. IGNAT. Philipp. (interpol.) 13. LAOD. 45. 49. 50. NIC. I, 5. EPIPH. I, 1105 B. CHRYS. II, 611 A. ANAST. CAESAR. 433 C Ἡ μεγάλη τεσσαρακοστή.

It is used also with reference to any *church fast* consisting of many days. ANAST. SINAIT. 428 C, the Christmas fast (see *νηστεία*). ANAST. CAESAR. 437 B. NIC. CONST. Can. p. 452 B, the Apostles' fast.

τεσσαρακοστός, ἡ, ὄν, *fortieth*. Substantively, τὰ τεσσαρακοστά, *funeral prayers offered on the fortieth day* after the burial. CONST. APOST. 8, 42. (See also *ἐννاتا*, *τρίτα*, and compare SEPT. Gen. 50, 3. This ceremony corresponds to the classical *τριακάς*, *τριακάδες*. LYS. 93, 4. POLL. 8, 146. HARPOCRAT. *Τριακάς*.)

Τεσσαρεσκαίδεκάτιται, ὧν, οἱ, (τεσσαρεσκαδέκατος) a name given to those who celebrated Easter on the fourteenth day of the moon, without reference to the day of the week. LAOD. 7. CONST. I, 7. EPIPH. I, 419 seq. SOCR. 1, 8, p. 18, 35. Id. 5, 22, p. 293, 40. THEOD. IV, 228 B. (Compare SEPT. Ex. 12, 6. HIPPOL. 261. 274. See also *Τετραδίται*.)

τεσσαράριος, ον, ὁ, tesserarius. LYD. 158, 9.

τεσταμεντάριος, ον, ὁ, testamentarius. ANTEC. 1, 13, 3.

τεστάτωρ, ὁ, testator. ANTEC. 1, 14, 1, p. 103.

τέστον, ου, τὸ, testa, testum, a vessel. EUKHOL.

τετάρτη, ης, ἡ, (τέταρτος) the fourth day of the week, simply Wednesday, τετράδη, τετράς. HOROL.

Ἡ μεγάλη τετάρτη, The Wednesday of Passion-week. CUROP. 70.

τεταρτηρόν, οὐ, τὸ, tartaron, a kind of Byzantine coin. CEDR. II, 369, 11. (See also ταρτερόν, in the Appendix.)

τέταρτον = τετράκις. BASIL. III, 186 C Τέταρτον καθ' ἐκάστην ἐβδομάδα κοινωνοῦμεν. CHRYS. I, 611 A.

τετράβηλον, ου, τὸ, (τέσσαρες, βῆλον) meaning? THEOPH. 770, 15.

τετραγαμία, ας, ἡ, (τέσσαρες, γάμος) the marrying a fourth time. THEOPH. CONT. 709, 13.

τετραγγούριον = ἀγγούριον. PORPH. Adm. 138, 21, as a proper name.

τετραγενής, ἐς, (γίνομαι) consisting of four elements. CLEM. ROM. Homil. 6, 4.

τετράγκουρον, ου, τὸ, = ἀγγούριον. SUID. Σίκυα, τὰ τετράγκουρα.

τετραγράμματος, ου, (γράμμα) consisting of four letters. THEOD. I, 86 A.

τετραγωνιαίος, α, ου, (τετράγωνος) square-built, as a person. GEOPON. 2, 2, 4.

τετράδη, ης, ἡ, = τετράς. THEOPH. CONT. 430.

τετράδιον, ου, τὸ, (τετράς) quaternio, quaternion, the number four. NT. Act. 12, 4.

2. Four-leaved pamphlet, τετράς 2. EPHES. 1064 seq. ΑΠΟΡΗΤΗ. Marcus 1. NIC. II, 808 E. PORPH. Cer. 256, 13.

τετράδιπλος, ου, = τετραπλοῦς. CEDR. I, 309, 17.

Substantively, τὸ τετράδιπλον, a kind of towel. ΑΠΟCR. Act. Thadd. 3.

Τετραδίται, ὧν, οἱ, (τετράς) = Τεσσαρεσκαίδεκαῖται. CONST. I, 7. VIT. SAB. 372 C. QUIN. 95. NIC. CONST. Can. 33, p. 449 C. BALSAM. ad Concil. Const. I, 7. Id. ad Can. Apost. 69.

τετραέντον, ου, τὸ, meaning uncertain. CHRON. 622 Ἐκ τετραέντου.

τετραευαγγέλιον, ου, τὸ, (τέσσαρες, εὐαγγέλιον) the four Gospels in one volume. TRIOD. Τῇ ἀγία καὶ μεγάλ. Β'.

τετραήμερος, ου, (τέσσαρες, ἡμέρα) of four days. ΑΠΟCR.

Nicod. Euangel. I, A, 8. AMPHIL. Orat. 5 (titul.).

VIT. EPIPH. 332 C Τετραήμερος Λάζαρος.

τετρακάνθλος, meaning uncertain. THEOPH. 653, with various readings. (See also ἐξακάνθλα.)

τετρακέρατος, ου, (τέσσαρες, κεράτιον) of four carats. THEOPH. 757, 6. CEDR. II, 38, 14.

τετρακίονιν for τετρακίονιον, ου, τὸ, monument with four columns. MAL. 201, 7.

τετραπέδικος, ου, (τετράπεδον) square, as a large stone. PORPH. Adm. 138.

τετράπεδος, ου, (τέσσαρες, πέδον) having four faces, as a stone. SEPT. Jer. 52, 4. DION. CASS. 1251, 65.

τετράπεδος, ου, (πούς) of four feet, four feet in any of the three dimensions. POLYB. 8, 6, 4.

τετραπέρατος, ου, (πέρας) having four quarters or four cardinal points, as the world. LEO GRAM. 55, 18.

τετραπλασιάζω, άσω, (τετραπλάσιος) to quadruple. IREN. 1, 14, 5.

τετραπλατεία, ας, ἡ, (τέσσαρες, πλατεία) meaning not clear. CHRON. 475, 9.

τετράποδος, ου, = τετράπους. MAL. 3, 8.

τετραραία = τετραρεία. NICET. 372, 28.

τετραρεία, ας, ἡ, apparently equivalent to πετραρία, which see. THEOPH. 589, 6. LEO. 15, 27.

τετραρεία = τετραρεία. NICET. 218, 28.

τετράχης, ου, ὁ, commander of a quaternion of soldiers. LEO. 4, 6. 13.

τετράς, άδος, ἡ, the fourth day of the week, simply Wednesday, τετράδη, τετάρτη. ΑΠΟCR. Joseph. Narrat. 2, 1 Ἡμέρα τῆς τετράδος, periphrastically for ἡ τετράς. CAN. APOST. 69. CONST. APOST. 5, 14, 1, et alibi. IGNAT. Philipp. (interpol.) 13. CLEM. ALEX. II. 877, 13. PETR. ALEX. Can. 15.

2. Four-leaved pamphlet, τετράδιον. EPIPH. I, 1108 B. NIL. De Octo Spirit. Malit. 14, p. 469. CYRILL. ALEX. Epist. 33 B. 43 B.

τετράσερον, ου, τὸ, meaning uncertain. THEOPH. CONT. 140, 20.

τετράσσαρον, ου, τὸ, (άσσάριον) sestertius. EPICT. 4, 5, 17.

τετράστιχος, ου, (στίχος) in four rows. SEPT. Ex. 28, 17 Ὑφασμα κατέλιθον τετράστιχον.

τετραχοαῖος, α, ον, (χοῦς) containing or holding four χόες. INSCR. 3071.

τετραφῶδιον, ου, τὸ, (φῶδῃ) α κανών consisting of four φῶδαι, τετράφωδον. THEOPH. CONT. 365, 23.

τετράφωδον, ου, τὸ, = τετραφῶδιον. THEOPH. CONT. 705.

τετρήρης, εος, ἡ, (τέτταρες) quadriremis. POLYB. 1, 47, 5.

τεχνίτης, ου, ὁ, great adept in any art. PORPH. Adm. 232, 8.

τεχνολογία, ας, ἡ, (τεχνολόγος) grammatical analysis, parsing. PLUT. II, 514 A.

τζάγγα, ας, ἡ, tzanga, zanca, zancha, boot, τζαγγίον.

GLOSS. JUR. Τζάγγα, τὸ ὑπόδημα. [The boots of the Byzantine emperor, as also those of the king of Persia, were made of red leather. None of their subjects were allowed to wear red boots. PROC. III, 247, 14. CEDR. II, 47, 14. With regard to the etymology of τζάγγα, we observe here, that, as its distinctive portion is the leg or tube, that is, the part protecting the shank, it is natural to connect it with the Swedish skank, Anglo-Saxon scanc, German Schenkel, English shank. For the change of ΣΚ into ΤΖ, compare πετζί, τζήρος, τζαπίον, from πέσκος, σκιρός, σκάπτω.]

τζαγγάρης, η, ὁ, = τζαγγάριος. PTOCH. 1, 114. 144.

τζαγγάριον, ου, τὸ, (τζαγγᾶς) boot-maker's shop. THEOPH. 279, 10.

τζαγγάριος, ου, ὁ, (τζάγγα) boot-maker, τζάγκας, τζαγγᾶς, τζαγγάρης, σαγγάριος. PORPH. Cer. 494, 10.

τζαγγᾶς, ᾱ, ὁ, = τζαγγάριος, applied only to the emperor's boot-maker. CUROP. 31, 14. (See also τζάγκας.)

τζαγγίον, ου, τὸ, = τζάγγα. CHRON. 614, 5. THEOPH. 260, 4, et alibi.

τζάγκας = τζαγγᾶς. CUROP. 82, 12. 19.

τζαῖσαι, incorrectly for τζαῖσια, caesio. PORPH. Them. 32, 10.

Τζαῖσαρ, v. l. Τζέσαρ, Caesar, Καῖσαρ. CEDR. II, 466.

τζάντζαλος, ὁ, Arabic زَنْتَل, mean, ragged and dirty.

CALLIST. 18, 52, an epithet given to Jacobus the Monophysite.

Substantively, τὸ τζάντζαλον, ragged and dirty garment. PTOCH. p. 49.

τζαπίον, ου, τὸ, (σκαπάνη) mattock. PORPH. Cer. 660.

(See also τζάπα, in the Appendix.)

τζερβουλιανός, οὔ, ὁ, one who wears τζέρβουλα. PORPH. Adm. 153.

τζέρβουλον, τὸ, = σέρβουλον. Implied in τζερβουλιανός, which see. (See also τζερβούλι, in the Appendix.)

τζεργά, Turkish bath. PORPH. Cer. 466 Λουτρὸν Τούρκικον, ἡγοῦν Σκυθικὸν τζεργά.

τζήρος, ου, ὁ, (ξηρός, σκιρός) dried scomber. THEOPH. CONT. 339, 12, as a surname. PTOCH. 1, 96, incorrectly τζύρος. Id. 2, 201.

Τζιβιτὰ Νόβα, ἡ, Civitā Nova. PORPH. Adm. 125.

τζικούριον = σικούριον. LEO. 5, 3. 6, 11, et alibi. PORPH. Cer. 524, 3.

τζιτζάκιον, ου, τὸ, a kind of garment. PORPH. Cer. 22, 19. [If connected with the Turkish زَنْج (z like tsh), flower, άνθος, this garment may be imagined to have been ornamented with figures of flowers. Compare the Hebrew זִיץ, flower; wing: צִיצִת, forelock; fringe, tassel.]

τζόκος, ου, ὁ, (Persian تَشَاكُذْ, tsha-kudz, or زَنْج, tsha-kidzh, hammer) a kind of sledge-hammer for breaking stones. PORPH. Cer. 660.

τζουκάνισμα, ατος, τὸ, (as if from τζουκανίζω) goff-stick and ball, a game. CEDR. II, 480, 14, as a v. l.

τρυκανιστήριον = τρυκανιστήριον. THEOPH. 688, 7, as a proper name. PORPH. Cer. 557, 11. THEOPH. CONT. 144, 13.

τρυούκω, to smoke, to hang in smoke, as a punishment. LEG. HOMER. 97 Πυρπολείσθωσαν, τουτέστι τρυούκωσαν; just as if τρυούκωσαν was more common than πυρπολείσθωσαν. [Compare the Persian سُكْت, sukt, πῦρ, שִׁכּוּת, καίειν, שִׁו, καῦσις, heat, Slavic с о з љ е γά - и о u (in four syllables), equivalent to κατακαίω. See also τρυούκω in the Appendix.]

τζόχα, ας, ἡ, Persian زَوْخَا (z like tsh), Arabic زَوْج, woollen cloth. APOCR. Thom. Euangel. A, 8, in the various readings. [See also τζόχα, λερωμενοτζόχος, in the Appendix.]

τρυκανιστήριον for τρυκανιστήριον. THEOPH. CONT. 438, 22.

τρυκανιστήριον, ου, τὸ, court for playing goff-stick and



*ball*, τζουκανιστήριον, τζουκανιστήριν. PORPH. Adm. 75, 20. THEOPH. CONT. 472, 17. [In Persian, **تاج** (**ج**) being pronounced like *tsh*) means *goff-stick*. Hence the Byzantine τζουκανίζω, implied in τζουκάνισμα, τζουκανιστήριον.]

τξύρος, see τξήρος.

τήβεννα, ης, ἡ, *outer garment*, used by the later Greeks. POLYB. 10, 4, 8, et alibi.

It is used also to express the *toga* of the Romans. POLYB. 30, 16, 3. DIOD. 5, 40. DION. HAL. I, 385. II, 1069.

τήβεννος, ου, ἡ, = τήβεννα. DION. HAL. I, 568. PLUT. I, 34 A. 217 D.

τηγανίζω, ἰσω, (τήγανον) *to fry*, ταγηνίζω. SEPT. 2 Macc. 7, 5. APOPTH. Gelas. 3.

τηγανιστής, οὔ, ὁ, (τηγανίζω) *frierer*, ταγηνιστής. MAL. 416, 20, as a surname.

τήγανος, ου, ὁ, = τήγανον. BASILIC. 44, 15, 19.

τηλαύγημα, ατος, τὸ, (τηλανέω) *brightness*. SEPT. Lev. 13, 23, *bright spot*.

τηλαύγησις, εως, ἡ, *brightness*. SEPT. Ps. 17, 13.

τηρητής, οὔ, ὁ, (τηρέω) *taskmaster*, a low officer. APOPTH. Macar. 31. Abbas Romanus 1, p. 658 B.

τηγάνιον incorrectly for τηγάνιον, ου, τὸ, = τήγανον. PORPH. Cer. 676, 7.

τίθω = τίθημι, τιθέω. APOCR. Act. Andr. 9 προστιθων, v. l. προστιθών (write προστιθών). BASIL. II, 530 C παρατίθει. THEOPH. 653 ἐπιτίθειν.

τίκτω, τεχθῆναι, followed by ἀπό. Zos. 105, 9 Ἐτέχθησαν δὲ οὗτοι οὐκ ἀπὸ Φαύστης . . . ἀλλ' ἐξ ἄλλης.

τιμητής, οὔ, ὁ, the Roman *censor*, κήνσωρ. POLYB. 6, 13, 3, et alibi. DION. HAL. IV, 2358, 4.

τιμητικῶς προσκυνεῖν, as a holy picture; opposed to λατρευτικῶς. NIC. II, 1061 C.

τίμιος, α, ου, *honorable, honored*. The superlative τιμώτατος was given to bishops. ALEX. ALEX. 548 A. 572 A. CONST. I, 1016 B. EPIPH. I, 3 A. COD. AFR. Can. 25.

Ἡ τιμωτέρα, in the RITUAL, a name given to the following τροπάριον:

Τὴν τιμωτέραν τῶν Χερουβίμ,

Καὶ ἐνδοξοτέραν ἀσυνγκρίτως τῶν Σεραφίμ,

Τὴν ἀδιαφθόρως θεὸν λόγον τεκοῦσαν,

Τὴν ὄντως θεοτόκον σὲ μεγαλύνομεν.

It is usually sung in connection with the *Magnificat* (see **ᾠδὴ ἐννάτη** under **ᾠδὴ**).

τιμιότης, ητος, ἡ, *honor*, a title given to bishops. BASIL. III, 94 D. 212 A. EPIPH. I, 3 A. THEOD. III, 716 A.

τιμιωτέρα, see under τίμιος.

τιμογραφέω, ἦσω, (τιμή, γράφω) *to assess, to tax*. SEPT. 4 Reg. 23, 35.

τίναγμα, ατος, τὸ, (τινάσσω) *a shaking*. SEPT. Job. 28, 26.

τίποτε, also τί ποτε, *something, anything*. BASIL. II, 530 D. LEIMON. 38. 159. MAL. 265, 11 Μὴ ἔχοντα ἐπάνω τί ποτε, *Having nothing about his person*. DAMASC. I, 507 C Κάμνε τίποτε μικρὸν ἐργόχειρον, *adjectively*.

2. *Something great*. APOPTH. Sisoës 7 Ἰδοῦ, Σισόη, ἐνόμισας τίποτε πεποιηκέαι.

τίρων, ωνος, ὁ, tiro. MACAR. 214 A. COD. AFR. 1319 D. LYD. 109, 12. 158, 33.

τιρωνάτος, ου, ὁ, tironatus, the *τίρωνες* collectively considered. COD. AFR. 1319 D.

τιρωνικός, ἡ, ὄν, *pertaining to the τίρωνες*. SYNES. Epist. 79.

τίς, τί, indefinite, at the beginning of a sentence. NT. 1 Tim. 5, 24 Τινῶν ἀνθρώπων. LEIMON. 37 (44). 58 (84).

τιτανομαχία, ας, ἡ, (Τιτάν, μάχομαι) *the battle of the Titans*. DIOD. 1, 97.

τίτλος, ου, ὁ, titulus, *title, superscription, ἐπιγραφή, προγραφή*. NT. Joan. 19, 19. NOVELL. 29, 4. LYD. 153, 21.

τιτλώω, ωσα, (τίτλος) *to confiscate*. MAL. 245, 11.

2. *To entitle*, as a book, προτιτλώω. EUST. 731, 15.

τόγα, ας, ἡ, toga. LYD. 126, 20. MAL. 33, 13, et alibi.

τόγα, ας, ἡ, Persian **تاج** or **تاج** (both with a *ghain*), *tiara, turban*, τιάρα, τούφα 3. PORPH. Cer. 80, 14. 84, 21.

τοιούτος, τοιαύτη, τοιούτον, *such*. POLYB. 1, 8, 2 Διὰ τινας τοιαύτας αἰτίας, *For some such reasons*.

2. In Byzantine Greek, it is often equivalent to

οὗτος, *this*. EPIPH. I, 303 D. THEOD. LECTOR. 2, 2 Τὸ δὲ τοιοῦτον εὐαγγέλιον, for Τοῦτο δὲ τὸ εὐαγγέλιον. VIT. SAB. 320 B.

τοιουτώδης, *es*, (τοιούτος, ΕΙΔΩ) *of this sort*. ZOS. 292, 9.

τοίχαρχος, *ou, ó*, (τοῖχος, ἄρχω) *overseer of the rowers on each side of a ship*. CLEM. ROM. Homil. p. 20, 3. (Compare LUCIAN. Dial. Meretric. 14, 3.)

τοιῶσδε, *adv. of τοιόσδε*. METHOD. 56 A. ZOS. 8, 2.

τοκετός, *ou, ó*, *interest on money, τόκος*. IGNAT. Roman. 6.

τοκογλύφος, *ou, ó*, (τόκος, γλύφω) *sordid usurer*. PLUT. II, 18 E. LUCIAN. Vit. Auct. 23.

τομάριον, *ou, τὸ*, = τόμος. CONST. III, 1012 B. PORPH. Cer. 525, 11.

2. *Leather, hide, skin*. PORPH. Cer. 466, 14.

τόμος, *ou, ó*, *libellus, volume, scroll, document*. ORIG. I, 385 A. ALEX. ALEX. 569 C. EUS. 6, 36. CONST. I, 5.

τομῶς, *adv. of τομός, without delay, promptly*. THEOPH. CONT. 545, 22.

τόνος, *ou, ó*, *accent, in the usual acceptance of the term*. DION. THRAX in BEKKER. 629, 26.

τοξαρεία, *as, ἡ*, = τόξον, τοξάριον. PORPH. Cer. 669, 21.

τοξάριον, *ou, τὸ*, = τόξον. MAURIC. 1, 2. LEO. 5, 3, et alibi.

τοξικός, *ἡ, ὄν*, *pertaining to the bow, for the bow*. Substantively. (a) Τὸ τοξικόν, = τοξοτίς. SEPT. Jud. 5, 28.

(b) Ἡ τοξική = τοξοτίς. TYPIC. 73, p. 270. (The full expression is τοξικὴ φωταγωγός.)

τοξοβαλλίστης, *ou, ó*, (τοξοβαλλίστρα) *ballistarius*. LEO. 5, 7.

τοξοβαλλίστρα, *as, ἡ*, (τόξον, βαλλίστρα) *warlike engine for shooting darts, τοξοβολίστρα*. LEO. 5, 7. THEOPH. CONT. 298, 16.

τοξοβολίστρα = τοξοβαλλίστρα. THEOPH. 589. LEO. 6, 27.

τοξοτίς, *idos, ἡ*, (τοξότις) *loophole for shooting arrows through, τοξικόν, τοξική*. POLYB. 8, 9, 3.

τοξοφάρετρον, *ou, τὸ*, equivalent to τόξον καὶ φαρέτρα, *bow and quiver*. MAURIC. 1, 2. 12, 5. LEO. 6, 5. PORPH. Cer. 579, 18.

τοπάζιον, *ou, τὸ*, *topaz*. SEPT. EX. 28, 17.

τοπαρχέω, *ησα, to be τοπάρχης*. MAL. 80, 2. 223, 14.

τοπάρχης, *ou, ó*, (τόπος, ἄρχω) *ruler of a place, τόπαρχος*. SEPT. Gen. 41, 34. NOVELL. 128, 21. PROC. I, 206, 1.

τοπαρχία, *as, ἡ*, *rule, government*. MAL. 68, 10.

τόπια, τὰ, (τόπος) *farms, estates*. THEOPH. CONT. 427. 429, 12, et alibi.

τοπιατικός = τοπικός. ATTAL. 203, 2.

τοπογραμματεὺς, *έως, ó*, (τόπος, γραμματεὺς) *the clerk or notary of the place*. INSCR. 4699 (Egypt).

τοποθεσία, *as, ἡ*, (τόπος, θέσις) *position*. CICER. Attic. 1, 13, 5. DIOD. 1, 42. 3, 1. VIT. EUTHYM. 90.

2. *Rank, dignity, order, official station*. IGNAT. Trall. 5. PETR. ALEX. 513 D.

\*τόπος, *ou, ó*, *place*. MAL. 382, 4. Ἐπὶ τόπῳ, *On the spot*. 387, 19 Ἐπὶ τὸν τόπον.

2. *Region, country*. INSCR. 3595, 12. SEPT. Gen. 29, 26.

3. *Place, office, official station*. CONST. APOST. 2, 11. IGNAT. Smyrn. 6. Polyc. 1.

τοποτηρέω (τόπος, τηρέω), *to be τοποτηρητής*. EPHES. 1088 D, with the dative.

τοποτηρησία, *as, ἡ*, (τοποτηρητής) *the office of τοποτηρητής, legatio, vicariate*. COD. AFR. Can. 94. Ibid. p. 1319 A.

2. *Garrison of a fort*. PORPH. Adm. 225, 7. 11.

τοποτηρητής, *ou, ó*, (τόπος, τηρητής) *legatus, legate, delegate, representative*. COD. AFR. Can. 4. EPHES. 1176 B. DAMASC. I, 651 D.

2. *Commander of the garrison of a fort*. THEOPH. 604, 17.

τοποτηρήτισσα, *ης, ἡ*, *the wife of a τοποτηρητής* 2. PORPH. Cer. 67, 20, incorrectly written with one Σ.

τορδύλιον, *ou, τὸ*, = τόρδον. DIOSC. 3, 63.

τορκίμ, (Persian?) *king, βασιλεύς*. MAL. 270, 9.

τόρνα (torno), torna, turn, imperative. MAURIC. 3, 5. THEOPH. 398, 3. (See also πετόρνα.)

τότε, preceded by ἀπό. NT. Matt. 16, 21. Luc. 16, 16. (See ἀπό 11.)

τούβα, *as, ἡ*, tuba. MAURIC. 3, 5. 7, 10. LEO. 7, 31.

τουβάτωρ, ωρος, ὁ, (τούβα) tubicen. MAURIC. 12, 22.  
τοῦ βίκας, tu vincas, used in cheering the emperor.

THEOPH. 279, 7.

τούβικες, οἱ, tubicines, σαλπισταὶ πεζῶν. LYD. 157, 15.

τούβιον, ου, τὸ, = τούφα 2. PORPH. Cer. 470, 4 τουβία. 473, 15.

2. *Breeches*, βρακίον. LEO GRAM. 260, 5, 8.

τουβουλαμέντος, ον, (tubulus) *grooved, hollowed out, σωληνωτός*. LYD. 169, 13.

τούκκας ὁ κρεωβόρος, ὃν οἱ ἰδιῶται ζικκὰν ἐκάλεσαν καθ' ἑμᾶς. LYD. 139.

τούλδον, ου, τὸ, *the baggage of an army, ἀποσκευὴ πολεμική*, or simply ἀποσκευή. MAURIC. 1, 3. SIMOC. 72, 15. THEOPH. 386, 14, et alibi. LEO. 4, 29.

τουλδοφύλαξ, ακος, ὁ, (τούλδον, φύλαξ) *prefect of the πούλδον*. MAURIC. 3, 7, et alibi.

Τούρκικος, ον, (Τούρκοι) *Turkish*. PORPH. Cer. 466, 4.

Τούρκοι, ων, οἱ, *Turci, the Turks, a Tartar people*. MENAND. 295. EUAGR. 5, 1. SIMOC. 47. THEOPH. 378 Οὔννοι γὰρ κατ' ἐκείνου τοῦ καιροῦ οὗς Τούρκους λέγειν εἰώθαμεν.

τουρκούατος, ὁ, torquatus, στρεπτοφόρος, ὁ *μανιάκην* φορῶν. LYD. 157, 25.

τούρμα, as, ἡ, turma, μέρος 3. LYD. 157, 7. LEO. 4, 9, 45.

2. *The garrison of a district; also, the district itself*. PORPH. Adm. 211, 13. 225, 14.

τουρμάρχης, ου, ὁ, = μεράρχης. THEOPH. 490, 9, et alibi. LEO. 4, 43.

τουρμάρχισσα, ης, ἡ, *the wife of a τουρμάρχης*. PORPH. Cer. 67, 19, incorrectly written with one Σ.

τούρμαρχος, ου, ὁ, = τουρμάρχης. LEO. 3, 2. 4, 44.

τουρός, ὄν, meaning uncertain. LEO. 6, 10.

τουτοῖ, see οὔτοσί.

τούφα, as, ἡ, juba, *the hair of the head, κόμη*. LYD. 127, 19. [Compare τύφη, Russian τσούβ, *crest*, French touffe, Spanish tupe, English tuft.]

2. *Tassel*, τούβιον, τουφίν. THEOPH. CONT. 645, 11. CUROP. 14, 6.

3. *Tiara, turban, τόγα, τύφα*. PORPH. Cer. 188, 10.

τουφίν for τουφίον, ου, τὸ, = τούφα 2. MAURIC. 2, 2. LEO. 6, 2. 25.

τραβαία = τραβέα. LYD. 10, 9. 10. 126, 13. SUID. Ἀτραβατικάς . . . . τραβαῖαι δὲ λέγονται αἱ πολυτελεῖς χλαμύδες.

τραβέα, as, ἡ, trabea, τραβαία, χλαμὺς πολυτελής. DION. HAL. I, 385.

τραγωδέω, ησα, *to sing*, ᾄδω. MAL. 288, 10. JOANN. ANT. 183 B. (See also τραγῳδία, τραγῳδός.)

τραγῳδία, as, ἡ, *song*, ᾠδή. LEX. SCHED. 892.

τραγῳδιογράφος, ου, ὁ, (τραγῳδία, γράφω) *writer of tragedies*. POLYB. 2, 17, 6, et alibi.

τραγῳδός, οὔ, ὁ, *cantator, singer*, ᾠδός. LEG. HOMER. 96. NICET. 417, 24.

τραδιεύω, εῦσα, *trado*. ANTEC. 2, 6 init.

τρακταῖζω, ισα, *tracto, to treat*. APOCR. Act. Pet. et Paul. 3. COD. AFR. Can. 50. 56, et alibi. CHAL. 1452 C. ANTEC. 1, 10, 6. MENAND. 354, 5. 7.

τρακταῖστέος, α, ον, (τρακταῖζω) *tractandus*. COD. AFR. p. 1254 A.

τρακταῖστής, οὔ, ὁ, (τρακταῖζω) *skilful diplomatist*. MAL. 314, 11.

τρακτάτος, ου, ὁ, *tractatus, management, διαχείρισις*. COD. AFR. Can. 47. MAL. 468, 17.

τρακτευτής, οὔ, ὁ, (τρακτεύω) *tractator*. BASIL. III, 236 A. NOVELL. 130, 3 τῶν ἐκάστης ἐπαρχίας τρακτευντῶν. LYD. 215, 13.

τρακτευκτικός, ἡ, ὄν, *belonging to a τρακτευτής*. NOVELL. 30, 3 τὰ τρακτευτικά, *exactions by the τρακτευνταί*.

τρακτεύω, εῦσα, *tracto, to handle, examine, διαψηλαφάω*. APOPHTH. Nisterous 5. LYD. 213, 13. EUAGR. 2, 9, p. 301, 28.

τράκτον, ου, τὸ, (tractus) *bleached wax, κηρὸς ὁ πεποιημένος λευκός*. THEOPH. CONT. 373, 3. 711. ET. M. 763, 53.

τρανός, ἡ, ὄν, *clear, distinct*, as voice. SEPT. Esai. 35, 6. τρανότης, ητος, ἡ, (τρανός) *clearness, plainness*. EPIPH. II, 159 C.

τρανώω, ωσα, (τρανός) *to make clear*. APOCR. Thom. Euangel. A, 7, 2. EUST. ANT. 613 B.

τράνς, trans, *πέραν*. POLYB. 2, 15, 9.

τράπεζα, ης, ἡ, *table*. Ὁ τῆς τραπέζης, *The officer who had*

the charge of the emperor's table. PORPH. CER. 70, 18. 463, 12.

‘Ο ἐπὶ τῆς τραπέζης, = ‘Ο τῆς τραπέζης. Ibid. 484, 21.

‘Η ἁγία τράπεζα, also ‘Η ἱερὰ τράπεζα, or simply ‘Η τράπεζα, *The holy table* of the Greek Church, corresponding to the altar of the Western Church. APOCR. JACOB. Liturg. p. 33. MARC. Liturg. p. 275. TYR. 453 B. ATHAN. I, 113 D. AMPHIL. 184 D. SOCR. I, 37, p. 73, 49.

τραυματία, ας, ἡ, = τραῦμα. THEOPH. 541, 16. 557, 17.

τραχεινός, ἡ, ὄν, = τραχύς. CEDR. I, 731, 13 Ἠπλήκευσαν εἰς πόδας ὄρους τραχεινοῦ.

τραχηλᾶς, ᾧ, ὁ, (τράχλος) *bull-necked person*, τραχηλιότης. As a nickname (*Bull-neck*) it was applied to Constantine the Great, on account of the massiveness of his neck. The eastern Romans Latinized it into trachala. SEXTUS AUREL. VICTOR. Epitom. 41, 8. CEDR. I, 472, 24. [Had Constantine's head been remarkably large, the common people of Byzantium would probably have nicknamed him κεφαλᾶς.]

τραχηλιάω or τραχηλιάζω, ασα, (τράχλος) *to arch the neck, to raise the head* like a spirited horse. SEPT. Job. 15, 25. (See also *καμαρώνω* in the Appendix.)

τραχηλιώτης, ου, ὁ, = τραχηλᾶς. HIPPOL. 59.

τραχυπορία, ας, ἡ, (τραχύς, πορεύομαι) *rough travelling*. CEDR. II, 458, 5.

τρεπτός, ἡ, ὄν, (τρέπω) *mutable*. ALEX. ALEX. 576 B.

τριάδικός, ἡ, ὄν, (τριάς) *triadic, relating or addressed to the Holy Triad*. METHOD. 377 B. BASIL. II, 686 E *Τριάδική πίστις*.

In the RITUAL, *Κανὼν τριάδικός, Ἄ κανὼν addressed to the Holy Triad*. [The authorship of the *τριάδιοι κανόνες* is ascribed to METROPHANES, bishop of Smyrna, who died in the latter part of the ninth century. They are found in the Parakletike. PENTEKOST. p. 24.]

Substantively, τὸ τριάδικόν, sc. *τροπάριον, a troparion relating or addressed to the Holy Triad*. PORPH. CER. 314, 17.

τριάδιον for τριάδιον, ου, τὸ, (τριάς) a kind of game, probably identical with the modern Greek τὸ τριόδι, *me-*

relles, or nine men's morris. LEG. HOMER. 98. [The modern τριόδι consists of three concentric squares with straight lines drawn from the middle points of the sides of the smallest square to the middle points of the corresponding sides of the largest. Three pieces in the same straight line give the player the right to take up one of his antagonist's pieces from any part he chooses. The English merelles, in addition to the perpendiculars, has four diagonal lines drawn from the corners of the smallest square to the corresponding corners of the largest. See STRUTT'S *Games and Pastimes*, 4, 13.]

Τριάδιτσα, ης, ἡ, (τριάς) *Triaditza*, a place. CEDR. II, 436. [Etymologically it is the diminutive of τριάς.]

τριακονταγράμματος, ου, (τριακοντα, γράμμα) *consisting of thirty letters*, as a word. HIPPOL. 211.

τριακοντάφυλλος, ου, (φύλλον) *thirty-leaved*, having thirty leaves or petals. CEDR. II, 497, 10, as a proper name. TZETZ. Chil. 3, 218. 224.

τριακοντώνυμος, ου, (ὄνομα) *having thirty names, of or with thirty names*. IREN. I, 17, 1. HIPPOL. 220.

τριάριοι, ων, οἱ, triarii. POLYB. 6, 21, 7, et alibi. (See also ἀστάτοι, πρίγκιπες.)

τριάς, ἁδος, ἡ, *the number three, triad*. In ecclesiastical Greek, *the Holy Three* or *Triad*. APOCR. Act. Andr. 1. THEOPHIL. ad Autolyc. 2, 15. METHOD. 352 C. ATHAN. I, 231 E. 782 C.

τριβέλλιον, ου, τὸ, terebra, *gimlet, τέρετρον, τρύπανον*. PORPH. CER. 669, 20.

τριβόλιον for τριβόλιον, ου, τὸ, (τρίβολος) a kind of game. LEG. HOMER. 97.

τρίβος, ἡ, tribus, *tribe*, φυλή. DION. HAL. I, 250, 5. 10.

τριβουνάλιον, ου, τὸ, tribunal, *τριβωνάλιον*. CHRON. 562, 20. THEOPH. 388, 9. 629, 12 τὸ τριβουνάλιον τῶν ἰθ' ἀκουβίτων. PORPH. CER. 12, 8.

τριβοῦνος, ου, ὁ, tribunus, φύλαρχος, δήμαρχος. DION. HAL. I, 250, 11. BASIL. III, 124 E. CHRYS. III, 598 D. NIL. Epist. 1, 55. CYRILL. ALEX. Epist. 100 C. CHAL. 1032 D. ZOS. 304. LYD. 60, 21, et alibi.

τριβωνάλιον = τριβουνάλιον. VIT. EUPL. 195 A.

τριβωνάριον, ου, τὸ, dimin. of τρίβων, *little cloak*. EPICT. 3, 22, 47.

τριγαμία, as, ἡ, (τρίγαμος) *the marrying a third time*. CONST. APOST. 3, 2, 2. BASIL. III, 297 C.

τρίγαμος, ου, ὁ, (τρίς, γάμος) *one who has married a third time*. HIPPOL. 290, 43. NIC. CONST. Can. 2.

τριγλίον, ου, τὸ, dimin. of τρίγλα, τρίγλη, *mullet*. GEOPON. 20, 46, 1.

τριετίζω (τρίς, ἔτος), *to be three years old*. SEPT. Gen. 15, 9.

τριημερεύω, εῖσα, (τριήμερος) *to pass three days*. SCYL. 681, 5.

τριημερία, as, ἡ, *the space of three days*. SEPT. Amos. 4, 4.

τριήμερος, ου, (τρίς, ἡμέρα) *of three days, or on the third day*. ANTON. 4, 50. METHOD. 397 A Ἀναστάς τριήμερος.

τριθέκτη, ης, ἡ, equivalent to τρίτη καὶ ἕκτη, sc. ὥρα, *the third and sixth canonical hour*, τριτέκτη, τριτοέκτη. CHRYS. XII, 783 A (spurious). CUROP. 45, 22. (See also ὥρα.)

τριθεον, ου, τὸ, (τρίς, θεός) *the doctrine of, or belief in, three gods*. BASIL. III, 81 E.

τρικήριον, ου, τὸ, (κρίριον) *a candlestick with three branches*, used in churches on solemn occasions; supposed to be emblematic of the *Triad*. EUKHOL. (See also δικήριον.)

τρικλίνιον, ου, τὸ, triclinium, τρίκλινος, τρίκλινον. THEOPH. 562.

τρίκογχος, ου, ὁ, (κόγχη) *with three apses*, as an edifice. CHRON. 586, 12. PORPH. Cer. 119, 7. 605, 6.

τρίκοκκον, ου, τὸ, (κόκκος) *three-seeded fruit*, the fruit of the μέσπιλον, *Crataegus Tanacetifolia*. DIOSC. 1, 169.

τριμερής, ἐς, (μέρος) *consisting of three parts, tripartite*. HIPPOL. 98. 233.

τριμερίζω, ἴσω, (τριμερής) *to divide into three parts*. SEPT. Deut. 19, 3.

τριμετράιος, α, ου, (τρίμετρος) *holding three measures*. PORPH. Cer. 463, 16.

τριμήσιον = τριμίσιον. THEOPH. CONT. 743, 20.

τριμίσιν for τριμίσιον. VIT. SAB. 358 B.

τριμίσιον, ου, τὸ, tremissis, τριμίσιν, τριμήσιον. THEOPH. 686, 18.

τριμόδιος, ου, (τρίς, μόδιος) *of three modii*. MAL. 278, 15. τριμοιρώ, ὡσα, (τρίμοιρος) *to deduct the third part*. LEG. HOMER. 108.

τριουμβρατορία = τριουμβρατορία. MAL. 214, 11.

τριουμβράτωρ = τριουμβιράτωρ. MAL. 214, 6.

τριουμβυρία = τριουμβρατορία. MAL. 218, 7.

τριόροφον, ου, τὸ, (τριόροφος) *the third story of a building*. SEPT. 3 Reg. 6, 8.

τριούγκιον, ου, τὸ, tres unciae, *quadrans*. NOVELL. 38, 3, et alibi. ANTEC. 2, 14, 5.

τριουμβρατορία, as, ἡ, triumphatus. CHRON. 354, 10.

τριουμβιράτωρ, ὁ, triumphator. CHRON. 354.

τριπλασιασμός, οὔ, ὁ, (τριπλασιάζω) *a tripling*. METHOD. 357 C.

τριπόδιον, ου, τὸ, dimin. of τρίπους. INSCR. 3071.

τρίποδος, ου, = τρίπους. LEO. 7, 35 Τριπόδω μόνῳ, ἡγουν κινήματι συμμέτρῳ τῷ λεγομένῳ κάλπα.

τρισάγιος, α, ου, (τρίς, ἅγιος) *thrice holy*. METHOD. 376 B. 377 B.

Ὁ τρισάγιος ὕμνος, or simply ὁ τρισάγιος, a name given to the short hymn Ἅγιος ὁ θεὸς · ἅγιος, ἰσχυρὸς · ἅγιος, ἀθάνατος · ἐλέησον ἡμᾶς. APOCR. Jacob. Liturg. p. 43. CONST. (536), 1156 E. VIT. SAB. 264 C. (See also CHAL. 1192 A.)

Substantively. (a) Τὸ τρισάγιον = Ὁ τρισάγιος ὕμνος. APOCR. Marc. Liturg. p. 262. 264. APOPHTH. Anton. 24. THEOD. LECTOR. 1, 20 Ἐν τῷ τρισαγίῳ Πέτρος [ὁ Κναφεὺς] τὸ “Ὁ σταυρωθεὶς δι’ ἡμᾶς” προσέθηκεν.

(b) Τὸ τρισάγιον, sc. θεῖον, *the thrice-holy Godhead*. CONST. (536), 1176 D. SIMOC. 36, 17.

τρισαγιότης, ητος, ἡ, (τρισάγιος) *the saying ἅγιος thrice*. ATHAN. I, 108 A.

τρισαύγουστος, ου, (αὐγουστος) *thrice august*. THEOPH. 279, 10. 443, 15.

τρισεγγόνη, ης, ἡ, (ἐγγόνη) *trineptis, fifth granddaughter*. ANTEC. 3, 6, 6.

τρισεγγονος, ου, ὁ, (ἐγγονος) *trinepos, fifth grandson*. ANTEC. 3, 6, 6.

τρισκέλιον, ου, τὸ, (σκέλος) *a frame with three legs*. LEO. 11, 26, incorrectly written with ΔΔ.

τρισμακάριος, α, ου, *thrice blessed*. Superlative τρισμακάρωτατος, a title given to bishops. ILLYR. 978 A.

τρισμάμμη, ης, ἡ, (μάμμη) *tritavia, fifth grandmother*. ANTEC. 3, 6, 6.

τρίσπαππος, ου, ὁ, (πάππος) *tritavus, fifth grandfather*. ANTEC. 3, 6, 6.

τρίσσεύω, εуса, = τρισσώ. SEPT. 3 Reg. 18, 34.

τρισσώω, ὡσω, (τρισσός) *to triple, to do anything the third time*. SEPT. 3 Reg. 18, 34.

τριστάτης, ου, ὁ, (ἱστημι) *chieftain, captain*. SEPT. Ex. 14, 7. 4 Reg. 7, 2.

τρίσυπατος, ου, ὁ, (ὑπατος) *thrice consul, ὁ τρίς ὑπατεύσας*. PLUT. I, 1062 F.

τρισυνπόστατος, ου, (ὑπόστασις) *with three hypostases, tri-personal*. METHOD. 352 C Τὸ τρισυνπόστατον τῆς θείας ἐνάδος.

τριτάγιον, ου, τὸ, (ταγή) *three feeds or shares*. PORPH. Cer. 480, 1.

τριτέκτη = τριθέκτη. PENTEKOST.

τρίτη, ης, ἡ, (τρίτος) *the third day of the week, simply Tuesday*. CONST. APOST. 5, 14, 1.

Ἡ μεγάλη τρίτη, *The great Tuesday, the Tuesday of Passion-week*. TRIOD. HOROL.

τριτογαμέω (τρίτος, γάμος), *to marry a third time*. PHOT. Nomocan. 9, 29, p. 98.

τριτοέκτη = τριθέκτη. PORPH. Cer. 156.

τρίτον (τρίτος) = τρίς, *thrice*. CHRYS. I, 611 B Τρίτον τῆς ἐβδομάδος.

τρίτος, η, ου, *third*. Substantively, τὰ τρίτα, *the funeral sacrifices offered on the third day after the burial*. ISAE. Menecl. 46 (37). ARIST. Lys. 613. POLL. 8, 146.

In the Christian Church, *the funeral prayers offered on the third day after the burial*. CONST. APOST. 8, 42. (See also ἔννατα, ἐνιαύσια, τεσσαρακοστά.)

τριχάλαστος, ου, (τρίς, χαλάω) *triple, as a chain suspended*. THEOPH. 434.

τριχοκουρία, ας, ἡ, (θρίξ, κουρά) *the cutting of the hair of a child on the seventh day after baptism*. EUKHOL. (See also ἀνάδοχος 2.)

τριχοραχάτης, ου, ὁ, (θρίξ, ράχis) *haired in the back*. THEOPH. 619, 14.

τρίψαλμος, ου, (ψαλμός) *consisting of three Psalms*. TRIOD. Τῇ ἀγίᾳ καὶ μεγάλῃ Β'.

τριψίδιν for τριψίδιον. PTOCH. 2, 166.

τριψίδιον, ου, τὸ, (τρίψις) *cinnamon, τριψίδιν, κιννάμωμον*. PORPH. Cer. 34, 12. (The etymology of the word has reference to *ground* or *pounded* cinnamon.)

τριψίδιον, ου, τὸ, (τρίς, ψῆδῃ) *a κανὼν consisting of three ψδαί*. VIT. THEOD. STUDIT. p. 53 E. TRIOD.

2. *Triodion*, the book containing the proper troparia for Lent, so called from the circumstance, that most of its κανόνες are τριψῖδια 1. It begins with the Sunday of the Publican and Pharisee (see τελώνης), and ends with Passion-week (μεγάλη ἐβδομάς).

The authors of the *Triodion* are Theodorus Studites, Joseph Studites, Andreas of Crete, Cosmas of Jerusalem, and some others. The first two wrote most of the troparia belonging to it. (See also the SYNAXARION near the beginning of the Triodion.)

τριώνυμος, ου, (τρίς, ὄνομα) *having three names*. IGNAT. Philipp. 2.

τρομάζω, αξα, (τρόμος) *to tremble at*. THEOD. III, 616 B. Ὁν αὐτὸς ὁ ἄδης ἐτρόμαξε.

τροπάριν for τροπάριον 2. CHRON. 714, 16.

τροπάριον, ου, τὸ, (τρόπος) *modulus, module, in architecture*. EPIPH. I, 1068 B.

2. In the Greek RITUAL, *modulus, a short hymn, τροπάριν*. THEOD. LECTOR. 1, 19.

Τὸ τῆς ἡμέρας τροπάριον, *The troparion of the day, the proper troparion for some particular church feast*. HOROL. (See also ἀντίφωνον, ἀπολυτίκιον, αὐτόμελον, ἐγκώμια, εἰρμός, ἐξαποστειλάριον, εὐλογητάριον, ἐωθινόν, ἰδιόμελον, κάθισμα 3, κανὼν, καταβασία, κοντάκιον, προσόμοιον, στιχηρόν, ὑπακοή 3, φωταγωγικόν, ψδῆ.)

A troparion is either in prose or in verse. A *prose troparion* is simply a chant. *The rhythm of a metrical troparion is accentual.*

In the printed editions of the RITUAL (Εὐχολόγιον, Ὁρολόγιον, Παρακλητική, Μηναία, Τριψίδιον, Πεντηκοστάριον), the lines of a troparion are separated from each

other by commas and colons, generally without reference to the sense.\* (See also INTRODUCTION, § 41 seq.)

With regard to the phraseology of the troparia, most of the expressions relating to Biblical subjects are taken, first, from the Septuagint and the New Testament; secondly, from the principal ecclesiastical writers of the fourth century, particularly from Gregorius of Nazianzus, the poet of the Greek Church. As to the troparia addressed or relating to saints (including the Virgin), the great bulk of them are remarkable chiefly for their want of merit, to say nothing of the puerilities and absurdities in which they abound.

τροπέυομαι (τρόπος), *to manage with address, to decoy.*

THEOPH. 601, 21. THEOPH. CONT. 689, 6 τροπέεσθαι πλάσμα.

τρόπος, ου, ό, *stratagem, decoy.* THEOPH. CONT. 15, 11.

τροπόω, ώσω, (τρόπος) *to defeat, subdue.* SEPT. JOS. 11, 6. Jud. 4, 23.

Mid. τροπόομαι, equivalent to the active. 2 Reg.

8, 1 Ἐτροπώσατο αὐτούς.

2. In the middle, *to get the better of, to circumvent, deceive.* THEOPH. 513, 3 τροποῦται δὲ αὐτὸς θεραπεύσαι αὐτήν, *He makes it appear that he himself cured her.* Id. 529, 20. 539, 17. PORPH. Adm. 91, 12 Ἦν καὶ τροπωσάμενος, κ. τ. λ.

τροῦλλα, as, ή, trulla, a vessel or measure. OLYMP. 461, 22. BASILIC. 44, 13, 3.

2. Dome, τροῦλλος. CEDR. I, 531, 15.

τροῦλλος, ου, ό, trulla, dome, τροῦλλα 2. MAL. 489, 19. CONST. III, 640 A.

τρουλλόω, ωσα, (τροῦλλος) *to make like a dome.* CODIN.

141, 6, incorrectly written with one A.

τρουλλωτός, ή, όν, (τρουλλόω) *domed.* CODIN. 82, 1.

τροῦλος for τροῦλλος. CODIN. 141.

\* In the Bonn edition of the office of Saint Theophanes, the chronographer, the troparia are punctuated according to the sense. This obscures their rhythm. The learned editor, it would seem, lost sight of the fact, that sense and rhythm can be exhibited only by printing each line separately, as in classical poetry. THEOPH. p. XLII, seq.

τροφεύω, εῦσα, (τροφεύς) *to nourish, bring up, rear.* SEPT. Baruch. 4, 8.

τρόφιμα, ων, τὰ, (τρόφιμος) *commeatus, provisions, eatables.* THEOPH. 215, 1.

τροφοφορέω, ήσω, (τροφή, φέρω) *to nourish, sustain.* SEPT. Deut. 1, 31.

τρυγητής, ου, ό, (τρυγῶ) *vintager.* SEPT. Obd. 5.

τρυγία, as, ή, lees, τρύξ, ἀμόργη. GEOPON. 7, 12, 7. 20, 43. PSELL. 275.

τρίπησις, εως, ή, a boring. Ὁ διὰ τρυπήσεως ἐγκεντρισμός, a species of *inarching.* GEOPON. 4, 13, 1.

τρυφερότης, ητος, ή, (τρυφερός) *tenderness.* SEPT. Deut. 28, 56.

Τρωίλις, ι, ό, *Troilis.* INSCR. 5995.

τυγχάνω, *to happen.* Impersonally, ἔτυχεν, *it happened.*

CLEM. ROM. Homil. p. 8 Εἰ δὲ καὶ τύχοι με νοσήσαι.

ZOS. 166, 14 Ἐν ᾧ τοὺς Ῥωμαίων σκευοφόρους ἔτυχεν εἶναι.

τυμπάνιον, ου, τὸ, (τύμπανον) a kind of *woman's head-dress.* STRAB. 3, 4, 17.

τυμπανίστρια, as, ή, (τυμπανιστής) *female drummer.* SEPT. Ps. 67, 26.

τυπικός, ή, όν, of a τύπος. PLUT. II, 442 C.

2. *Formulary, regular, prescribed.* PORPH. Cer. 221, 23 Πληροῦται πᾶσα ή ἀκολουθία τῆς ἐορτῆς ὡς ήν τυπικόν, *according to the prescribed form.*

Substantively. (a) Τὸ τυπικόν, *the ritual* of a monastic establishment, a book containing rules and regulations. It was usually made by the founder of that monastery. NICON. 440 B. ΤΥΠIC. 1, p. 149. PTOCH. 2, 302. 359. 551.

(b) Τὰ τυπικά, in the RITUAL, a name given to a system of psalms and τροπάρια, forming part of the λειτουργία. HOROL. EUKHOL.

3. *Typical, figurative.* PTOLEM. GNOST. p. 929. PETR. ALEX. 517 C. 520 B.

τύπος, ου, ό, *form, prescribed mode, rule, order.* CONST. APOST. 8, 4, 1. GREG. THAUM. Can. 5, p. 40 B.

2. *Decree, edict, law, order, regulation.* AMPHIL. 179 B. SOCR. 1, 37, p. 73, 41. Id. 2, 35.

3. *Type.* CONST. APOST. 3, 16.

τυπόω, ώσω, *to decree, prescribe.* BASIL. III, 270 D. SOCR. 3, 6.

τυπωτικός, ἡ, ὄν, = τυπικός 2. DION. AREOP. Coelest. Hier. 1, 2.

τυραννέω, ἡσσω, *to revolt, rebel* against the regular government. SOCR. 2, 34. SOZ. 8, 1. EUAGR. 3, 43  
Τυραννεί τὸν Ἀναστάσιον Βιταλιανός. THEOPH. 289, 13  
Τυραννήσας κατὰ τοῦ ἰδίου δεσπότου.

τυραννικός, ἡ, ὄν, *rebellious*. SOZ. 1, 14, p. 30, 46 Τυραννικὰ φρονεῖν, *To meditate rebellion*.

τυραννίς, ἰδος, ἡ, *rebellion, sedition*. SOCR. 5, 25 (titul.). THEOD. III, 546 A. 744 B.

τυραννογνόφος, ου, ὅ, (τύραννος, γνόφος) *benighted tyrant*. APOCR. Act. Philipp. 14.

τύραννον, τὸ, (τύραννος) = τυραννίς. SIMOC. 173, 11.

τύραννος, ου, ὅ, *rebel*. CAN. APOST. 31. JOSEPH. Bell. Jud. 6, 8, 2, et alibi. SOCR. 2, 25, p. 118, et alibi. SOZ. 8, 1, p. 324.

Τυρηνή = Τυρινή. CERUL. 142 C.

τυρίν for τυρίον. PORPH. Cer. 464.

Τυρινή, ἡς, ἡ, (τυρός) sc. ἑβδομάς, = Τυροφάγος. COMN. I, 98, 13.

τυρίον, ου, τὸ, *cheese, τυρίν, τυρός*. ATHEN. 14, 57.

Τυροφάγος, ου, ἡ, sc. ἑβδομάς, *the Cheese Week*, Τυρινή, Τυρηνή, a name given to the week immediately preceding Lent, during which good Christians may eat cheese, butter, milk, eggs, and fish, but not butcher's meat. THEOPH. 701. NIC. CONST. Can. 33. PORPH. Cer. 760, 2. BALSAM. ad Can. Apost. 69. (Compare EPIPH. I, 1106 C.)

Ἡ κυριακὴ τῆς Τυροφάγου, *The Sunday of the Cheese Week*, the Sunday immediately preceding the first day of Lent, corresponding to the *Quinquagesima* of the Western Church. HOROL.

Τὸ σάββατον τῆς Τυροφάγου, *The Saturday immediately preceding Quinquagesima*. HOROL.

τυρώω, ὥσω, (τυρός) *to make into cheese, to curdle*. SEPT. Job. 10, 10.

τύρων, incorrectly for τίρων. THEOPH. 458, 17.

τύφα = τούφα 3. TZETZ. Chil. 8, 307.

τυφλός, ἡ, ὄν, *blind*. In the RITUAL, Ἡ Κυριακὴ τοῦ Τυφλοῦ, *The Blind Man's Sunday*, the sixth Sunday after Easter, inclusive, celebrated in commemoration of the cure of the man born blind (Joan. 9). It corresponds to the Anglican *Rogation Sunday*. TRIOD. HOROL.

τυφλώνω, ὠσα, = τυφλόω. THEOPH. 684, 4, as a various reading. NICET. 380, 26.

τυφλωτικός, ἡ, ὄν, (τυφλόω) *adapted to blinding*. CYRILL. HIER. Catech. 6, 29.

τύφος, εος, τὸ, = ὁ τύφος. CLEM. ROM. Epist. 1, 13. HIPPOL. 255, 3.

Τυχαία, as, ἡ, *Fortuna, Τύχη*. MAL. 139, 17. (See also Τυχέα.)

Τύχαιον, ου, τὸ, *a temple of Τυχαία or Τύχη*. INSCR. 4554. EUAGR. 1, 16 Τυχαῖον.

Τυχέα = Τυχαία. INSCR. 4556. MAL. 139, 17, as a various reading.

\*τύχη, ης, ἡ, *fortune*. INSCR. 3137, 60 Ὁμνῶ Δία . . . καὶ τὴν τοῦ βασιλέως Σελεύκου τύχην. APOCR. Act. Joan. 10 Ἐπομοσάμενοι τὴν τύχην καὶ σωτηρίαν τοῦ βασιλέως. EPICT. 4, 1, 14 Νῆ τὴν Καίσαρος τύχην. MARTYR. POLYC. 9 Ὁμοσον τὴν καίσαρος τύχην, *Jura per fortunam caesaris*.

\*τυχόν (τυχεῖν, τυχών), adverbially, *perchance, perhaps*. DEM. 302, 2. POLYB. 2, 58, 9 Τυχὸν ἴσως εἶποι τις ἄν. 12, 11, 2 Τυχὸν οὐκ ἔδει διαπορεῖν. EPICT. 3, 21, 18. BASIL. III, 62 A.

τῶν (τός) = αὐτῶν. PORPH. Cer. 295, 10. 15 Πολλὰ καὶ καλὰ τῶν τὰ ἔτη.

## Τ.

ύαλος οὖς, έα ἡ, εον οὖν, (ύαλος) *of glass, glassy*. ARRIAN. Peripl. Mar. Erythr. 6 Λιθείας ύαλῆς.

ύβρισία, as, ἡ, (ύβριζω) *insult, ύβρις*. THEOPH. CONT. 92.

ύβριστρια, as, ἡ, (ύβριστής) *insolent woman*. SEPT. Jer. 27 (50), 31.

ύγεία, as, ἡ, = ύγεία. Condemned by Herodian.



POLYB. 32, 14, 12. INSCR. 2071. AEL. HERODIAN. in CRAMER. Vol. 3, p. 251, 13. MOER.  
 ὑγροπίσσιον, ου, τὸ, = ὑγρόπισσον. CODIN. 146, 11.  
 ὑγρόπισσον, ου, τὸ, (ὑγρός, πίσσα) *liquid pitch*, ὑγροπίσσιον, πίσσα χυτή. LEO. 19, 5. SCHOL. NICAND. Alexiph. 115. (Compare HIPPOL. 69 Πίσσα ὑγρά.)  
 ὑγρός, ἁ, ὄν, *liquid*, as applied to the letters Δ, Μ, Ν, Ρ. DION. THRAX in BEKKER. 632, 9.  
 ὑδραγωγίον, ου, τὸ, = ὑδραγωγεῖον. APOCR. Act. Barn. 21 ὑδραγωγίον. GLOSS. Ὑδραγωγίον, *aquarium, ductus*. HARMEN. 2, 4, 112 and 115.  
 ὑδραγωγός, οὔ, ὁ, *aqueduct*. SEPT. 4 Reg. 18, 17. 20, 20. ὕδρευμα, ατος, τὸ, (ὕδρευω) *a place where water is drawn*. ARRIAN. Peripl. Mar. Erythr. 25.  
 ὕδρις, ἡ, (ὕδωρ) *otter*, ἐνδρίς, ὕλλος. CEDR. I, 701, 14. ὑδρίσκη, ης, ἡ, dimin. of ὑδρία. SEPT. 4 Reg. 2, 20.  
 ὑδροβαφής, ἐς, (ὕδωρ, βάπτω) *dipped in water*. THEOPH. 507, 6, *not durable*.  
 ὑδρόμαντις, εως, ὁ, (μάντις) *hydromancer, one who divines by water*. STRAB. 16, 2, 39.  
 ὑδρομύλιον, ου, τὸ, = ὑδρομύλη. BASILIC. 58, 19, 2.  
 ὑδρομύλος, ου, ὁ, (μύλος) *water-mill*, ὑδρομύλιον. CEDR. I, 516, 19.  
 Ὑδροπαραστάται, ὧν, οἱ, (παραστάτης) *Hydroparastatae*, an obscure sect, so called from the circumstance that they used *water* instead of wine at the celebration of the Lord's supper. BASIL. III, 270 A. THEOD. IV, 208 B. QUIN. Can. 32.  
 ὑδροπέπερι, εως, τὸ, (πέπερι) *water-pepper*, *Polygonum Hydropiper*. DIOSC. 2, 191.  
 ὑδροστάσιον, ου, τὸ, (στάσις) *pond, pool*. MENAND. 301, 11. BASILIC. 58, 21, 1.  
 ὑδροστάτης, ου, ὁ, (ἵστημι) *water-engine*. VIT. STEPH. 518 Ὑδροστάτας τῶν ἐμπρησῶν, οὔσπερ σίφωνας καλοῦσιν, *fire-engines*.  
 ὑδροχοεῖον, ου, τὸ, (ὕδροχος) *reservoir*, a place where water is collected. CLEM. ROM. Homil. 10, 1. 26. 11, 1.  
 ὑελσφός, οὔ, ὁ, (ὑαλος, ὕελος, ἔψω) *glass-maker*. CEDR. I, 687.  
 ὑετίζω, ἰσω, (ὑετός) *to give rain, to cause it to rain*. SEPT. Jer. 14, 22.

ὑιοθεσία, ας, ἡ, (νίος, θετός) *adoption*, as of a son. DIOD. II, 585, 6.  
 ὑιοθετέω, ἦσω, (νίος, θετός) *to adopt*, as a *god-child*. ALEX. ALEX. 557 C. NIC. CONST. 6, 20, both in the passive.  
 ὑιοπατήρ, έρος, ὁ, = ὑιοπάτωρ. DID. ALEX. 881 B.  
 ὑιοπατορία, ας, ἡ, *the being υιοπάτωρ*, *Son-Fatherness*. CYRILL. HIER. Catech. 4, 8. CONST. I, 7.  
 ὑιοπάτωρ, ορος, ὁ, (νίος, πατήρ) *the Son-Father*, ὑιοπατήρ, namely *Christ*, as viewed by the Sabellians, who maintained that the Son and Spirit are each identical with the Father; in other words, there is but one person in the Godhead. ARIUS apud ATHAN. I, 729 E et EPIPH. I, 732 D. ATHAN. I, 100 B. (See also ὑιοπατορία, and compare CONST. APOST. 6, 26, 1. IGNAT. Trall. (interpol.) 6. JUST. Apol. 1, 63. HIPPOL. 276. 278 seq. 289. ATHAN. I, 231 D. 623 D. 636 E. EPIPH. 513 seq. THEOD. IV, 223 D. 228 A.)  
 ὑιοποιεῖσθαι (ποιεῖω), *to adopt*, as a son. POLYB. 37, 3, 5, with the *accusative* of the person adopted.  
 υἱότης, ητος, ἡ, (νίος) *sonship*. HIPPOL. 233. ALEX. ALEX. 552 C. BASIL. III, 364 A. CYRILL. ALEX. V, 165 D. THEOD. III, 527 C.  
 ὑλάσσω = ὑλακτέω. CLEM. ROM. Homil. 1, 12.  
 ὑλογραφία, ας, ἡ, (ὑλη, γράφω) *encaustic painting*, κηρόχυτος ὕλη. THEOPH. 686, 4. PORPH. Adm. 139, 21.  
 ὑλογραφικός, ἡ, ὄν, *pertaining to ὑλογραφία*. CEDR. II, 497, 20 Εἰκὼν ὑλογραφική, *Encaustic painting*.  
 ὑμεῖς, you, for σύ, thou, in addressing a king. SOZ. 1, p. 6, 44.  
 ὕμνησις, εως, ἡ, (ὕμνέω) *a praising, praise*. SEPT. Ps. 70, 6.  
 ὑός (long υ) = νίος. INSCR. 312. 4734. 1066.  
 ὕπαιθρα, ὧν, τὰ, (ὕπαιθρος) *the Roman militiae* (genitive). POLYB. 6, 14, 2.  
 ὑπακοή, ης, ἡ, (ὑπακούω) *obedience*. SEPT. 2 Reg. 22, 36. NT. Rom. 5, 19. CLEM. ALEX. 554, 21.  
 2. *Refrain, chorus, the burden* of a hymn. METHOD. 208 C. ATHAN. I, 998 C. CHRYS. V, 131 B, et alibi. (See also ὑπακούω, ἀκροστίχιον, and compare PHILON. II, 484, 15 seq.)

3. In the RITUAL, the ὑπακοή of a κανών is a troparion read or sung at the end of the third ode of that κανών. [It would seem that originally the ὑπακοή was said or sung by the congregation, and not by the reader or chanter.]

ὑπακούω, to say the responses, in ecclesiastical language, ὑποφώνέω. CONST. APOST. 8, 13, 3. APOCR. Martyr. Barthol. 7 Ἀπαντες ὑπήκουσαν τὸ ἀμήν. METHOD. 208 C Ὑπακούειν αὐτῇ. ATHAN. I, 334 D. (See also ὑπακοή 2.)

ὑπανδρος, ον, (ὑπό, ἀνῆρ) married, as applied to women. SEPT. Num. 5, 29. POLYB. 10, 26, 3.

ὑπαντάνω = ὑπαντάω. METHOD. 208 C seq.

ὑπαντεύω = ὑπαντάω. THEOPH. 328, 18.

ὑπαντή, ἡς, ἡ, (ὑπαντάω) a meeting, ὑπαπαντή, ὑπάντησις. CYRILL. ALEX. V (2), 385. ANAST. SINAIT. 430 C. NICET. 329, 24.

ὑπάντησις, εως, ἡ, = ὑπαπαντή. METHOD. 348 (titul.). Ὑπαπαντή, ἡς, ἡ, (ὑπό, ἀπαντάω) the Meeting of Christ and Simeon in the temple (Luc. 2, 25 seq.), a church feast corresponding to the *Festum Purificationis* of the Western Church. AMPHIL. Orat. 3 (titul.). THEOPH. 345, 14. HOROL. Febr. 2 Ἡ Ὑπαπαντή τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. (See also ἀπάντησις, ὑπαντή, ὑπάντησις, and compare METHOD. 392 B Ποτέ μὲν γὰρ Συμεὼν ὁ πρεσβύτες ὑπήντησε τῷ σωτῆρι.)

ὑπαρξίς, εως, ἡ, (ὑπάρχω) substance, property, ὑπόστασις, τὰ ὑπάρχοντα. SEPT. 2 Esdr. 10, 8. POLYB. 2, 17, 11, et alibi.

ὑπάρχοντα, ων, τὰ, (ὑπάρχω, ὑπάρχων) property, ὑπαρξίς. With the genitive or dative. SEPT. Gen. 12, 5, 31, 18. Tob. 4, 7 Ἐκ τῶν ὑπαρχόντων σοι ποίει ἐλεημοσύνην. NT. Luc. 19, 8. EPICT. 1, 1, 30.

ὑπαρχος, ου, ὁ, praefectus, ἑπαρχος. POLYB. 5, 70, 10. JULIAN. Epist. 9. 23. BASIL. III, 198 D.

Ὑπαρχος τῆς αὐλῆς, Praefectus praetorio. ZOS. 15, 16. (See also πραιτωριος.)

Ὁ τῆς πόλεως ὑπαρχος, Praefectus urbis. Id. 74, 1. ὑπαρχότης, ητος, ἡ, the office of ὑπαρχος. NOVELL. 70, Prooem.

ὑπατάρια, ων, τὰ, (ὑπατος) the consular calendar. CHRON. 698, 12.

ὑπατεία, as, ἡ, (ὑπατος) consulatus, the office of consul, consulate, consulship. PLUT. I, 866 C.

2. Consular largess, money thrown to the populace by the consul at his inauguration. SOCR. 2, 29. Id. 6, 2, p. 310, 16.

In general, money thrown to the populace by any person in power. MAL. 426, 21. THEOPH. 385, et alibi.

ὑπατεύω, εὔσω, (ὑπατος) to be consul. DIOD. II, 538, 5. INSCR. 4040, 18. PLUT. I, 98 E, et alibi.

2. Consulatum dare (mediæval Latin), to throw ὑπατεία 2 to the populace. THEOPH. 310, 11. THEOPH. CONT. 256, 15.

3. To raise, elevate, as a head, after it has been cut off. THEOPH. 399, 16 Τὸν Πέροσσην ἀπέτεμεν· εἶτα τὴν κεφαλὴν ὑπατεύσας, κ. τ. λ.

ὑπάτια, τὰ, = ὑπατεία 2. CODIN. 143, 11.

ὑπατικός, ἡ, ὄν, consular. DIOD. 14, 110 Τὴν ὑπατικὴν ἀρχὴν, consulship. II, 539, 35 Ὑπατικὰς ἐπαρχίας. PLUT. I, 1066 A.

ὑπάτισσα, ης, ἡ, the wife of a ὑπατος. PORPH. Cer. 67, 20, incorrectly written with one Σ.

ὑπατος, ης, ον, highest. Στρατηγὸς ὑπατος, The highest military commander of the Romans, simply the consul. INSCR. 1325. POLYB. 1, 52, 5.

Substantively, ὁ ὑπατος, sc. στρατηγός, the Roman consul. POLYB. 6, 11, 7. 6, 12, 1. DION. HAL. II, 821, 11. PLUT. I, 98 B, et alibi.

Ὁ ὑπατος τῶν φιλοσόφων, The prince of philosophers, a title given to distinguished scholars. CEDR. II, 632, 19. SCYL. 688, 3, et alibi. THEOPH. BULGAR. Epist. 40.

ὑπείσκειμι (εἵσκειμι), to espouse, adopt. MARTYR. IGNAT. 2.

ὑπέρ, over, upwards of, followed by ἀμφί. SOZ. 1, 17, p. 35, 7 Ἦσαν δὲ ἐπίσκοποι ὑπὲρ ἀμφὶ τριακόσιοι εἴκοσι.

2. Than, ἤ. APOCR. Act. Philipp. in Hellad. 15 Ἐπαπλάσιον λάμπον ὑπὲρ τὸν ἥλιον.

ὑπεραλλάλλομαι (ἀγάλλομαι), to rejoice exceedingly. IGNAT. Philadelph. 5.

ὑπεράγαν (ὑπέρ, ἄγαν), very much, exceedingly. CLEM. ROM. Epist. 1, 56 Ὑπεράγαν ὠφέλιμος.

ὑπεράγγελος, ου, ὁ, (ἄγγελος) *more than an angel*. THEOPH. CONT. 27, 15.  
 ὑπεράγιος, α, ον, (ἅγιος) *super-holy*. The feminine ὑπεργία is one of the many epithets of the Deipara. PORPH. Adm. 197, 19.  
 ὑπεραιώνιος, α, ον, (αἰώνιος) *super-eternal*. DID. ALEX. 516 B.  
 ὑπεραιωνίως, adv. of ὑπεραιώνιος, *super-eternally*. DID. ALEX. 513 A.  
 ὑπεράμωμος, ον, (ἄμωμος) *super-immaculate*, an epithet applied to the Deipara. THEOPH. CONT. 393, 22.  
 ὑπερασπίζω, ἴσω, (ἀσπίς) *to protect* as with a shield. With the accusative or genitive, or by ὑπὲρ τοῦ. SEPT. GEN. 15, 1 Ἐγὼ ὑπερασπίζω σου. 4 REG. 19, 34 Ὑπερασπίω ὑπὲρ τῆς πόλεως ταύτης. POLYB. 6, 39, 6, with the *accusative*.  
 ὑπερασπισμός, οὔ, ὁ, (ὑπερασπίζω) *protection*. SEPT. 2 REG. 22, 36.  
 ὑπερασπιστής, οὔ, ὁ, *protector*. SEPT. 2 REG. 22, 3. PS. 17, 3.  
 ὑπεράττικος, ον, (Ἀττικός) *over-Attic*, as to dialect or style. LUCIAN. Lexiph. 25.  
 ὑπεραττικῶς, adv. of ὑπεράττικος. LUCIAN. Demon. 26.  
 ὑπεράχρονος, ον, (χρόνος) *beyond time, before the existence of time*. DID. ALEX. 300 A.  
 ὑπεργράφω (γράφω), *to write over* a door. THEOPH. 273.  
 ὑπερδοξάζω (δοξάζω), *to praise exceedingly*. IGNAT. Polyc. (interpol.) 1.  
 ὑπερδυναμώω (δυναμώω), *to prevail over or against*. SEPT. PS. 64, 4 Ὑπερδυνάμωσαν ἡμᾶς.  
 ὑπερέκκρουσις, εως, ἡ, (ἐκκρουσις) *excusio, complete insanity*. IREN. 1, 16, 3.  
 ὑπερεκπερισσῶς (περισσός), adv. *super-abundantly*. CLEM. ROM. Epist. 1, 20.  
 ὑπερεκχέω (ἐκχέω), *to overflow*. IREN. 1, 13, 2. AEL. N. A. 12, 41.  
 ὑπερεξάρχοντες, ων, οἱ, (ἐξάρχω) *the rulers* of the Armenians. PORPH. Adm. 201, 8.  
 ὑπερηφανεύομαι, ευσάμην, = ὑπερηφανέω. SEPT. Nehem. 9, 16, et alibi.  
 ὑπερθετικός, ἡ, ὄν, (θετικός) *superlative*, in grammar. DION. THRAX in BEKKER. 634, 26.

ὑπεριμέρομαι (ιμέρομαι), *to be very desirous*. IREN. 1, 13, 2, with the infinitive.  
 ὑπερκέρωσις, εως, ἡ, (κέραισις) *outflanking*, ὑπερκέραισις. CEDR. II, 423, 13.  
 ὑπερκόσμιος, ον, (κόσμος) *supermundane*. HIPPOL. 99. METHOD. 380 A.  
 ὑπερκοσμίως, adv. of ὑπερκόσμιος. METHOD. 385 A.  
 ὑπέρλαμπρος, ον, *over-splendid*. Superlative ὑπερλαμπρότατος, as a title. THEOD. III, 930 D. CHAL. 1816 C Ἡ ὑπερλαμπρότατος τοιγαροῦν καὶ μεγαλοφύης αὐθεντία σου.  
 ὑπέρμαχος, ον, (μάχομαι) *champion*. SEPT. Sap. 16, 17. CLEM. ROM. Epist. 1, 45.  
 ὑπέρρογος, ον, *weighty, important*. SEPT. Ex. 18, 22.  
 ὑπερόρασις, εως, ἡ, (ὑπεροράω) *disregard*. SEPT. Num. 22, 30.  
 ὑπερορίας, as, ὁ, (ὑπερορία) *exiled ecclesiastic*. THEOPH. CONT. 157, 18.  
 ὑπερόριος, ον, *beyond the limits*. CONST. I, 2 Ὑπερόριος ἐκκλησία, *A church out of a particular bishop's diocese*.  
 ὑπερούσιος, ον, (οὐσία) *super-substantial*, above or beyond nature.  
 2. *Exceedingly rich*. PORPH. Adm. 91, 20.  
 ὑπεροχή, ἡς, ἡ, *excellency*, as a title. NOVELL. 25, 5, et alibi.  
 ὑπέροψις, ἡ, = ὑπεροψία. SEPT. Lev. 20, 4.  
 ὑπερσεληναῖος, α, ον, (σελήνη) *super-lunar*. HIPPOL. 127.  
 ὑπερσυντελικός, οὔ, ὁ, (συντελικός) *the pluperfect tense*. DION. THRAX in BEKKER. 638, 24.  
 ὑπερφύης, ἐς, *preternatural, wonderful*. Superlative, ὑπερφύεστατος, as a title. CHAL. 864 A Τῆς ὑπερφυεστάτης συγκλήτου. ANTEC. 1, 5, 4.  
 ὑπερφύια, as, ἡ, (ὑπερφύης) *preternaturalness, supernaturality*. INSCR. 4699.  
 ὑπερωμία, ον, ὁ, (ὤμος) *the part above the shoulder*. SEPT. 1 REG. 9, 2.  
 ὑπηγορία, as, ἡ, (ὑπαγορεύω) *advice, ὑπαγόρευσις*. PALLAD. Vit. Chrys. 28 C.  
 ὑπήκοος, ον. Substantively. (a) οἱ ὑπήκοοι, *the emperor's subjects*. THEOPH. 14.  
 (b) τὸ ὑπήκοον = οἱ ὑπήκοοι regarded as one body. CYRILL. ALEX. Epist. 101 A. PROC. II, 313, 22.

ὑπηρεσία, as, ἡ, *obsequium, retinue, suite*, ὀψίκιον, ὀβσεκούριον. INSCR. 4896, C. EUS. V. C. 4, 43, p. 651, 5. PATR. 129, 3.

2. *Ministry, church office, the clerical office.* NEOCAES. 8. BASIL. III, 275 C.

3. *The church servants* collectively considered, οἱ ὑπηρεταί. CONST. APOST. 8, 10, 2. 8, 13, 1.

ὑπηρετέω = ὑπηρετέω. CONST. APOST. 2, 57, 11. 3, 19, 1. 3, 20, 2 ἐξυπηρετῆσθαι.

ὑπηρετής, ου, ὁ, *church servant.* CONST. APOST. 3, 11, 1. 8, 28, 5. NEOCAES. 10. LAOD. 20, et alibi. BASIL. III, 327 D.

Also, *deacon, διάκονος*, in its technical sense.

CONST. APOST. 2, 28, 3. NIC. I, 18.

ὑπισχνέομαι τινα, or ὑπισχνέομαι τινι. EPIPH. I, 721 B.

ὑποβόλεις, ἑως, ὁ, (ὑποβάλλω) *prompter.* PHILON. II, 140, 20. PLUT. II, 813 E.

ὑπογράφω. Perf. part. pass. ὁ ὑπογεγραμμένος, *the undersigned.* INSCR. (Addend.) 1957, g.

ὑποδεής, ἐς, (ΔΕΙΩ) *somewhat fearful or timid.* CLEM. ROM. Epist. 1, 19 τὸ ὑποδέες, *submission.*

ὑποδέκτης, ου, ὁ, (ὑποδέχομαι) *susceptor, receiver, collector of taxes.* ATHAN. I, 389 D. BASILIC. 56, 11, 7.

ὑποδέχομαι, *to receive* a person when he (or she) comes out of the baptismal font; said of the deacon or deaconess. CONST. APOST. 3, 16.

Pass. ὑποδέχομαι, ὑποδεχθῆναι, *to be received.* APOCR. Act. Philipp. 2.

ὑποδιακονικόν, οὗ, τὸ, (ὑποδιάκονος) *the subdeacon's place* in a church. CONST. (536), 1201 B.

ὑποδιάκονος, ου, ὁ, (διάκονος) *subdeacon.* CONST. APOST. 8, 11, 5, et alibi. IGNAT. Antioch. (interpol.) 12. EUS. 6, 43, p. 312, 12.

ὑποδοχάριος, ου, ὁ, (ὑποδοχή) *successor* to any one. PHOC. 200, 225, 23.

ὑποδύτης, ου, ὁ, (ὑποδύω) *under-garment.* SEPT. EX. 28, 31.

ὑπόθεμα, ατος, τὸ, (ὑποτίθημι) *that which is put under, stand, support.* SEPT. EX. 25, 38. PLUT. II, 1011 D.

ὑπόθεσις, ἑως, ἡ, *matter*, in the sense of *business.* EPHES. 1140 D. PORPH. Adm. 132.

ὑποθηκάριος, α, ον, (ὑποθήκη) *relating to mortgages?* PROC. III, 154, 22.

ὑποκαίω, *to heat gradually.* LEIMON. 64 (92).

ὑποκαλύπτω (καλύπτω), *to wrap up under, to cover.* SEPT. EX. 26, 12.

ὑποκαμισοβράκια, ων, τὰ, equivalent to ὑποκάμισα καὶ βράκια, *shirts and breeches.* PORPH. Cer. 470, 8. 473, 14.

ὑποκάμισον, ου, τὸ, (καμίσιον) *shirt.* SUID. Ἐπενδύτης, τὸ ἐσώτατον ἱμάτιον, ὃ καὶ ὑποκάμισον λέγεται. PTOCH. 2, 93. NICET. 393, 24. (See also the preceding.)

ὑποκατάστασις, ἑως, ἡ, (ὑποκαθίστημι) *substitutio.* ANTEC. 2, 15 init.

ὑποκατάστατος, ον, *substitutus.* ANTEC. 2, 15, 1.

ὑποκοριστικός, ἡ, ὄν, (ὑποκορίζομαι) *diminutive*, in grammar. DION. THRAX in BEKKER. 634, 25.

ὑποκοσμητής, οὗ, ὁ, *under-κοσμητής.* INSCR. 270, I, 6.

ὑποκρισία, as, ἡ, = ὑπόκρισις. HERM. Vis. 3, 6.

ὑπόκρισις, ἑως, ἡ, *hypocrisy, ὑποκρισία.* NT. Matt. 23, 28.

ὑποκριτής, οὗ, ὁ, *dissembler, hypocrite.* SEPT. Job. 36, 13. NT. Matt. 15, 7, et alibi.

ὑπόληψις = ὑπόληψις. PORPH. Cer. 389, 19.

ὑπολήνιον, ου, ὁ, (ληνός) *vat*, the vessel under the wine-press (or oil-press) to receive the juice of the grape (or the oil), *πρόληνιον.* SEPT. Esai. 16, 10.

ὑπόληψις, ἑως, ἡ, *reputation, the good name, esteem, estimation, respect, character, ὑπόληψις.* CONST. APOST. 2, 3, 2. CONST. I, 6. COD. AFR. Can. 44.

ὑπολιμνίσκος, ου, ὁ, (λιμνίσκος) the name of the critical mark —. EPIPH. II, 165 C.

ὑπολόγιος, ου, ὁ, = ὑπόλογος. THEOPH. CONT. 623, 8.

ὑπομάζιος, ου, (μαζός) *sucking*, as a child, ὑπομάσθιος, ὑποτίθιος. METHOD. 373 B.

ὑπομήκης, es, (μῆκος) *longish, ὑπόμακρος.* HIPPOL. 60.

ὑπομνηματίζω, ἰσώ, (ὑπόμνημα) *to record.* SEPT. 1 Esdr. 6, 22. POLYB. 5, 33, 5, in the middle.

ὑπομνήματιον, ου, τὸ, dimin. of ὑπόμνημα. PALLAD. Vit. Chrys. 30 A.

ὑπομνηματισμός, οὗ, ὁ, (ὑπομνηματίζω) *record.* SEPT. 1 Esdr. 2, 19. 2 Esdr. 4, 15. POLYB. 2, 40, 4, et alibi.

ὑπομνηματογράφος, ου, ὁ, (ὑπόμνημα, γράφω) *recorder.* SEPT. 1 Par. 18, 15. Esai. 36, 3.

ὑπομνηστικός, ἡ, ὄν, (ὑπόμνησις) *commonitorius, reminding*. SEXT. Adv. Logic. 202, p. 496.

Substantive, τὸ ὑπομνηστικόν, *commonitorium, commentarium, memorial*, κομμοιτωρίον. BASIL. III, 161 B. 211 D. 283 B. EPIPH. II, 158 A. PALLAD. Vit. Chrys. 13 A.

ὑπονίπτω (νίπτω), *to wash the feet*. PACHOM. 949 A.

ὑπονοθεύω (νοθεύω), *to tamper with, to seduce*. MAL. 46, 2. 219, 3 Ὑπονοθεύσασα αὐτὸν ὡς ἐρώσα αὐτοῦ. Also, *to bribe, corrupt*. Id. 359, 6.

ὑποπαιδοτριβέω, ἡσώ, *to be an under-παιδοτρίβης*. INSCR. 255. 265.

ὑποπιέζω (πιέζω), *to press or squeeze genily. Metaphorically, to annoy*. MARTYR. IGNAT. (inedit.) 1.

ὑποπίπτω, *to fall down*, used with reference to *penitents of the third grade* in the early church. GREG. THAUM. Can. 8, p. 40 D. ANC. 4. 5. 6. 23. NIC. I, 11. 12.

Οἱ ὑποπίπτοντες, Οἱ ὑποπεπτωκότες, or Οἱ ὑποπεσόντες, *The penitents of the third grade*. GREG. THAUM. Can. 9, p. 41 A. ANC. 7 οἱ ὑποπεσόντες. EUS. 6, 46 οἱ ὑποπεπτωκότες. GREG. NYSS. II, 120 B. BASIL. III, 326. 327. (See also ὑπόπτωσις.)

ὑποπόδιον, ου, τὸ, (πούς) *footstool*. SEPT. Ps. 98, 5.

ὑποπτίω, ὁ, (ὀπτίω) *suboptio*. MAL. 494, 5.

ὑπόπτωσις, εως, ἡ, (ὑποπίπτω) *a falling down*, a word denoting *the third grade of penitents* in the early church. GREG. THAUM. Can. 11, p. 41 C. EUST. ANT. 676 D. BASIL. III, 326 B. 327 A. (For the other grades see ἀκρόασις, πρόσκλαυσις, σύστασις.)

ὑποπυρρίζω, ἰσώ, (ὑπόπυρρος) *to be reddish*. SEPT. Lev. 13, 24.

ὑπορροή, ἡς, ἡ, (ὑπορρέω) *a flowing under*, as of water. CEDR. II, 87, 8.

ὑποσαίνω (σαίνω), *to cajole, coax*. MARTYR. IGNAT. 9. ὑποσημείωσις, εως, ἡ, (σημείωσις) *signature*. EUS. V. C. 3, 14.

ὑπόσιμος, ον, (σιμός) *somewhat flat-nosed*. MAL. 100, 9. ὑποσκελισμα, ατος, τὸ, (ὑποσκελίζω) *the being tripped up*. SEPT. PROV. 24, 17.

ὑπόσπανος, ον, (σπανός) *rather deficient in beard*. CEDR. I, 607, 12 Ὑπόσπανος τὴν γενειάδα.

ὑπόστασις, εως, ἡ, *burden*. SEPT. Deut. 1, 12.

2. *Station, garrison*. SEPT. 1 Reg. 13, 23. 14, 4.

3. *Substance, property*. SEPT. Job. 22, 20. ANTEC. 1, 6, 3.

4. *Person, hypostasis*, as used in theology, πρόσωπον. ROMAN. 1065 B Θεὸν ἕνα ἐν τρισὶν ὑποστάσεσι. ATHAN. I, 736 D Τῇ μὲν ὑποστάσει τρία, τῇ δὲ συμφωνίᾳ ἓν. BASIL. III, 363 E seq. DID. ALEX. 984 B. EPIPH. I, 80 D. EPHES. 957 A.

ὑποστατός, ἡ, ὄν, *subsisting, substantially existing*. CLEM. ALEX. 915, 5. SEXT. p. 644. DID. ALEX. 789 A.

ὑπόστημα, ατος, τὸ, *statio, station, position, στατίων*. SEPT. Jer. 23, 18.

ὑποστιγμή, ἡς, ἡ, see *στιγμή*.

ὑπόστυλος, ον, (στύλος) *resting on pillars*, as a building. DIOD. 1, 48, p. 58, 65.

ὑποσυλάω (συλάω), *to plunder secretly*. CLEM. ROM. Homil. 2, 22. 3, 27.

ὑποσύρομαι (σύρω), *to recede*, said of backsliders. PETR. ALEX. Can. 11.

ὑποσχέομαι = ὑπισχνέομαι. CLEM. ROM. Homil. 3, 26, as a various reading.

ὑποταγάδην (ὑποτάσσω), *adv. like subjects*. THEOPH. 574, 8 Ἐρρίφησαν ὑποταγάδην αὐτῷ.

ὑποταγή, ἡς, ἡ, (ὑποτάσσω) *submission, subjection, subordination*. NT. 2 Cor. 9, 13, et alibi. APOPTH. Anton. 36. TYPIC. 30, p. 206.

ὑποτακτικός, ἡ, ὄν, (ὑποτάσσω) *obedient, submissive*. CONST. APOST. 4, 11, 3.

Substantively, ὁ ὑποτακτικός, a monk's *disciple or attendant*. NIL. Epist. 1, 46.

2. *Subjunctive*, as used in grammar. Substantively, ἡ ὑποτακτική, sc. ἔγκλισις, *the subjunctive mood*. DION. THRAX in BEKKER. 638, 7.

ὑπόταξις, εως, ἡ, (ὑποτάσσω) *the coming after, the being put after*, in grammar. APOLLON. Conj. 479, 7.

ὑποτίθιος, ον, (τίθη, τιθίων) *sucking*, as a child, ὑπόμαζος, ὑπομάζιος. SEPT. Hos. 14 init.

ὑποτομεύς, εως, ὁ, (ὑποτέμνω) *a kind of axe*. SEPT. 2 Reg. 12, 31.

ὑποτροφή, ἡς, ἡ, (τροφή) *nourishment, support of life*. MAX. TYR. 27, 5. 28, 3. PTOCH. 2, 136.

ὑπουλία, as, ἡ, (ὑπουλος) *dissimulation*. CEDR. I, 797, 10.  
ὑπουργός, οὐ, ὁ, *minister, lieutenant, θεράπων*. SEPT. JOS.

1, 1 τῷ ὑπουργῷ Μαῦσῃ.

ὑποφάλακρος, ον, (φαλακρός) *rather bald*. HIPPOL. 61.

ὑποφωνητής, οὐ, ὁ, (ὑποφωνέω) *exhorter, encourager*, in an  
army, παρακλήτωρ. IGNAT. Philadelph. (interpol.) 4.

ὑποχή, ης, (ὑπέχω) *scoop-net, a small hoop-net*. PLUT.  
II, 977 E. AEL. N. A. 13, 17. OPP. Hal. 3, 81.

[MODERN GREEK, ἡ ἀπόχη, or τὸ ἀπόχι, in the same  
sense.]

ὑποχυτήρ, ἥρος, ὁ, (ὑποχέω) *vessel for pouring oil into a  
lamp*. SEPT. Jer. 52, 19.

ὑποψάλλω (φάλλω), *to sing the conclusion of a verse of  
Scripture*. CONST. APOST. 2, 57, 5. (Compare  
ὑπακούω.)

ὑποψήφιος, ου, ὁ, *candidate for holy orders, ὑπόψηφος*.  
SOZ. 2, 20.

ὑπόψηφος, ου, ὁ, (ψηφος) = ὑποψήφιος. SOCR. 5, 5.

ὑπτιώω, improperly for ὑψώω, *to elevate*. MAL. 224, 15  
Ἐπιτωθεὶς καὶ ἀπονεινοημένος ὡς ὑποτάξας τὸν κόσμον,  
*elated*.

ὑσκα, as, ἡ, *the pith of the walnut wood*. AËT. 7, 91.

SUID. Ὑσκα, τὸ ὀψάριον, καὶ ξύλον ἐν ᾧ ἄπτεται πῦρ.

ὑσσός, οὐ, ὁ, *the Roman pilum*. POLYB. 1, 40, 12, et  
alibi.

ὑσσωπον, ου, τὸ, = ὑσσωπος. BARN. 8, as a various  
reading. EUS. 2, 17, p. 70, 9.

ὑσσωπος, ου, ὁ, Hebrew זֶרְזֵק, *hyssop, τὸ ὑσσωπον*. SEPT.  
EX. 12, 22. PS. 50, 7. DIOSC. 3, 30. [MODERN  
GREEK, τὸ ὑσσωπον, *savory, the Satureja* of botan-  
ists.]

ὑστερέω, *to be kept back, to be prevented*. SEPT. NUM.  
9, 7, 13, in both places with the infinitive.

2. *To be wanting*. With or without the *dative*.  
Nehem. 9, 21. Eccl. 9, 8.

ὑστέρημα, ατος, τὸ, (ὑστερέω) *a coming short, want*. SEPT.  
Jud. 18, 10. 19, 19. PS. 33, 10.

ὑφειλμός, οὐ, ὁ, (ὑφείλον) *subtraction, deduction, ἀφαίρε-  
σις*; opposed to προσθήκη. LEG. HOMER. 108.

ὑφειλῶ (ὑφείλον), *to subtract, deduct*. LEG. HOMER.  
108.

ὑψηλοκάрдιος, ον, (ὑψηλός, καρδία) *proud in heart*. SEPT.  
Prov. 16, 5.

ὑψηλός, ἡ, ὁν, *strong, mighty*. SEPT. EX. 6, 1. 14, 8.

ὑψος, εος, τὸ, *height*. Adverbially, τὸ ὑψος, *high up, on  
high*. CHRON. 624, 8 Ἀναγαγόντες αὐτὸν ὑψος εἰς τοὺς  
βαθμοὺς τοῦ κίονος.

ὑψώω, ὡσω, *to elevate*, said of the sacred elements. AM-  
PHIL. 176 B. THEOPH. CONT. 439, 14. EUKHOI.  
(See also ὑψωσις.)

ὑψωμα, ατος, τὸ, (ὑψώω) *elevation, exaltation*. SEPT.  
Judith. 10, 8. 13, 4. NT. Rom. 8, 39 *height*.  
2 Cor. 10, 5. PLUT. II, 149 A. IREN. 1, 1, 1.

ὑψωσις, εως, ἡ, *elevation*. SEPT. PS. 149, 6 *praise*.

Ἡ ὑψωσις τοῦ ζωοποιῦ σώματος τοῦ κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ, *The elevation of the vivifying body of  
our Lord Jesus Christ*, a ceremony performed in the  
inner sanctuary. Not to be confounded with the  
*Elevation of the Host* of the Western Church. AM-  
PHIL. 200 A. CUROP. 95, 19.

Ἡ ὑψωσις τοῦ σταυροῦ, or simply Ἡ ὑψωσις, *The  
elevation of the Cross*, a church feast, or rather fast,  
in commemoration of the discovery of the true cross  
by Saint Helena, the mother of Constantine the  
Great. CHRON. 705. PORPH. Cer. 190, 7. HO-  
ROL. Sept. 14.

Φ.

φάβα, ατος, τὸ, faba, *horse-bean, garden-bean, Faba  
Vulgaris, κύαμος*. VIT. SAB. 283 A. HES. THE-  
OGNOST. Can. ΥΑΔ (434).

2. Faba, *a thick soup of horse-beans without the  
skins, ἔρνος*. LYD. 109, 5. SCHOL. ARIST. Ran.  
506 Ἐρνος, ὃ νῦν φάβα οἱ ἰδιῶται καὶ οἱ ἄγροικοι.

φαβρικήσιος, ου, ἡ, fabricensis, ὁ τῶν ὅπλων δημιουργός.

PORPH. Cer. 498, 3. (See also φαυρικίσιος.)

φαβρικήσιος = φαβρικήσιος. NOVELL. 85, 3.

φάβριξ, ἰκος, ἡ, fabrica, the manufacture of arms, ὀπλοποιία. ATHAN. I, 354 B. NOVELL. 85, 1. 3. LYD. 233, 17 οἱ τῶν φαβρίκων, = φαβρικήσιοι. PORPH. Cer. 402, 3.

2. Armory (in the American sense of the term), a place where arms are manufactured. MAL. 307, 21. 22. 23. 343, 3, incorrectly accented φαβρικάς, φαβρικά or φαβρίκα, for φάβρικας, φάβρικα.

φαγίν for φαγίον. PROCH. 2, 286.

φαγίον, ου, τὸ, (φαγεῖν) dish, a particular kind of cooked food. APOPHTH. Sisoës 52. VIT. SAB. 283 C.

φαγῶ (ΦΑΓΩ), to eat, ἐσθίω. EPIPH. I, 649 B.

φαιδροείμων, ου, (φαιδρός, εἶμα) in joyous attire. AGATH. 310.

φαιλόνης = φαινόλης. NT. 2 Tim. 4, 13.

φαιλόνιον, ου, τὸ, (φαιλόνης) casula, chasuble, the Greek presbyter's distinctive sacerdotal robe. CHRYS. XII, 777 C (spurious).

φαιλώνης = φαινόλης. NT. 2 Tim. 4, 13. SIMOC. 280, 12.

φαινέστρα, as, ἡ, fenestra, θυρίς. PLUT. II, 273 B.

φαινόλης, ου, ὁ, paenula, φαιλόνης, φαιλώνης, φελόνης, φελώνης, πενόλιον, πελώνιον. ATHEN. 3, 52. LYD. 126, 18. MENAND. 439, 9.

φαίνεται (φαίνω, φαίνομαι), impersonal, it appears, it is evident, φαίνεται. APOCR. Nicod. Euangel. I, B, 2, 5 Τὸν ἄνθρωπον τοῦτον φαίνεται ὅτι ἀπὸ φθόνου καὶ μανίας θέλουσιν οἱ Ἰουδαῖοι ἵνα φονεύσουσιν αὐτόν.

Κατὰ τὸ φαινόμενον, In appearance, simply apparently. PTOLEM. GNOST. p. 931. 932.

2. It seems good, δοκεῖ. INSCR. 4896, c Δεόμεθ' ὑμῶν, ἐὰν φαίνεται, συντάξαι, κ. τ. λ.

φάκελος or φάκελλος, ου, ὁ, the Oriental turban, φακιόλιον, φακιόλιν, φακεόλιον, φακεώλιον, φακεωλῖς. PHOT. Lex. SUID. Φάκελλος, τὸ τῆς κεφαλῆς φόρεμα, ὃ καὶ φακιόλιον λέγεται.

φακεόλιον = φακιόλιον. APOCR. Nicod. Euangel. I, A, 1, 2 as a various reading.

φακεώλιν for φακεώλιον. NICET. 689, 25.

φακεώλιον = φακιόλιον. APOCR. Nicod. Euangel. I, A, 1, 3.

φακεωλῖς, ἰδος, ἡ, = φακιόλιον. CUROP. 22, 14.

φακίης, ἡ, facies, ὄψις. LYD. 145.

φακιόλης, ὁ, (facies) towel, napkin, ἐκμαγεῖον. LYD. 145.

φακιόλιν for φακιόλιον. MAL. 457, 19.

φακιόλιον, ου, τὸ, = φάκελος. THEOPH. 377, 13. PORPH. Cer. 500, 13.

φακιόλος, ου, ὁ, bundle, fagot, φάκελος. DION. HAL. IV, 2028, 6.

φακλαρέα, as, ἡ, (facula) torch-dance, a dance in which the performers held lighted torches in their hands. PORPH. Cer. 349, 13. (Compare φάκλα, in the Appendix.)

φακτιονάριος, ου, ὁ, factionarius, agitator, one of the principal charioteers at the Circensian games, φακτονάρης, φακτωνάρης. MAL. 395, 22. PORPH. Cer. 311, 14. 327, 12. 330, 11 seq.

φακτίων, ονος, ὁ, factio, the golden bull by which the emperor granted the title of φακτιονάριος. PORPH. Cer. 328, 10. 12 Τὴν χρυσὴν βούλλαν, ἔχουν τὸν φακτίονα.

φάκτον, ου, τὸ, factum. CHAL. 772 C. BASILIC. 2, 3, 11.

φακτονάρης or φακτωνάρης, η, ὁ, = φακτιονάριος. THEOPH. CONT. 799. 634, 22.

φαλάγγιον, ου, τὸ, = φάλαγξ. EUST. 140, 9. 469, 20.

φάλαγξ, αγγος, ἡ, palanga or phalanga, roller, used in drawing vessels on shore, or in launching them, φαλάγγιον. BEKKER. 115, 20 Φάλαγγας κωλύουσι [οἱ Ἀττικισταί] λέγειν τὰ ξύλα ἐφ' ὧν τὰ πλοῖα νεωλκεῖται.

φαλάκρωμα, ατος, τὸ, (φαλακρός) bald head, a head without hair. SEPT. Lev. 13, 42.

Metonymically, bald-headed person, bald-head. CICER. Attic. 14, 2.

φαλάντωμα, ατος, τὸ, = ἀναφαλάντωμα. SEPT. Lev. 13, 43.

φαλαρίς, ἰδος, ἡ, Barnaby's thistle, Centaurea Solstitialis. DIOSC. 3, 159.

φαλκίδιον, ου, τὸ, (falx) falcula, pruning-knife. LEO. 5, 5.

φαλκίον, ου, τὸ, *falx, scythe, a weapon.* LEO. 6, 27.  
 φάλκων, ωνος, ὁ, *falco, falconion.* SUID. Φάλκων . . .  
 εἶδος ἰέρακος.  
 φαλκώνιον, ου, τὸ, = φάλκων. PORPH. Adm. 155, 3.  
 φάλσευμα, ατος, τὸ, (φαλσεύω) *falsification.* VIT. STEPH.  
 479 Τῆς ἐκκλησίας φαλσεύματα, *Things foreign to the church.*  
 φालσεντής, ου, ὁ, *falsarius, forger, falsifier.* NIC. II, 1061 D.  
 φਾਲσεύω, ευσα, (falsus) *false, to falsify, to alter feloniously, as a document, falsify.* CONST. III, 644 E.  
 645 D Ἐφαλσεύθη καὶ αὕτη ἡ βίβλος. NIC. II, 877 B, et alibi.  
 φαλογογράφος, ου, ὁ, (φάλσος, γράφω) = φαλσεντής. NIC. II, 1184 E.  
 φαλογορρήμων, ον, (φάλσος, ρῆμα) = ψευδολόγος. NIC. II, 1061 E.  
 φάλσος, ον, *falsus, forged.* CONST. III, 1020 A.  
 φαλσώω, ωσα, = φαλσεύω. THEOPH. 497, 19.  
 φαμελία = φαμίλια. THEOPH. 416, 17.  
 φαμίλια, as, ἡ, *familia, family, φαμελία, φαμίλιος, γενεά.* LYD. 9, 22. CHRON. 720, 15.  
 2. Familia, sc. gladiatoria. INSCR. 2511. 3677.  
 φαμιλιαρικός, ἡ, ὅν, *familiaris, ordinary, as a garment.* BASILIC. 44, 15, 22.  
 φαμιλικῶς (φαμίλια), adv. *with one's family.* CEDR. I, 782, 10.  
 φαμίλιος, ου, ἡ, = φαμίλια. LEG. HOMER. 112.  
 φαμινάλια = φμιναλία. ET. M. 98, 1 Ἀναξυρίδας, φαμινάλια, βρακία.  
 φάμουσον, ου, τὸ, *famosus libellus, libel, lampoons, ἔγγραφα ληρήματα κατὰ τινος.* GLOSS. JUR. Φάμουσον λέγεται τὸ γραφέν. COMN. 13, p. 377 (Paris). TZETZ. Chil. 13, 487.  
 φανάριον, ου, τὸ, *lantern, φανός.* PORPH. Cer. 472, 4.  
 φανερός, ἂ, ὅν, *certus, certain, some, as applied to number.* EPIPH. I, 1058 B Ἐν ἡμέρᾳ τῷ φανερῷ τοῦ ἔτους. SOCR. 3, 19, p. 195, 40 Αἰτοῦντες ἐπὶ φανεροῖς καταθέσθαι τὸν πόλεμον, = ἐπὶ φανερῇ ποσότητι χρυσίου. SOZ. 1, 4, p. 13, 38 Φανεροὺς τάξας τῶν δορυφόρων περὶ τοῦτο ποιεῖν. CHAL. 1645 A.

φανερῶν, with the *infinitive.* BARN. 5 Τότε ἐφανέρωσεν ἐαυτὸν υἱὸν θεοῦ εἶναι.  
 φανέρωσις, εως, ἡ, (φανερῶν) *manifestation.* HIPPOL. 266, 35. ATHAN. I, 48 A.  
 φαντάζομαι (φαντάζω), *to see in imagination, to see mentally.* EUS. 1, 2, p. 5, 27 Τοῦτον . . . καθαροῖς διανοίας ὁμασι φαντασθέντες.  
 2. *To imagine, fancy.* TIT. 1073 B Δύο γὰρ ἐναντίων φύσεων κρᾶσιν ἐν τοῖς οὖσι φανταζόμενοι διανέμουνσι ταύταις τὰ ὄντα κατὰ τὸ δοκοῦν αὐτοῖς. PALLAD. Vit. Chrys. 23 E Φανταζόμενος εἶναι θεός.  
 φαντασία, as, ἡ, *parade, display, pomp.* DIOD. 12, 83, p. 537, 60. NT. Act. 25, 23.  
 φαντασιάζω, άσω, (φαντασία) *to delude.* EPIPH. I, 55 A.  
 φαντασιαστής, ου, ὁ, (φαντασιάζω) *impostor.* CEDR. I, 30, 22.  
 φαντασιώδης, es, (φαντασία, ΕΙΔΩ) *imaginative.* HIPPOL. 9.  
 φαντασιωδῶς, adv. of φαντασιώδης, *in appearance, apparently, κατὰ τὸ φαινόμενον.* IREN. 2, 32, 4.  
 φάρ, τὸ, *far.* ARET. 99 C D.  
 φάρας, α, ὁ, Hebrew פָּרָס, Arabic فَرَس, *horse, steed, φάριον, ἵππος.* THEOPH. CONT. 480.  
 φαρδύς, εἶα, ὅ, Gothic braids, Anglo-Saxon brad, English broad, πλατύς. MAURIC. 1, 2. LEO. 5, 4.  
 φάριον, ου, τὸ, = φάρας. LEO. 18, 136. THEOPH. CONT. 480.  
 φαρμακία, as, ἡ, *enchantment, φαρμακεία.* SEPT. Ex. 7, 22.  
 φαρμακολύτρια, as, ἡ, (φάρμακον, λύω) *anti-charmer, an epithet given to Saint Anastasia, who was endowed with the miraculous gift of neutralizing the effects of charms, potions, and other diabolical agents.* HOROL. Dec. 22.  
 φασέκ, τὸ, indeclinable, = πάσχα. SEPT. 2 Par. 35, 1.  
 φασήλιον, ου, τὸ, = φάσηλος. EPIPH. I, 645 A.  
 φάσηλις, εος, = φάσηλος. EPIPH. I, 649 B.  
 φασίολος, ου, ὁ, *phaseolus.* DIOSC. 2, 130.  
 φασίουλός = φασίολός. BOISS. III, 416.  
 φάσκαλος = φάσκωλος. THOM. M.  
 φάσκης, οἱ, *fascies, αἱ ῥάβδοι.* PLUT. I, 103 D.



φασκία, as, ἡ, fascia, band, ταινία. ET. M. 588, 46.

749, 40. SCHOL. ARIST. Plut. 586.

φασκίω, ωσα, (φασκία) to tie up with bandages. DIOSC.

Parabil. 2, 67. THEOPH. 613, 5 τὰς κεφαλὰς αὐτῶν φασκίωσας τῷ βασιλεῖ διὰ τῶν σπαθαρῶν ἀπέστειλεν.

φασκώλιον, ου, ὁ, pasceolus, leather bag, leathern purse. AMMON. AGATH. 255. HES.

φάσκαλος, ου, ὁ, pasceolus, clothes-bag, φάσκαλος, θύλακος. AMMON. AEL. HERODIAN. Φιλέτ. etc. p. 396. HES. Φασκώλιον . . . φάσκαλος δὲ τὸ μέγα, εἰς δὲ τὰ ἱμάτια ἐμβάλλεται.

φασόλιν = φασούλιν. PTOCH. 2, 347 φασόλιν ἐξοφθάλμιστον, perhaps the *Dolichus Melanophthalmus*.

φασούλιν for φασούλιον, ου, τὸ, phaselus, the kidney-bean, φασόλιν, φάσηλος. PORPH. Cer. 463, 18. [In MODERN GREEK, τὸ φασούλι represents the *Phaseolus* and the *Dolichus* of botanists.]

φατλίον, ου, τὸ, facula, torch. PORPH. Cer. 349, 15, et alibi. THEOPH. CONT. 172, 19. 254. (See also φάκλα, in the Appendix.)

Φατέμης, η, ὁ, Phatemes. PORPH. Adm. 92, 11.

φατρία, as, ἡ, faction, conspiracy. CHAL. Can. 18.

φατριάζω, άσω, (φατρία) to conspire. CHAL. Can. 18.

φατριάρχης, ου, ὁ, (φατρία, ἀρχω) chief conspirator. DAMASC. I, 622 E, with a play upon the word πατριάρχης.

φαυλόβιος, ου, (φαῦλος, βίος) dissolute. SCHOL. ARIST. Ran. 422.

φανρικίσιος, incorrectly for φαβρικίσιος. CEDR. I, 296, 10.

φαῦσις, εως, ἡ, (φάω, ΦΑΥΩ) illumination, light. SEPT. Gen. 1, 14. Judith. 13, 13.

φεβρουάριος, ου, ὁ, february. PLUT. I, 72 A. II, 272 C, et alibi. DION CASS. 1283, 94. ATHEN. 3, 53.

φεβρουάρις for φεβρουάριος. MAL. 187, 1.

φεγγίον, ου, τὸ, (φέγγος 2) crescent. PORPH. Cer. 640, 8 Ραβδία τῶν κουρσῶρων μετὰ φεγγίων Δ', καὶ ἄνευ φεγγίων Δ'.

2. Staff or wand with a crescent attached to it, or perhaps surmounted by a crescent. PORPH. Cer. 294, 17. 589, 18.

φεγγίτης, ου, ὁ, (φέγγος) phengites, transparent selenite, crystallized gypsum, σεληνίτης. PLIN. N. H. 36, 46. CHRYS. VIII (Spuria), 43 C.

φέγγος, εος, τὸ, light. Particularly moonlight, φῶς σελήνης. ARIST. Ran. 458. XEN. Symp. 1, 9. Cyneget. 5, 4. PLAT. Rep. 6, p. 508 C. HES. Φέγγος, φῶς ἡμέρας, φέγγος σελήνης.

2. The moon, σελήνη. MAURIC. 9, 2. CHRON. 27 (tabul.).

φεδεϊκόμιστον, τὸ, = φιδεϊκόμιστος. SUID.

φειδοκόμισος, ου, ὁ, = φιδοκόμιστος. HES.

φελόνης = φαινόλης. NT. 2 Tim. 4, 13. AMPHIL. 214 A (spurious).

φελώνης = φαινόλης. NT. 2 Tim. 4, 13. PORPH. Cer. 246, 19.

2. Casula, chasuble, the Greek presbyter's distinctive sacerdotal robe, φαίλονιον. CUROP. 65, 16.

φελώνιον = φαίλονιον. EUKHOL.

φερεντάριος, ου, ὁ, ferentarius, skirmisher, ἀκροβολιστής. LYD. 158, 30.

φερνίζω, ίσω, (φερνή) to portion, endow. SEPT. Ex. 22, 16.

φέρω. Φέρε λέγειν, or Φέρε εἰπεῖν, For instance, For example. CLEM. ROM. Homil. 1, 3. DID. ALEX. 572 B.

φετιάλεις, οἱ, fetiales, φητιάλεις, φητιάλεις. DION. HAL. I, 389, 7.

φήμη, plural αἱ φῆμαι, cheers. EUKHOL.

φημίζω, ίσω, to give notice, to make known, to signify. CHRON. 717 Φημίσαντος τό τε μακρόν τείχος καταλαβεῖν καὶ τὰ ἔνδον αὐτοῦ. Pass. φημίζομαι, to be reported. ARRIAN. Peripl. Mar. Euxin. 7 Ἀχρι τῆσδε τῆς χώρας ἐλθεῖν φημίζεται.

Impersonal, ἐφημίσθη, it was reported or rumored. THEOPH. 363, 1 Ἐφημίσθη ἐν Κωνσταντινουπόλει ὅτι ἐτελεύτησεν ὁ βασιλεὺς.

φητιάλεις = φετιάλεις. PLUT. I, 137 B φητιαλεις. SUID.

φητιάλιος, fetialis. DION CASS. 606, 31.

φθάζω = φθάνω. LEO. 12, 41. PORPH. Adm. 244, 14.

φθάνω, to reach, come, arrive at. SEPT. 2 Esdr. 3, 1 Ἐφθασεν ὁ μὴν ὁ ἔβδομος. DION. HAL. III, 2241, 11

\*Ἐφθασαν δ' αὐτόν. PHILON. II, 80, 8 Ἀχρι τῶν τῆς γῆς τερμάτων ἔφθακεν. THEOPH. 75 Ἐν γῆρᾳ βαθεὶ φθάσας. 174, 6 Φθάσας ἕως τοῦ ναοῦ.  
 φθάρμα, ατος, τὸ, (φθεῖρω) *that which is corrupted; corruption*. SEPT. LEV. 22, 25.  
 φθείρα, ας, ἡ, (φθεῖρ) *the tree-louse*. EUKHOL. p. 498.  
 φθειρίζω, ἴσω, (φθεῖρ) *to louse*. SEPT. Jer. 50 (43), 12.  
 φθογγέω, ἡσα, (φθογγή) *to exclaim, cry out, to cheer, shout*. PORPH. Cer. 38, 18, et alibi.  
 φθόνος, ου, ὁ, envy. Φθόνον ἔχω = φθονοῦμαι. CLEM. ROM. Epist. 1, 4.  
 φθοριμαῖος, αιον, (φθόριμος) *corruption*. EUS. 4, 22, p. 183, 10. Id. 4, 28.  
 φθοροποιός, ἄ, ὄν, (φθορά, ποιέω) *causing destruction or ruin, ruinous, destructive*. PLUT. II, 911 A. PTOLEM. Gnost. p. 922.  
 φιάλη, ης, ἡ, *reservoir for water*. THEOPH. 563, 5. THEOPH. CONT. 141, 12.  
 φιάλιον, ου, τὸ, (filum) = τασλίον 1. PORPH. Cer. 528, 16. 721, 7.  
 φίβλα = φίβουλα. MAL. 33, 7. PORPH. Cer. 218, 24.  
 φιβλατούρα, ας, ἡ, (fibula) *a kind of robe, φιβλατώριον*. PORPH. Adm. 251, 11.  
 φιβλατώριον, ου, τὸ, = φιβλατούρα. SUID.  
 φιβλάω, ωσα, (fibula) *to pierce, transfix*. MAL. 111, 2. 165, 2.  
 φιβλώνω, *to fasten with a φίβλα*. PORPH. Cer. 208, 24.  
 φίβουλα, ἡ, fibula, *brooch, φίβλα, χρυσή περόνη λιθοκόλλητος*. LYD. 169, 10.  
 φιδεῖκομισσάριος, α, ου, fideicommissarius. ANTEC. 1, 14, 1.  
 φιδεῖκόμισσον, ου, τὸ, fideicommissum, *legacy in trust, φιδοκόμισσος, φειδοκόμισσος, φειδεῖκόμιστον*. ANTEC. 1, 14, 1.  
 φιδοκόμισσος, ου, ὁ, = φιδεῖκόμισσον. BASILIC. 1, 1, 35.  
 φιδουκίριος, fiduciarius. ANTEC. 1, 19.  
 φιλαμαρτήμων, ου, (φίλος, ἀμάρτημα) *sin-loving*. SEPT. Prov. 17, 19.  
 φιλαναγνωστέω (φιλαναγνώστης), *to be fond of reading*. DIOD. 1, 3, p. 7, 52. Id. 2, 54, p. 167, 38.  
 φιλελεύθερος, ου, (ἐλεύθερος) *freedom-loving*. POLYB. 2, 55, 9 τὸ φιλελεύθερον. DIOD. 2, 1, p. 113, 33.

φιλέρημος, ου, (φίλος, ἔρημος) *desert-loving*. VIT. EUTHYM. 29.  
 φιλεριστέω (φιλεριστής), *to be fond of strife*. IREN. 1, 18, 4 Ἐπιδεικνύναι φιλεριστοῦσι, *They are eager to prove*.  
 φιλεχθρέω (φίλεχθρος), *to excite enmity*. SEPT. PROV. 3, 30.  
 Φιλημάτων for Φιλημάτων, ου, ἡ, (φίλημα) *Philemation, a woman's name*. INSCR. 506.  
 φιλιάζω (φίλιος), *to become a friend*. With the dative. SEPT. 2 Par. 19, 2. 1 Esdr. 3, 21.  
 φιλιόμαι, ὤθην, *to become friends*. CLEM. ROM. HOMIL. 14, 6 Φιλιωθείς τινι. EPIPH. I, 45 C. SOCR. 6, 11, p. 327.  
 φιλοζέω, *to be φιλόζωος*. POLYB. 11, 2, 11, et alibi.  
 φιλοζωία, ας, ἡ, (φιλόζωος) *love of life*. POLYB. 15, 10, 5. DIOD. 2, 50, p. 163, 86.  
 φιλοθεΐα, ας, ἡ, (φιλόθεος) *love of God*. CHAL. 1644 D.  
 φιλοκαθεδρέω (καθέδρα), *to love the chief place*. CLEM. ROM. HOMIL. p. 12, 8.  
 φιλοκαθεδρία, ας, ἡ, *love of the chief place*. PALLAD. Vit. Chrys. 87 F.  
 φιλοκαλέω, ἡσα, *to sweep, as a chamber, σάιρω, σαρῶ*. APOPHTH. Ammonas 6. MAL. 489, 19. THEOPH. 359, 17.  
 φιλομόναχος, ου, (μοναχός) *fond of monks*. VIT. SAB. 299 B.  
 φιλόπενστος, ου, = φιλοπενθής. METHOD. 32 A, as a various reading.  
 φιλοπρόβατος, ου, (πρόβατον) *sheep-loving*. PALLAD. Vit. Chrys. 19 E.  
 φιλοπρωτεία, ας, ἡ, (φιλοπρωτεύω) *love of being the first*. ZOS. 236.  
 φιλοπρωτεύω (φιλόπρωτος), *to be fond of being first*. NT. 3 Joan. 9.  
 φιλόπρωτος, ου, (πρῶτος) *fond of being first*. POLYB. Frag. Gram. 115.  
 φιλόσαρκος, ου, (σάρξ) *given to fleshly lusts, carnal*. PALLAD. Vit. Chrys. 19 C.  
 φιλοτέχνως, adv. of φιλότεχνος, *ingeniously*. DIOD. 1, 14, p. 18, 65. Id. 1, 52.  
 φιλοτιμέομαι, ησάμην, *to bestow upon*. INSCR. 115 Πεφι-

- λοτίζεται εἰς τὴν βουλὴν. SOCR. 5, 18. ANTEC. Prooem. 1 φιλοτιμηθείσας, passively. THEOPH. 265 Ἐφιλοτιμήσατο ὁ βασιλεὺς τὴν πόλιν κεντηνάρια δύο χρυσίου. THEOPH. CONT. 809 Φιλοτιμηθεὶς παρὰ τοῦ βασιλέως νομίματα ἑκατόν.
- φιλοτιμία, ας, ἡ, *municipence, liberality, presents*. INSCR. 108, 29 Φιλοτιμίας ἔνεκεν τῆς εἰς τὸν δῆμον. Ibid. 115. 126. JOSEPH. Ant. 12, 1.
2. In the plural, *sights, displays, public shows*. MARTYR. IGNAT. 5.
- φιλότιμος, *liberal, prodigal*. THEOD. III, 522 A.
- Substantively, τὸ φιλότιμον, *liberality, philotimia* 1. SOCR. 3, 17.
- φιλοῦλος, ον, (ῥη) *matter-loving*. MARTYR. IGNAT. 18.
- φιλόχριστος, ον, (Χριστός) *Christ-loving*; opposed to μισόχριστος. MARTYR. IGNAT. 7. CYRILL. HIER. Catech. 6, 12.
- Φιλυτώι, for Φιλυτώ, οὗς, ἡ, *Philyto*, a woman's name. INSCR. 2310. (See also INTRODUCTION, § 60, 6.)
- φαιμνάλια, ων, τὰ, *feminalia, φαιμνάλια, ἀναξυρίδες, βρακία*. SUID.
- φίνα, ας, ἡ, (finis) *limit, boundary*. PORPH. Cer. 23, 19. 471, 13, et alibi.
- φισκάλιος, α, ον, *fiscalis, ταμειακός*. ANTEC. 1, 25, 1.
- φίσκος, ον, ὁ, *fiscus, wicker basket, σπυρίς, σπόρτα*. CEDR. I, 297, 10. 12.
2. *Fiscus, ταμείον*. INSCR. 4305. 4957, 21. 355. EUS. 9, 10, p. 457, 42. (Compare Zos. 18, 22 Βασιλικά ταμεία.)
- φειτιάλεῖς = φειτιάλεῖς. DION. HAL. II, 1245, 13, et alibi. PLUT. I, 68 A. C φειτιαλεῖς.
- φειτιάλιος = φειτιάλιος. PLUT. I, 67 F. 68 A. II, 279 B.
- φλαβέλλιον, τὸ, *flabellum, φλαβίλλιον, ριπίδιον*. ATHEN. 14, 57.
- φλαβίλλιον = φλαβέλλιον. ATHEN. 14, 57.
- φλαγγέλιον, ον, τὸ, *flagellum, φραγγέλλιον, φραγγέλιον, φραγγέλιον*. HES. Σκυτάλαι . . . φλαγγέλια, λῶροι.
- φλάμεν, ινος, ὁ, *flamen, φλαμέντης*. PLUT. I, 64 C. II, 289 E.
- φλαμέντης, ον, ὁ, = φλάμεν. APP. Bell. Civil. 1, 65.
- φλάμμουλα, ἡ, *flammula*. DIOSC. 4, 131 (129).
- φλάμμουλον, ον, τὸ, *flameolum, flammula, banner, φλάμουλον, φλάμουρον, φλάμπουλον*. LYD. 127, 21.
- φλαμουλάριος, ον, ὁ, (φλάμμουλον) *standard-bearer, ensign*. LYD. 158, 27.
- φλαμούλιον, ον, τὸ, dimin. of φλάμμουλον. CEDR. I, 772, 23.
- φλαμουλίσκιον, ον, τὸ, double dimin. of φλάμμουλον. LEO. 5, 5.
- φλάμουλον = φλάμμουλον. MAURIC. 2, 9. THEOPH. 560, 15.
- φλάμουρον = φλάμμουλον. THEOPH. 692.
- φλάμπουλον = φλάμμουλον. LEX. SCHED. 734.
- φλάσκα, ας, ἡ, *phlasca, flask*. ISID. HISPAL. 20, 6, 2. [MODERN GREEK, ἡ φλάσκα, *calabash*, but only when it has the form of an oblate spheroid.]
- φλασκίον, ον, τὸ, dimin. of φλάσκα. LEO. 12, 53. 123. 13, 11. PORPH. Cer. 676, 8. (See also ζυγοφλάσκιον.)
- φλιά, ἀς, ἡ, *limen superum, the lintel of a door*. SEPT. Ex. 12, 7. 22.
- φλογοβαφής, ἐς, (φλόξ, βάπτω) *flammineus, flame-colored*. LYD. 178, 19.
- φλύαρος, ον, *nonsensical*. HIPPOL. 122.
- φλώρα, ας, ἡ, *flora, ἀνθοῦσα*. LYD. 86, 12.
- φλωράλια, ων, τὰ, *Floralia*, a festival in honor of Flora. DION. CASS. 891, 61.
- φοβέομαι, *to fear*. Followed by μήπως καὶ with the subjunctive. MAL. 470, 15 Φοβούμενοι μήπως καὶ κυκλευθῶσιν.
- φοβερίζω, ἰσω, (φοβερός) *to terrify, frighten*. SEPT. 2 Esdr. 10, 3. Nehem. 6, 9.
- φοβερισμός, οὗ, ὁ, (φοβερίζω) *a terrifying, terror*. SEPT. Ps. 87, 17.
- φοβερός, ἁ, ὁν, *wonderful, remarkable, extraordinary, superior, great, θαυμαστός, δεινός*. MAL. 83, 1. 93, 11, et alibi. NIC. II, 905 D.
- φόβητρον, τὸ, *prodigy*. THEOPH. 18, 14.
- φόβος, ον, ὁ, *earthquake, σεισμός*. MAL. 401, 7.
- φώδεραι = φοίδεραι. PSELL. 468.
- φώδεραι (fodio), fodere, σκάπτειν. PLUT. I, 174 B.
- φοίδεραι, τὰ, (foedus) foedera, φώδεραι, αἱ πρὸς πολε-

μίους σπονδαί, οἱ αἱ ἐν τῷ πολέμῳ συνθῆκαι. PROC. I, 358, 23. II, 478.

φοιδεράτος, η, ον, foederatus, confederate, ally, ἔνσποδος, σύμμαχος. NIL. Epist. 1, 284. OLYMP. 450. NOVELL. 117, 11. PROC. I, 358, 20.

φοινίκιν for φοινίκιον, ου, τὸ, date, φοῖνιξ, a fruit. APOPHTH. Aio.

φοινικοπάρυφος, ον, (φοῖνιξ, παρυφή) with a purple border.

DION. HAL. I, 385. (Compare σηγγμέντον, ταβλίον, φιάλιον.)

φόλα, as, ἡ, = φόλλις 2. PTOCH. 2, 90.

φολερόν, οὔ, τὸ, = φόλλις 2. LEIMON. 42. 86.

φόλη, ης, ἡ, = φόλλις 2. PTOCH. 2, 272.

φόλης, ὁ, follis, purse, βαλάντιον. EPIPH. II, 184 A.

φόλις, see φόλλις.

φόλλα, ης, ἡ, = φόλλις 2. THEOPH. CONT. 642, 16.

φολλερόν, οὔ, τὸ, = φόλλις 2. MAL. 400, 20.

φόλλις, εως, ὁ, ἡ, follis, bellows, φῦσα. ANTHOL. XIII, 661.

2. Obol, ὀβολός, a small coin, called also φόλλα, φόλα, φόλη, φολλερόν, φολερόν. EUS. 10, 6 ὁ φόλλις. PROC. III, 140, 13 ὁ φόλλις. MAL. 439, 14 ἡ φόλις.

3. The obol-tax levied by Constantine the Great. ZOS. 105, 1 Τέλος ἐπιθεῖς, ᾧ τινὶ φόλλιν αὐτὸς ἐπέθηκεν ὄνομα.

φονευτής, οὔ, ὁ, (φονεύω) killer, slayer, murderer, φονεύς.

SEPT. Num. 35, 11. APOCR. Proteuangel. 22, 1.

φονοκοπεῖον or φονοκόπιον, ου, τὸ, (φόνος, κόπος) murder, φόνος. THEOPH. 371, 4.

φονοκτονέω, ἡσω, (φόνος, κτείνω) to pollute with the blood of a murdered person. SEPT. Num. 35, 33. Ps. 105, 38.

φορά, as, ἡ, time, in connection with numerals. THEOPH. 510, 15 Καὶ γίνεται πρώτη φορά πτῶσις τοῦ Ρωμαϊκοῦ στρατοῦ. NOM. COTELER. 46 Δύο φορές, Τίτω times, twice, δῖς. TZETZ. Chil. 13, 58. NICET. 226, 16. 459, 24 Μίαν φοράν, once, ἅπαξ. (See also ἅπαξ.)

φοράδιον, ου, τὸ, = φοράς. LEO. 18, 53.

φοράς, ἄδος, ἡ, mare, φοράδιον, ἡ ἵππος, ἡ φορβάς. HES.

φορβαία, as, ἡ, = φορβεῖα. SEPT. Job. 40, 20. LU-

CIAN. Luc. sive Asin. 51. APOPHTH. Esaias 3

\*Εοικε ζῶν ὑπὸ φορβαίας ἐνταῦθα κάκεισε ἐλαυνομένη.

φόρεμα, ατος, τὸ, (φορέω) garment, dress, apparel, ἱμάτιον. HIPPOL. 295. MAL. 187.

φορεσία, as, ἡ, (φορέω) dress, ἐσθῆς. PALAEPH. 52, 5. MARTYR. ARETH. 46.

φορίον, incorrectly for φορεῖον. APOCR. Act. Philipp. 8.

φόρναξ = φούρναξ. EPIPH. I, 137 A.

φορνικόν, οὔ, τὸ, fornic, φουρνικόν. PORPH. Cer. 19, 9.

φορολόγητος, ον, (φορολογέω) tributary. SEPT. Deut. 20, 11.

φορολογία, as, ἡ, (φορολόγος) tribute. SEPT. 1 Esdr. 2, 18.

φορολόγος, ου, ὁ, (φόρος, λέγω) tax-gatherer. SEPT. 2 Esdr. 4, 7. Job. 39, 7.

φόρος, ου, ὁ, forum, ἀγορά. NT. Act. 28, 15. JUST. Apol. 1, 71, p. 87 B. MAL. 171, 5. 182, 1, et alibi.

φορτούνα, ἡ, fortuna, τύχη. LYD. 94.

φορτώω, ωσα, (φόρτος) to load, lade. EPIPH. I, 626 D. LEG. HOMER. 91 Ὁ γὰρ δυνατὸς ἡμίονος φορτούσθω δέκα μετρητάς.

φόρτωμα, ατος, τὸ, (φορτώω) load. PORPH. Cer. 460, 1 Καὶ φέρει ὁ λογοθέτης σεσαγματωμένα τὰ Σ' σαγμαρία ἔχοντα ἐνδύματα ἐν ταῖς στρατούραις κέντουκλα μετὰ σωμαρίων φορτωμάτων. Here σωμαρίων depends upon φορτωμάτων, loads of σωμαρία.

φορτωσία, as, ἡ, (φόρτωσις) load. PORPH. Cer. 478.

φόρτωσις, εως, ἡ, (φορτώω) a loading, load. PORPH. Cer. 465, 14. 476, 5.

φοσατεύω = φοσσατεύω. MAL. 293, 4.

φοσσάτον = φοσσάτον 3. MAL. 309, 2.

φόσσα, ἡ, fossa, ditch, trench, φώσσα, τάφος, τράφος. PLUT. I, 174 B. MAURIC. 4, 3. THEOPH. 607, 17.

φοσσατεύω, ευσα, (φοσσάτον) to encamp, φοσατεύω, φωσατεύω. THEOPH. 297, 15.

φοσσατικῶς (φοσσάτον), adv. with an army, in force, φωσσατικῶς. THEOPH. 567, 11, et alibi. PORPH. Adm. 143.

φοσσάτον or φοσσάτον, ου, τὸ, (fossatus) camp, φουσσάτον, φουσσάτον, φωσσάτον, στρατόπεδον. MAURIC. 12, 22. LEO. 11, 1. 17, 19.

2. Army, στρατός. THEOPH. 603, 16. PORPH.

Cer. 453, 16, et alibi. Adm. 80, 21 Μετὰ φοσσάτου ἐπιτίθεσθαι.

3. Fossatum, ditch, moat, τάφρος, φωσσάτον 2.

MAL. 461, 22, et alibi.

φοσσεύω, εὔσα, (φόσσα) to surround, invest, as a city.

MAURIC. 8, 1. MAL. 304. 316, et alibi.

φουάλικλον, τὸ, folliculus, football. ATHEN. 1, 25.

φουλκίζω = φουρκίζω. MAL. 431, 12.

φούλκον, ου, τὸ, furca, wedge, a body of troops drawn up in the form of a wedge. MAURIC. 12, 16. THEOPH. 489, 14. LEO. 7, 66. 73. PHOC. 198, 13, a body of troops.

φουμῶσος, fumosus. ATHEN. 3, 79 Φουμῶσφ τυρῶ.

φούνδα, as, ἡ, funda, tassel. Implied in φουνδάτος, which see. (See also φούντα.)

φουνδακάριος, ου, ὁ, the president of the φούνδαξ? ATTAL. 202, 23. 203, 18.

φούνδαξ, ακος, ὁ, fundacus, exchange (change), French bourse, the place where merchants meet to transact business. ATTAL. 202, 21. 249, 3. SCYL. 714, 12.

φουνδάτος, η, ου, (φούνδα) tasselled, furnished with a tassel, φουντάτος. PORPH. Cer. 577, 13.

φουνδίτωρ, ορος, ὁ, funditor, slinger, σφενδονήτης. LYD. 158, 18.

φούντα = φούνδα 1. CUROP. 14, 6, as a various reading. (See also φουντάτος.)

φουντάτος (φούντα), = φουνδάτος. PORPH. Cer. 467, 15.

φούρκα, as, ἡ, furca, a prop shaped like a two-pronged fork, στήριγξ. PLUT. II, 280 F.

2. Furca, gibbet. THEOPH. 283. THEOPH.

CONT. 303, 17.

φουρκίζω, ισα, (φούρκα 2) to gibbet, to hang by the neck, φουλκίζω. MAL. 487, 24. THEOPH. 283, et alibi.

φουρκίφερ, furcifer. PLUT. II, 280 D. F.

φούρναξ, ακος, ὁ, fornix, lime-kiln, φόρναξ. EPIPH. I, 136 C.

φουρνάριος, ου, ὁ, furnarius, baker. BASILIC. 60, 3, 27, § 9.

φουρνίκιος, ου, (φούρνος) of the oven, pertaining to the oven, κλιβανίκιος. ATHEN. 3, 79, p. 113 B.

φουρνικός, ἡ, ὄν, like a fornix in shape. CEDR. I, 531, 15.

Substantively, τὸ φουρνικόν, = φουρνικόν. PORPH. Cer. 50, 25.

φούρνος, ου, ὁ, furnus, oven, κλίβανος, ἱπνός. EROTIAN.

\*Ἰπνου . . . ὁ φούρνος ἱπνός λέγεται. ATHEN. 3, 79.

φουστάτον = φουσσάτον. THEOPH. 361, 12, as a various reading. PORPH. Cer. 437, 6.

φουσσάτον = φουσσάτον. LEO. 10, 13. 14.

φραγγελίζω, ισα, flagello, to scourge, μαστιγῶ. BASILIC. 60, 51, 10.

φραγγέλιον = φλαγγέλιον. SCHOL. ARIST. Ach. 724.

φραγγέλιον = φλαγγέλιον. PSELL. 457.

Φραγγική, ἡς, ἡ, Francia, France. THEOPH. 618, 19.

Φραγγικός, ἡ, ὄν, Frankish, French. COMN. I, 199, 14.

Φράγγοι = Φράγκοι. STEPH. BYZANT. Φράγγοι, ἔθνος Ἰταλίας τῶν Ἀλπέων ὁρῶν ἐγγύς. PROC. I, 319 Γερμανοὺς τε, οἱ νῦν Φράγγοι καλοῦνται.

φραγγέλιον = φλαγγέλιον. NT. Joan. 2, 15.

φραγγέλλω, ωσα, flagello, to scourge, μαστιγῶ, μαστίζω. NT. Matt. 27, 26.

Φράγκοι, ων, οἱ, Franci, Franks, Φράγγοι. ZOS. 58, 13. SOCR. 2, 10 fin.

φράκτης, ου, ὁ, = ἀρίς. PROC. III, 219, 5, v. l. φράκτα, φρακτῆρα.

φρακτός, ἡ, ὄν, (φράσσω) fenced in. Hence protected. OPP. HAL. 1, 641.

φρατρία, as, ἡ, faction, πατρία. NIC. II, 681 D.

φρεναπατάω (φρήν, ἀπατάω) to deceive the mind. NT. Gal. 6, 3 Ἐαυτὸν φρεναπατᾷ. IREN. 1, 9, 1 φρεναπατοῦσιν.

φρενερημία, as, ἡ, (φρήν, ἐρημία) senselessness. DID. ALEX. 992 A.

φρέορ, τὸ, = φρέαρ. INSCR. 4716, c.

φρῆν or φρῦν, ὁ, a kind of demon. HIPPOL. 63. 64.

[Compare the Arabic **فَرَس** or **فَرَسَة**?]

φρήν, ἐνός, ἡ, mind. MAL. 135, 16 Ἐχων τὰς ἰδίας φρένας, Being in his right mind. 140 Ἀναλαβόντος τὰς ἰδίας φρένας.

φρικτός, ἡ, ὄν, awful. Ἡ φρικτὴ θυσία, The awful sacrifice, applied to the Eucharist. PHILOSTORG. 2, 13.

φριντζάτον, ου, τὸ, (frons frondis) bower. PORPH. Cer. 373, 18.

φρόνημα, ατος, τὸ, *tenet, doctrine*. EUS. 5, 28, p. 252, 23

Τοῦ ἐκκλησιαστικοῦ φρονήματος.

φρόντισμα, ατος, τὸ, *cura, office, dignity*. A Latinism.

NIL. 3, 241. CHAL. Can. 2.

φροντιστήριον, ου, τὸ, = μοναστήριον. PALLAD. Vit.

Chrys. 38 D. THEOD. III, 657 B.

φροντιστής, οὔ, ὁ, *curator, κουράτωρ*, a public officer. NIL.

Epist. 2, 178. 185. COD. AFR. Can. 78. BASILIC.

2, 3, 2 and 22, *procurator, trustee*.

φρουμεντάριος, ου, ὁ, *frumentarius, σιτώνης, ἔπαρχος*

*εὐθeneίας, εὐθeneίας ἐπιμελητής*. LYD. 12, 5. 176, 10.

2. A sort of *constable*. EUS. 6, 40.

φρούξ λιμένος, ὁ, *harbor-master, λιμενάρχης*. CHRON.

699, 15.

φρουροφυλακή, ἥς, ἡ, (φρουρά, φυλακή) *guard*. MARTYR.

IGNAT. (inedit.) 1.

φρυάσσω = φρυάσσομαι. SEPT. Ps. 2, 1.

φρύγιον, τὸ, (φρύγω) *dry stick* for burning. SEPT. Ps.

101, 4.

φρῖν, see φρῆν.

φρυγαδεία, ας, ἡ, (φρυγαδέω) *banishment*. POLYB. 6, 14, 7.

2. A *running away*, *δραπέτευσις*. SEPT. 2 Esdr. 4, 15.

φρυγαδεῖον, ου, τὸ, (φυγὰς) *place of refuge, asylum, φυγα-*

*δευτήριον*. SEPT. Num. 35, 14.

φρυγαδευτήριον, ου, τὸ, = φρυγαδεῖον. SEPT. Num. 35, 6.

φρυγομαχία, ας, ἡ, (φρυγομάχος) a *shunning of battle, cowardice*.

THEOPH. CONT. 135, 6.

φυκάριον, τὸ, = φύκος. LEX. SCHED. 837.

φύλαγμα, ατος, τὸ, (φυλάσσω) a *thing to be observed, ordinance*.

SEPT. Lev. 22, 9. Malach. 3, 14.

φυλακή, ἥς, ἡ, *prison, κάρκαρος*. DIOD. 1, 54. NT.

Matt. 25, 36. Luc. 23, 19.

φυλακίζω, ἴσω, (φυλακή) *to arrest, imprison*. NT. Act.

22, 19. CLEM. ROM. Epist. 1, 45.

φυλάκισσα, ἥς, ἡ, (φύλαξ) *female watcher or keeper*.

SEPT. Cant. 1, 6.

φυλακίτης, ου, ὁ, (φυλακή) *one in prison, prisoner*. IN-

SCR. 4896, C. CONST. APOST. 4, 2, 1.

φυλακτήριον, ου, τὸ, *phylactery, amulet, φυλακτόν*. NT.

Matt. 23, 5. PLUT. II, 378 B. LAOD. 36.

φυλακτήριος, ου, ὁ, *maker of amulets (φυλακτήριον)*.

QUIN. Can. 61. (Compare CONST. APOST. 8, 32, 6

Περιάμματα ποιῶν.)

φυλακτόν, οὔ, τὸ, (φυλάσσω) = φυλακτήριον. THEOPH.

582, 18. 583. THEOPH. CONT. 631. 670, 15.

φύλαξ, ακος, ὁ, *treasury*. THEOPH. CONT. 253, 8. 255,

16.

φύλαρχος, ου, ὁ, the Roman *tribunus*. DION. HAL. I,

250.

φυλάσσω, *to keep*, as a holiday. JUST. Tryph. 46. EUS.

V. C. 3, 18.

Mid. φυλάσσομαι, equivalent to the active. SEPT.

Ex. 31, 13. (Compare Esai. 56, 2. 6.)

φυλλάριον, τὸ, dimin. of φύλλον, *leaflet*. DIOSC. 3, 44.

φυλλοδαφνῶν, τῶν, = φύλλων δάφνης? MAL. 272, 15.

287, 11. (Compare Id. 287, 15 *Δαφνίωνων φύλλων*.)

φύλλον, ου, τὸ, *leaf* of a book. NIL. De Oct. Spirit.

Malit. 14, p. 469.

φύραμα, ατος, τὸ, (φύρω) *dough*. SEPT. Ex. 8, 3. 12,

34.

φυσητήρ, ἦρος, ὁ, *bellows*. SEPT. Job. 32, 19.

φυσικός, ἡ, ὄν, *natural*, not adopted. MAL. 437, 10

Φυσικοὶ παῖδες.

2. Substantively, ὁ φυσικός, *naturalist*. DIOD.

1, 28.

φυσιογνωμονική, ἥς, ἡ, (φυσιογνωμονικός) sc. τέχνη, *the*

*science of physiognomy*. HIPPOL. 6, as a various

reading.

φυσιολογία, ας, ἡ, (φυσιολόγος) *natural philosophy, phyl-*

*sics*. DIOD. 5, 40.

φύσις, εως, ἡ, *nature*. Adverbially φύσει, *really, truly*,

ὄντως, ἀληθῶς. APOPTH. Arsen. 25. Sisoës 7, et

alibi. LEIMON. 103 (137).

2. *Genitals*, τὸ αἰδοῖον. DIOD. II, 521, 93. APOCR.

Proteuangel. 20, 1. IGNAT. Philipp. (interpol.) 4. 6.

THEOPH. 457, 12.

φυτεῖσμος, ου, (φυτεύω) *fit for planting trees*, adapted

to trees, as land. DIOD. 1, 36.

φωνᾶν = φωνῆεν. SEXT. Adv. Gram. 5, p. 238.

φωνή, ἥς, ἡ, *testimony, affidavit, deposition*. CHRON.

595, 13.

\*φωνῆεν, εντος, τὸ, (φωνῆεις) sc. γράμμα, *vowel*, in gram-

mar. PLAT. Phileb. 18 B. Cratyl. 424 C. ARIS-

TOTEL. Poet. 20. DION. THRAX in BEKKER. 631. DION. HAL. V, 74. (Compare EURIP. Palamed. Frag. 2 Ἄφωνα καὶ φωνούντα.)

φῶς, ὥς, τὸ, *light*. Ἡ τοῦ φωτὸς ἡμέρα, *The day of light*, applied to the first day of the week, that is, to *Sunday (the day of the Sun)*, because light was made on the first day of the creation. EUS. V. C. 4, 18. 20. (See also Φῶτα.)

φωσατεύω = φοσσατεύω. THEOPH. 297, 15, as a various reading.

φωσάτον = φοσσάτον. CHRON. 725.

φώσσα = φόσσα. JUL. AFR. 75, p. 314.

φωσσατικῶς = φοσσατικῶς. NIC. II, 684 C. PHOC. 217, 6.

φωσσάτον = φοσσάτον. JUL. AFR. 75, 314. CHRYS. XI, 178 F. PHOC. 189, 3.

2. Fossatum, *ditch, moat, τάφρος*. PROC. GAZ. Reg. 1, 20.

φωστήρ, ἦρος, ὁ, (φῶς) *illuminator, luminary, light*. SEPT. Gen. 1, 14.

Φῶτα, ὦν, τὰ, (φῶς) *the Lights*, a Jewish feast. JOSEPH. Ant. 12, 7, 7.

2. *The Lights*, a name given to the *Epiphany*, celebrated in commemoration of the *Baptism* of Christ in the river Jordan, Ἐπιφάνια 2, Θεοφάνια 2. GREG. NAZ. I, 624 A. 637 B. 638 B. CONST. (536), 1205 A. THEOPH. 495, 7. (See also φωτίζω, φῶτισμα 1, φωτισμός 2, and compare SEPT. Esai. 9, 2 Ὁ λαὸς ὁ πορευόμενος ἐν σκότει ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρα καὶ σκιᾷ θανάτου φῶς λάμψει ἐφ' ὑμᾶς, supposed to refer to the appearance of Christ in the vicinity of the Jordan.)

φωταγωγέω, ἦσα, (φωταγωγός) *to guide with a light*. JOSEPH. Macc. 17. METHOD. 396 A.

φωταγωγικός, ἦ, ὄν, *illuminating*. Substantively, τὸ φωταγωγικόν, sc. τροπάριον, in the RITUAL, a hymn read or sung just before the Lauds (αἶνοι) during Lent. There are eight φωταγωγικά, each mood (ἦχος) having its proper φωταγωγικόν. HOROL. [The name was

suggested by φῶς, which occurs in every one of these hymns. See also ἐξαποστειλάριον.]

φωταγωγός, ὄν, (φῶς, ἄγω) *illuminating, enlightening*. BARN. 18.

Substantively. (a) Ἡ φωταγωγός, *window*. LUCIAN. Sympos. 20. PROC. GAZ. Reg. 4, 1. PORPH. Adm. 138, 17 Τοξικαὶ φωταγωγοί, *Loopholes for shooting through, τοξοῖδες*.

(b) *Luminary*. APOCR. Anaphor. Pilat. A, 9.

(c) Ἡ φωταγωγός, *a light, candle*. TYPIC. 38.

φωταψία, as, ἦ, (φῶς, ἀπτω) *a kindling of lights, illumination*. PORPH. Cer. 801, 6.

φωτία, as, ἦ, (φῶς) *brightness*. HES. Φωτία, λαμπρία, καὶ ὄμματα.

φωτίζω, *to enlighten or illumine*, used with reference to the Christian *baptism*. CONST. APOST. 3, 15, 6. JUST. Apol. 1, 65. NEOCAES. 11. 12.

οἱ φωτιζόμενοι, *Candidates for baptism*. CONST. APOST. 8, 7, 2. 8, 35. JUST. Apol. 1, 61. LAOD. 48.

φῶτισμα, ατος, τὸ, (φωτίζω) *an enlightening, illumination*, applied to the Christian baptism. CLEM. ALEX. 113, 28. LAOD. 45. 47. GREG. NAZ. I, 638 B.

2. *A newly baptized person*. PORPH. Cer. 90. 134.

3. *Baptistery*, βαπτιστήριον, φωτιστήριον. LEIMON. 171 (214). 172 (215).

φωτισμός, οὔ, ὁ, *an enlightening, illumination, light*. SEPT. Job. 3, 9. Ps. 26, 1.

2. *Illumination*, applied to *baptism*, βάπτισμα 1. CONST. APOST. 2, 32, 2. JUST. Apol. 1, 61.

φωτιστήριον, ου, τὸ, *a place of enlightening*, applied to the *baptistery*, βαπτιστήριον. SOCR. 7, 4. VIT. EPIPH. 324 B. CONST. (536), 1201 A, et alibi.

φωτοδοσία, as, ἦ, (φωτοδότης) *a giving of light, enlightening*. DION. AREOP. Coelest. Hierarch. 1, 2.

φωτοφάνεια, as, ἦ, (φῶς, φαίνω) *appearance of light, illumination*. DION. AREOP. Coelest. Hierarch. 1, 1 Πᾶσα πατροκινήτου φωτοφανείας πρόδος.

## X.

χαβάρ, Arabic כַּבְּאֵר or כְּבֵאֵר, *great, μέγας*. DAMASC. I, 111 A.

χαγάνος, ου, ὁ, כַּאֵן, *the khan of the Avars, Hunns, and Turks*. MENAND. 284, 17. 381, 14. SIMOC. 39. 286, 19. CHRON. 712, 17, et alibi. (See also χάν, in the Appendix.)

χαιρετίζω, ἴσω, ἴσα, (χαίρω) *to say χαῖρε to one, to salute*. SEPT. Tobit. 7, 1 Ἐχαιρετίσεν αὐτόν. DIOG. LAERT. 3, 98.

χαιρετισμός, οὔ, ὁ, (χαιρετίζω) *salutatio, complimentary visit*. POLYB. 32, 15, 8.

Also, *salutation, complimentary expressions*. PORPH. Cer. 680.

\*χαίρω, *to favor*, as a faction. MAL. 263, 3 Χαίρων εἰς τὸ πράσινον, sc. μέρος, for the earlier τῷ πρασίῳ.

Mid. χαίρομαι, equivalent to the active. METHOD. 365 B. APOCR. Nicod. Euangel. II, 3 (19). CONST. (536), 1181 A. (See also συγχαίρομαι. In the time of Aristophanes, χαίρομαι for χαίρω was considered a barbarism. ARIST. Pac. 291.)

χαίωμα = χίωμα. PORPH. Cer. 268, 15, as a various reading.

χαλαβώτης = ἀσκαλαβώτης. SEPT. Lev. 11, 30.

χαλάδριον, ου, τὸ, (χαλάω) *spread, carpet, χαράδριον*.

ΑΠΟΡΗΤΗ. ARSEN. 36. VIT. SAB. 288 C.

χαλαστός, ἡ, ὅν, (χαλάω) *slackened, let down*. Substantively, τὸ χαλαστόν, *festoon?* SEPT. 2 Par. 3, 5 Ἐγλυψεν ἐπ' αὐτοῦ φοίνικας καὶ χαλαστά.

χαλάω, ασα, *to destroy, demolish, καθαίρειν, καταλύω*. MAL. 12, 20 Ἔστι κεχαλασμένος. SCYL. 643, 13.

χαλιναγωγέω, ἥσω, (χαλινός, ἄγω) *refreno, to refrain, curb*.

POLYC. 5 Χαλιναγωγούντες ἑαυτοὺς ἀπὸ παντὸς κακοῦ.

χαλινάριον, ου, τὸ, *bridle, χαλινός*. LEO. 6, 9.

2. Metonymically, *chariot, ἄρμα*. PORPH. Cer. 333, 17.

χαλίντζιον, ου, τὸ, *calix? a kind of cup?* PORPH. Cer. 468, 12 Καυκία βασιλικά χαλίντζια, where χαλίντζια

seems to be *expegetical*, unless it be regarded as an adjective.

χαλιφᾶς, ᾱ, ὁ, Arabic كَلِيفَة, Khalipheh, Caliph, a title given to the successors of Mohammed the Arabian prophet. SCYL. 733, 5. CINN. 289, 20.

χάλκανθον, ου, τὸ, (χαλκός, ἄνθος) *sulphate of iron, copperas, χάλκανθος*. ORPH. Argon. 963 (958). DIOSC. 5, 114. GALEN. XIII, 329 A. 429 D. (Compare NICAND. Ther. 257 Ἄνθεσιν εἴσατο χαλκοῦ. DIOSC. 5, 88 Ἄνθος χαλκοῦ.)

χάλκανθος, ου, ὁ, = χάλκανθον. Rarer than the neuter. GALEN. XIII, 429 D.

χαλκότουβον, ου, τὸ, (χαλκός, τουβίον) = ποδόψελλον. LEO. 6, 25. 35. 7, 75.

χαλκουργεῖον, ου, τὸ, (χαλκουργός) *copper-mine*. DIOD. 1, 15, p. 19, 91. Id. 2, 52.

χαμαικέρασος, ου, ὁ, (χαμαί, κέρασος) *arbutus, the strawberry-tree, Arbutus Unedo, κόμαρος*. ATHEN. 2, 35.

2. *The strawberry-plant, the Fragaria* of botanists. DIOSC. Parabil. 1, 154. (See also χαμοκέρασον, in the Appendix.)

χαμαιλέκη, ης, ἡ, (λεύκη) *ground-ivy, χαμαίκισσος*. DIOSC. 3, 126.

χαμαίμηλον, ου, τὸ, (μήλον) *camomile, Matricaria Chamomilla*. DIOSC. 3, 154. See also χαμόμηλον, in the Appendix.)

χαμαιπάτιον, ου, τὸ, (πατέω) *brothel, χαμαιτυπείον*. CONST. (536), 1212 A. (See also πατήγια.)

χαμεύρετος, ον, (εὐρίσκω) *found on the ground*. MAL. 83, 13. SUID. Χαμαιεύρετος.

χαμόκουμβον, τὸ, (χαμαί, cubo) *table on the ground, low table*. PORPH. Cer. 465, 12.

Adverbially, χαμόκουμβα, *on the ground*. Ibid. 487, 5 Ὁ δὲ μινσουράτωρ ἔχει πλωτὰ κεντουκλίνα ἐνδε-  
δυμένα λινοβένετα, καθὼς προεῖρηται, καὶ γίνεται ἡ βασιλικὴ  
τράπεζα χαμόκουμβα.



χαμοσόριον, ου, τὸ, (σορός) = γλωσσόκομος, λάρναξ. PORPH. Cer. 646, 17.

χάνδαξ, ακος, ὁ, Arabic كَنْدَاك, Persian كَنْدَاك, ditch, trench, fortification, φόσσα, τάφρος.

As a proper name it was applied to the principal city of Crete, and is the prototype of the Italian Candia. THEOPH. CONT. 76. GEN. 47, 14. PHRAN. 100, 2. (See also χαντάκιον, in the Appendix.)

χάω, ὄθην, (χάος) to swallow up. APOPTH. Isidor. 8. MAL. 436, 18 Ἐσχίσθη ἡ γῆ καὶ ἐχάωθη τὸ ἥμισυ τῆς πόλεως μετὰ τῶν οἰκούντων. THEOPH. 336, 17.

2. To lose, ἀπολλυμι. NICET. 85, 25. 655, 27, et alibi. (See also χάνω, in the Appendix.)

χαρά, ἄς, ἡ, joy. Χαρὰ εἰς τὸν, Joy to any one, an exclamation. PORPH. Cer. 379, 18 Χαρὰ εἰς τὰ κάλλη αὐτῶν! What beauty! How beautiful! [Compare the Modern Greek, Χαρὰ 'ς τὸ στόμα! What a mouth! ὦ χαρὰ 'ς το! How fine! ironically used. Χαρὰ 'ς τὸν τὸν κειτάμενον! What a huge man lies stretched here!]

2. Feast, festivity. NT. Matt. 25, 21.

χαραγή, ἡς, ἡ, (χαράσσω) the stamp or figure on a coin. DAMASC. I, 622 C. THEOPH. 559, 4.

χαράδριον = χαλάδριον. APOPTH. Johann. Theban. VIT. SYNCL. 236 B.

χαρακτήρ, ἡρος, ὁ, face, πρόσωπον, as of a person. DIOD. II, 519, 61. APOCR. Act. Paul. et Thecl. 7. MAL. 172, 8.

2. Likeness, picture. MAL. 413, 14. 16. DAMASC. I, 631 B.

χαρακτηρίζω, ἰσω, (χαρακτήρ) to designate by a distinctive mark. HIPPOL. 103 Ἔστηκε τοιούτῳ τινὶ κεχακτηρισμένος σχήματι. 121 Εὐφραίνει καὶ τρέφει καὶ χαρακτηρίζει τὸν πνευματικὸν τέλειον ἄνθρωπον.

χαρακτηριστικός, ἡ, ὄν, (χαρακτηρίζω) distinctive, characteristic. With the genitive. DION. HAL. V, 170, 1, et alibi. JUST. Quaest. et Respons. ad Orthodox. 3. SECT. Pyrrhon. Hypot. 21, p. 169.

χαρακτής, οὐ, ὁ, (χαράσσω) = μονητάριος. BASILIC. 54, 16 (titul.).

χαράσσομαι (χαράσσω), to dawn. AGATH. 180, 10 Ἦδη δὲ τοῦ ὁρθοῦ χαρασσομένου καὶ ἡμέρας ἐπιφανεί-

σης. (See also περιχαράσσομαι, χαράζει, in the Appendix.)

χαρέριον, ου, τὸ, (Persian رِیَر, silk) a kind of silk cloth. PORPH. Adm. 72, 2.

χαρζάνιον, ου, τὸ, a kind of strap. LEO. 7, 18.

2. A kind of ornament. PORPH. Cer. 623, 12.

χαρίζομαι, to offer, grant, present. THEOPH. 28, 7 Χαρίζεται αὐτῷ τὴν ζωὴν, He spared his life.

χαρίζω = χαρίζομαι. PORPH. Cer. 59, 14.

χάρις, ιτος, ἡ, grace. Χάριτι θεοῦ, By the grace of God. EPHES. 1088 D.

Χάριτι Χριστοῦ, By the grace of Christ. EPHES. 1097.

χαριστικάριος, ου, ὁ, (χαριστική) a prebendary. JOANN. ANT. 177 A. 179 B.

χαριστικός, ἡ, ὄν, (χαρίζομαι) bounteous, liberal. PLUT. II, 332 D.

2. Substantively, ἡ, χαριστική, present; prebend. PORPH. Cer. 480, 4.

χαριτήσια, ων, τὰ, charms, spells. IREN. 1, 25, 3 in Latin letters charitesia. HIPPOL. 256.

χαρμούννη, ης, ἡ, (χαρμόσυνος) joyfulness, delight. SEPT. Lev. 22, 29.

χαρτάρης, for χαρτάριος, ου, ὁ, chartarius, = χαρτουλάριος, χαρτοφύλαξ. INSCR. 3310.

χάρτης, ου, ὁ, charta, libellus, document, record. NT. 2 Joan. 12. EUS. 1, 13, p. 37, 20. Id. 10, 5, p. 484, 6. EPHES. 1000 A.

χαρτήσιον, ου, τὸ, = χαρτοθέσιον. THEOPH. CONT. 871.

χαρτιατικόν, οὐ, τὸ, (χάρτης) quod pro chartis datur, clerk's fee? THEOPH. 756. CEDR. II, 37, 15. (Compare NOVELL. 8, 1 Μέτρια δὲ παρέχειν προφάσει τῶν ὑπὲρ ἐκάστης διδομένων συμβόλων τε καὶ χαρτῶν.)

χαρτίον, ου, τὸ, dimin. of χάρτης, libellus. SEPT. Jer. 43 (36), 2. PALLAD. Vit. Chrys. 21 C. CYRILL. ALEX. Epist. 20 D. 33 A.

χαρτοθέσιον, ου, τὸ, (χάρτης, θέσις) archives, χαρτήσιον. COD. AFR. 86, p. 1315 D. THEOPH. 664, 10.

χαρτοκαλαμάρια, ων, τὰ, equivalent to χαρτία καὶ καλαμάρια, paper and inkstands. PORPH. Cer. 352, 12.

χαρτουλάριος, ου, ὁ, chartularius. NIL. Epist. 2, 275. 3, 105. NOVELL. 117, 11. LYD. 210, 19, et alibi.

χαρτοφυλάκιον, ου, τὸ, (χαρτοφύλαξ) *the archives where records are kept, γραμματοφυλακείον*. CONST. III, 932 E.

χαρτοφύλαξ, ακος, ὁ, (χάρτης, φυλάσσω) *keeper of the papers or documents of a church, γραμματοφύλαξ*. ASTER. 408 A. CONST. (536), 1125 C.

2. *Keeper of public documents, archivist*. LYD. 228, 9.

χάσδιον, ου, τὸ, (Arabic **سك**, *silk*, Persian **سلك**, *silken*) a kind of *silk cloth*. PORPH. Cer. 607, 7. PHRAN. 146, 12, et alibi.

χαών, Hebrew **כין**, a kind of *cake*, φθῶς. SEPT. Jer. 51 (44), 19.

χαφουρή = κεφουρήs. SEPT. 2 Esdr. 8, 27.

χειμάζω, ἄσω, *to afflict, vex, trouble*. APOCR. Proteuangel. 17, 2. AMMON. PHRYN. p. 387 ἐπιχειμάζω.

Οἱ χειμαζόμενοι, *Persons troubled by unclean spirits, οἱ ἐνεργούμενοι*. CONST. APOST. 8, 12, 20, et alibi. ANC. 17. (Compare NT. Act. 5, 16 Ὀχλουμένων ὑπὸ πνευμάτων ἀκαθάρτων.)

χειμευτής, οὔ, ὁ, (χείμη) *alchemist, χυμευτής*. MAL. 395, 8. χειμευτικός, ἡ, ὁν, (χειμευτής) *pertaining to alchemy*. PHOT. 170, p. 117, 28.

χειμευτός, ἡ, ὁν, meaning uncertain. PORPH. Cer. 99, 14 Ἰππεύει δὲ ἐκείσε ὁ βασιλεὺς ἐφ' ἵππου ἐστρωμένον ἀπὸ σελλοχαλίνου χρυσοῦ διαλίθου χειμευτοῦ, ἡμφιεσμένον ἀπὸ μαργάρων.

χείμη, ηs, ἡ, = χημεία. LEO GRAM. 121, 19.

χείρ, ειρός, ἡ, *manus, troops*. A Latinism. MAL. 404, 13. 469, 5.

χείρεργον, ου, τὸ, = ἐργόχειρον. LEIMON. 100.

χειρίδιον, ου, τὸ, *sleeve, χειρίς*. APOCR. Act. Pet. et Paul. 47. ATHAN. II, 116 B.

χειρισμός, οὔ, ὁ, (χειρίζω) *handling, treatment, management*. POLYB. 1, 4, 1, et alibi. DIOD. II, 587, 28.

χειριστεύω, *to be a χειριστής?* INSCR. Vol. III, p. 1126. χειροβολίστρα, as, ἡ, (χείρ, βαλίστρα) a sort of *balista*.

PORPH. Adm. 245, 21. 246.

χειρογραφέω, ἡσώ, (χειρόγραφον) *to give a note of hand*. PETR. ALEX. Can. 5.

χειρόγραφον, ου, τὸ, (χειρόγραφος) *note of hand, promissory note*. POLYB. 30, 8, 4.

χειροδέσμιον, ου, τὸ, (χείρ, δεσμός) = χειροπέδη. BASILIC. 60, 35, 18.

χειροθεσία, as, ἡ, *the imposition of hands*. CONST. APOST. 2, 32, 2, et alibi. JUST. Quaest. et Respons. ad Orthodox. 14. NEOCAES. 9. NIC. I, 19. (Compare CONST. APOST. 8, 19. 8, 46, 5 Χειρῶν ἐπίθεσις.)

2. *Ordination, χειροτονία*. CHAL. Can. 6. 15.

χειροθετέω, ἡσώ, (χείρ, τίθημι) *to lay the hands on any one, said of the bishop*. With the *accusative* of the person. CONST. APOST. 2, 18, 5, et alibi. CLEM. ROM. Homil. 3, 73. 19, 25.

χειροκρατέω, ἡσώ, (κρατέω) *to hold one by the right hand*. THEOPH. CONT. 684, 16, in the passive.

χειροκρατία, as, ἡ, *the right of might*. POLYB. 6, 9, 7. DIOD. II, 534, 28 χειροκρασίας.

χειρομάνικον, ου, τὸ, = μανίκιον. LEO. 6, 3. 25.

χειρόμυλον, ου, τὸ, (μύλος) *hand-mill*. LEO. 5, 6.

χειρονομέω, ἡσα, (χειρονόμος) *to move the hand rhythmically, as in singing*. Hence *to sing*. THEOPH. CONT. 107, 2.

χειρονομία, as, ἡ, *the moving of the hand rhythmically, as in singing*. PORPH. Cer. 748, 13. 757, 7.

χειρονόμος, ου, (χείρ, νέμω) *moving the hand rhythmically for the purpose of keeping time in singing*. PTOCH. 2, 63. 78 χερωνόμος, in both places.

χειροπέδη, ηs, ἡ, (πέδη) *handcuff, χειροδέσμιον*. SEPT. Job. 36, 8.

χειρόπληθος, ου, = χειροπληθής. LEO. 19, 13.

χειροποίητος, ου, *made by the hand of man*. Substantively, τὸ χειροποίητον, sc. εἰδωλον, *idol*. SEPT. Esai. 2, 18. POLYB. 4, 64, 9, et alibi. STRAB. 17, 1, 10.

χειροσίφωνον, ου, τὸ, *hand-síφων*. LEO. 19, 58.

χειρότευκτος, ου, (τεύχω) = χειροποίητος. EUST. ANT. 677 D.

χειροτέχνημα, ατος, τὸ, (χειροτεχνέω) *handicraft*. BABR. 30, 4.

χειροτονέω, ἡσώ, *to ordain, with reference to church officers*. NT. Act. 14, 23. CAN. APOST. 2. 35. CONST. APOST. 3, 11, 2.

2. *To invest with regal dignity and power*. SOCR. 4, 31, p. 254. THEOD. III, 711 C.

χειροτονία, as, ἡ, *ordination*. CAN. APOST. 35. 68. 82.

CONST. APOST. 2, 2, 2, et alibi. JUST. Quaest. et Respons. ad Orthodox. 14. ANC. 10. NIC. I, 4.

2. *The investing with regal dignity and power; coronation*. SOCR. 5, 2.

χειρόψελλον, ου, τὸ, (ψέλλον) = χειρομάνικον σιδηροῦν. LEO. 6, 3. PORPH. Cer. 669, 18.

χελάνδιον, ου, τὸ, *barge*, χέλανδον. THEOPH. 578, 7, et alibi. PORPH. Adm. 73. Cer. 108, 18.

χέλανδον, τὸ, = χελάνδιον. PORPH. Cer. 345, 23.

χελανδούρους, τοὺς, *boats*. THEOPH. 579.

χελωνάριον, ου, τὸ, (χελώνη) *tortoise-shell*. ARRIAN. Peripl. Mar. Erythr. 10.

χέραβος, *chasm* in the earth, χάσμα γῆς. HES. (Compare χηραμός, χηραμίς.)

χερυνβόξεστον, τὸ, equivalent to χέρνιβον καὶ ξίστης, *basin and pitcher*, for washing the hands. BASILIC. 44, 13, 3. 44, 15, 19, § 9. 10. PORPH. Cer. 9, 18, et alibi.

χεροκέως (κενός), adv. *with empty hands*, κεναῖς χερσίν. SEPT. 1 Par. 12, 33.

χερονόμος, see χειρονόμος.

Χερούβ, ὁ, Hebrew כְּרוּב, *Cherub*. SEPT. Ex. 25, 19. Ezech. 28, 14. Plural, כְּרוּבִים, τὰ οἱ Χερουβίμ. Gen. 3, 24 τά. Ex. 25, 20 οἱ.

Χερουβικός, ἡ, ὄν, (Χερούβ) *Cherubic*. APOCR. Act. Philipp. 26. METHOD. 360 C.

Ὁ Χερουβικός ὕμνος, or simply ὁ Χερουβικός, *The Cherubic hymn*, a name given to the troparion chanted during the μεγάλη εἴσοδος. It begins thus: Οἱ τὰ Χερουβίμ μυστικῶς εἰκονίζοντες (see above, p. 58). APOCR. Jacob. Liturg. p. 53. CEDR. I, 685, 4.

χερσόμαι, ὠθην, (χέρσος) *to become waste*, as land. SEPT. Prov. 24 (24), 31.

χημεία, as, ἡ, Arabic كِيْمِيَا, *the occult science, alchemy*, the art of converting the base metals into gold and silver, χυμεία, χείμη. SYNCCELL. 24, 13. SUID. Χημεία, ἡ τοῦ ἀργύρου καὶ χρυσοῦ κατασκευή. Id. Δέρας . . . βιβλίον ἦν ἐν δέρμασι γεγραμμένον περιέχον ὅπως δεῖ γίνεσθαι διὰ χημείας τὸν χρυσόν. [The ignorant in the Levant still believe that copper and iron are transmuted into gold by means of the juice of a yellow herb called *κιμιά*.]

χηνάριον, ου, τὸ, *goose*, χήν. PORPH. Cer. 487, 19.

χήρα, as, ἡ, *widow*. The χῆραι formed one of the orders in the early church. NT. 1 Tim. 5, 9. CONST. APOST. 2, 57, 8. IGNAT. Smyrn. 13. Philipp. (interpol.) 15. BASIL. III, 293 D. (See also χηρικών, and compare NT. Act. 6, 1.)

χηραμίς, ἰδος, ἡ, *fissure, cleft*. HES.

χῆρευσις, εως, ἡ, (χηρεύω) *widowhood*, χηρεία. SEPT. Gen. 38, 14.

χηρικός, ἡ, ὄν, (χήρα) *of a widow*. TZETZ. Chil. 13, 591, Substantively, τὸ χηρικών, *the order of widowhood*, in the early church, τὸ τάγμα τῶν χηρῶν. CONST. APOST. 3, 2, 1. 8, 25. CLEM. ROM. Homil. 11, 36. (See also χήρα.)

χῆρος, ου, ὁ, *widower*. CONST. APOST. 3, 4, 1. EPIPH. I, 1104 A.

χηροσύνη, ης, ἡ, = χηρεία. AMPHIL. 27 C.

χθές, *yesterday*. It may be followed by the accusative denoting a smaller division of time. This is logical *apposition*. NT. Joan. 4, 52 χθές ὡραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός, *Yesterday at the seventh hour*. METHOD. 241 C χθές τὸ δειλινὸν περιπατῶν.

Adjectively. EPHES. 1000 D Ἀπεστάλημεν κατὰ τὴν χθές ἡμέραν.

χιάζω, ἄσω, (χι) *to mark with the figure X*. DIOD. 2, 58, p. 170, 72.

χιλιάρχέω, ἡσω, *to be a χιλιάρχης*. INSCR. 4714.

χιλιονταετηρίς, ἰδος, ἡ, (χιλιοι, ἔτος) *the space of a thousand years*. JUST. Tryph. 81, *the Millennium*.

χιλιονταετής, ἐς, (χιλιοι, ἔτος) *of a thousand years*, χιλιετής. JUST. Apol. 1, 8.

χιλιονταετία, as, ἡ, = χιλιονταετηρίς. EUS. 3, 28.

χιλιοπλασίως, adv. of χιλιοπλάσιος, *a thousand times more*. SEPT. Deut. 1, 11.

χιονόω, ὠσω, (χιών) *to make white as snow*. SEPT. Ps. 67, 15 χιονωθήσονται.

χιώω, ὠσω, (χι) *to form like the letter X*. EUNAP. 105, 11. SUID. Διάμετρος . . . κεχιώσθαι.

χίωμα, ατος, τὸ, *caparison?* χαίωμα. PORPH. Cer. 268, 8. 15. 500, 16.

χιών, ὄνος, ἡ, plural αἱ χιόνες, *snow lying on the ground*. THEOPH. 273 Ριπτοῦντες ἑαυτοὺς πρηνεῖς εἰς τὰς χιόνας.

χλαμύδιν for χλαμύδιον, τὸ, dimin. of χλαμύς. CHRON. 613, 20.

χλευάσμα, ατος, τὸ, (χλευάζω) *mockery*. SEPT. Job. 12, 4. χλεΐη, ης, ἡ, *delusion*. MAL. 189, 18.

χλοάζω, *to be green*. SIMOC. 327, 16 τὸ χλοάζον χρῶμα, = τὸ πράσινον χρῶμα.

χλωρίζω, ἴσω, (χλωρός) *to be green*. SEPT. Lev. 13, 49.

χλωρός, ἁ, ὅν, *green*, as wood; opposed to ξηρός, *dry*. SEPT. Gen. 30, 37.

Also, *not dry, just picked*, as applied to fruit; opposed to ξηρός. INSCR. 123, 23. ATHEN. 2, 42.

χοιροβάτανον, ου, τὸ, (χοῖρος, βοτάνη) *purslain, Portulaca Oleracea, ἀνδράχνη*. PSELL. 296. (Literally *pig-weed*.)

χοιρογρύλλιον, ου, τὸ, = χοιρογρύλλιος. HES. Χοιρογρύλλιον, ὁ ἐχίνος.

χοιρογρύλλιος, ου, ὁ, (χοῖρος, γρύλλος) *hedgehog*? SEPT. Lev. 11, 6. Ps. 103, 18, with λαγωῖς as a various reading. SUID. (See also χοιρογρύλλιον.)\*

χοιροκέφαλος, ου, (χοῖρος, κεφαλὴ) *hog-headed*. MAL. 120, 4.

χοιροσφάκτης, ου, ὁ, (σφάζω) *one who butchers swine*. ATTAL. 167, 14, as a surname.

χολᾶς, ἁ, ὁ, = κόχλος. EUST. 728, 48.

χολέω, εσα, (χόλος) *to be angry, to be enraged, θυμοῦμαι*.

APOCR. Nicod. Euangel. I, A, 9, 2, as a various reading. MAL. 362.

χολλαίζω, ἴσα, (χολᾶς) *to blacken* the edge of the eyelids *uith kohhol, στιβίζω, στιμμίζω*. MAL. 101, 18 Κεχολλαῖσμένα ἔχουσα βλέφαρα. (See also κόχλος.)

χονδρίτης, ου, ὁ, (χόνδρος) sc. ἄρτος, *bread made of groats*. SEPT. Gen. 40, 16. ATHEN. 3, 83.

χορήγι for χορήγιον, ου, τὸ, *lime, mortar, cement, ἀσβέστης*. CONQUEST. 704 Οἱ τοῖχοι ἦσαν ὑψηλοὶ, ὅλοι μὲ τὸ χορήγι. 725 Μὲ πύργους καὶ καλὰ τειχεῖα, ὅλα μὲ τὸ χορήγι, v. l. μὲ τὸν ἀσβέστην. [The word is still

heard in Southern Greece. See also ἐγχόρηγος, ἐγχώριος, in the Glossary.]

χορός, οὔ, ὁ, *the choir* of a church, as applied to the *singers*, τὸ σύστημα τῶν ἐν ταῖς ἐκκλησίαις ᾄδόντων. THEOD. III, 622 A. LEIMON. 162. SUID.

Ὁ δεξιὸς χορός, *The right choir*. Ὁ ἐνώνυμος χορός, *The left choir*. HOROL. (Compare BASIL. III, 311 B καὶ νῦν μὲν διχῇ διανεμηθέντες ἀντιψάλλουσιν ἀλλήλοις.)

2. *Choir*, the place where the church singers stand. LEIMON. 96. TYPIC. 67. PTOCH. 2, 611.

χοροστάτης, ου, ὁ, (χορός, ἵστημι) *leader of a chorus*. BALSAM. ad Concil. Laod. 15 τοὺς χοροστάτας τῶν κονδακίων.

χορτασία, ας, ἡ, (χορτάζω) *a filling, satiety*. SEPT. Prov. 24, 15. INSCR. 5128. APOCR. Act. et Martyr. Matt. 2. BASIL. III, 101 A.

χόρτασμα, ατος, τὸ, (χορτάζω) *provender, fodder, forage*. SEPT. Gen. 24, 25, et alibi. POLYB. 9, 4, 3.

χορτομανέω, ἴσα, (χόρτος, μαίνομαι) *to run to grass*, as a field. SEPT. Prov. 24 (24), 31.

χράομαι, *to use*. With the accusative. MAL. 5, 4. THEOPH. 314, 10.

χρεία, ας, ἡ, *necessity, need*. Εἰς τὴν χρείαν πίπτειν, *To be needed, or needful*. DIOD. 1, 3, p. 7, 56 οὐ ράδιον εὐπορῆσαι τῶν εἰς τὴν χρείαν πιπτονουσῶν βίβλων.

Τίς ἡ χρεία; *What need is there? What is the necessity?* ATHAN. I, 58 A Τίς ἡ χρεία τοῦ ἐξ ἀρχῆς κατ' εἰκόνα θεοῦ γενέσθαι τὸν ἄνθρωπον; PORPH. Adm. 242, 3 Τίς ἡ χρεία τὸν λαὸν τῶν ἀγαρίων τῆς φιάλης ἐν δυσὶν ἐξουσίαις διαιρεῖσθαι.

2. *Privy, necessary, ἀναγκαῖον, κοπρῶν, λυτῶν*. AMPHIL. 200 D (spurious). PORPH. Cer. 699, 13. HES. Θακεύουσι, κάθηται εἰς τὰς χρείας. (Compare ATHAN. I, 341 D Εἰσῆλθεν εἰς θάκος ὡς διὰ χρείας γαστρός.)

χρειακός, ἡ, ὅν, (χρεία) *necessary*. ARRIAN. Peripl. Mar. Erythr. 16 Χρειακοῖς Ἀραψι, *Arab servants*.

χρειώδης, ες, (χρεία) *needful, necessary, useful*. SCYMN. 813. PLUT. II, 353 E, et alibi. LUCIAN. Amor. 38. LYD. 220, 11, with the dative.

Substantively, τὸ χρειῶδες, *that which is needful*,

\* In a manuscript Glossary recently discovered by Dr. Charles Beck of Cambridge, this word is defined as follows: *Choiro-gryllus, animal non maius ericio, simile muri vel urso, in cavernis petrarum habitans, in Italia abundans*. This seems to identify the animal with the Alpine marmot. We have given the article as corrected by Dr. Beck. (See also p. 578.)

necessary, or useful. PHILON. I, 492, 20. PLUT. II, 80, D.

χρεοφυλακέω, ησα, to have charge of the χρεοφυλάκιον. INSCR. Vol. III, p. 1058.

χρεωκοπία, ας, ή, (χρεωκόπος) novae tabulae, a cancelling of debts. POLYB. Frag. Histor. 68. (Compare PLUT. II, 226 B Χρεῶν ἀποκοπαί.)

χρεωποιόμαι (χρεία, ποιέω), to need the assistance of any one. PORPH. Adm. 73, 22 Ὅπου ἂν χρεωποιηθῇ αὐτοὺς ὁ βασιλεύς.

χρεωστέω, ησα, (χρεώστης) debeo, to owe, as a debt. JUST. Quaest. et Respons. ad Orthodox. 96. ANTEC. 1, 6, 3.

χρεώστης, ου, ὁ, (χρέως) debtor, ὀφειλέτης. PLUT. II, 101 C.

χρεωφειλέτης, ου, ὁ, (χρέως, ὀφείλω) debtor, debtor, ὁ τὸ χρῆμα ὀφείλων; opposed to δανειστής. SEPT. Job. 31, 37. PROV. 29, 13. NT. Luc. 7, 41, et alibi. PLUT. I, 1056 B.

χρεωφυλάκιον, ου, τὸ, (φυλάσσω) the archives in which lists of public debtors were kept. INSCR. 2826. 2843.

χρήα, later Doric for χρεία. INSCR. 2060.

χρηματίζω, ἰσω, to declare, warn oracularly. SEPT. Jer. 37 (30), 2. NT. Matt. 2, 12. CLEM. ROM. Homil. 9, 14. 16. 18.

2. To assume a name or title. POLYB. 5, 57, 2 Βασιλέα χρηματίζειν, To assume the title of king. Id. 5, 57, 5. 30, 2, 4. DIOD. 1, 44. 20, 53, p. 445,\* 31 Ἐχρημάτιζε βασιλεύς.

Passively, to be called. NT. Act. 11, 26. INSCR. 4680. 4705. APOCR. Act. Philipp. 1. ATHAN. I, 321 A. MAL. 309, 15 Ἐχρημάτισεν ὀνομάζεσθαι πρῶτον ἔτος Ἀλεξανδρείας, where ὀνομάζεσθαι is superfluous.

Transitively, to call. MAL. 149, 11. 225, 13, in both places followed by the reflexive pronoun.

3. To have been in existence, or simply to be. EUS. 1, 2, pp. 6, 29. 10, 36. EUAGR. 2, 12. MAL. 217, 21. 227, 5 Ἔτους κατὰ Ἀντιόχειαν τὴν μεγάλην χρηματίζοντος ΜΒ'. CHRON. 355, 4, et alibi.

χρηματισμός, ου, ὁ, (χρηματίζω) surname, ἐπωνύμιον; opposed to κύριον ὄνομα. BASILIC. 35, 2, 4.

2. Era, with reference to certain cities. EUAGR.

4, 9. MAL. 309, 16 Ἔστιν οὖν ἐξ ἐκείνου τοῦ χρόνου ὁ χρηματισμός τῆς πρὸς Ἀίγυπτον Ἀλεξανδρείας.

χρηματιστήριον, ου, τὸ, council-chamber. SEPT. 1 Esdr. 3, 14. DIOD. 1, 1.

χρηματολαίλαπες, ων, οἱ, (χρῆμα, λαίλαψ) very covetous persons. IGNAT. Magnes. (interpol.) 9.

χρησιμεύω, εὔσω, (χρήσιμος) to become useful, χρήσιμος γίνομαι. DIOD. 1, 81, with the dative. CLEM. ROM. Homil. 3, 25. 36, et alibi. JUST. Quaest. Christ. ad Gentil. 2 Eis οὐδὲν αὐτοῦ χρησιμεύει τὸ βούλεσθαι. PHRYN.

χρήσιμος, ου, useful. Τὸ χρήσιμον καὶ τὸ τερπνόν, Utile et dulce, The useful and agreeable. POLYB. 1, 4, 11. (See also ὠφέλιμος.)

2. Respectable, as to character. NIC. II, 664 A. PORPH. Adm. 209, 12. PHOC. 221, 21.

χρήσις, εως, ή, citation, quotation, a passage quoted to establish the truth of a statement. LEIMON. 33. CHRON. 165, 16. CONST. III, 793 B, et alibi.

χρησμοδοσία, ας, ή, (χρησμοδότης) a delivering of oracles. HIPPOL. 65.

χρησμοδοτέω, to give an oracle. CLEM. ROM. Epist. 1, 55. MAL. 136, 9, both passages in the passive.

χρηστήρια, ων, τὰ, the necessities of life. CONST. APOST. 2, 4, 1.

χρηστομάθεια, ας, ή, (χρηστός, μανθάνω) desire of learning. IGNAT. Philadelph. (interpol.) 8.

Χρηστούς, ου, ὁ, a man's name. INSCR. 2130, 29.

χρίσις, εως, ή, an anointing, unction. SEPT. Ex. 29, 21. Lev. 8, 2. BASIL. III, 55 A.

χρίσμα, ατος, ῥὸ, the anointing with oil. SEPT. Ex. 29, 7. 30, 25.

In the Christian church, the anointing with holy oil (ἔλαιον ὁ). CONST. APOST. 7, 22, 1.

2. Uction, one of the seven sacraments of the Greek Church, corresponding to the rite of Confirmation of the Anglican Church. HIPPOL. 100. LAOD. 7, 48.

χριστεμπορεία, ας, ή, (χριστέμπορος) the making a trade of Christ. ALEX. ALEX. 549 A.

χριστέμπορος, ου, ὁ, (Χριστός, ἔμπορος) making a trade of Christ. IGNAT. Trall. (interpol.) 6.

χριστής, οὐ, ὁ, (χρίω) *plasterer*, one who overlays with plaster, in early Greek *κονιστής*. THEOPH. 680, 17.

χριστιανίζω, ἴσω, *to become χριστιανός, to adopt Christianity*. ORIG. I, 583 A.

χριστιανικός, ἡ, ὄν, (χριστιανός) *Christian*. JUST. Quaest. et Respons. ad Orthodox. 110. MAL. 407, 1.

Superlative, *χριστιανικώτατος, Most Christian*, as a title. CHAL. 772 A.

χριστιανισμός, οὐ, ὁ, (χριστιανίζω) *Christianity*. IGNAT. Magnes. 10. Roman. 3. JUST. Exposit. Rect. Fid. 15. ORIG. I, 320 E, et alibi.

χριστιανοκατήγορος, ου, ὁ, (κατηγορέω) *traducer of the orthodox Christians*, an epithet given to the iconoclasts. NIC. II, 701 D. 1029 A.

χριστιανός, ἡ, ὁ, ἡ, (Χριστός) *follower of Christ, a Christian*. NT. Act. 11, 26. 1 Pet. 4, 16. CONST. APOST. 1, 8, 7. BASILEIDES apud CLEM. ALEX. 600. JUST. Apol. 1, 7, et alibi. LUCIAN. Peregrin. 11. Alexand. 25. 38.

Adjectively, *Christian*. CONST. APOST. 8, 6, 2.

In writers who flourished after the first œcumenical council, it is restricted to the *orthodox Christians*. ATHAN. I, 312 E, et alibi. SOCR. 4, 6 (titul.).

χριστοδιδάκτος, ου, (διδάσκω) *taught by Christ*. METHOD. 52 A.

χριστοκτόνος, ου, ὁ, (κτείνω) *the murderer of Christ*. CONST. APOST. 6, 25, 2. IGNAT. Philipp. 13.

χριστόληπτος, ου, (λαμβάνω) *being under the immediate influence of Christ*. IGNAT. Antioch. (interpol.) 12. METHOD. 45 B, of John the Evangelist.

χριστομαχέω, *to be χριστομάχος*. ALEX. ALEX. 576 C.

χριστομάχος, ου, (μάχομαι) *hostile to Christ*. IGNAT. Smyrn. (interpol.) 2. ALEX. ALEX. 549 A. ATHAN. I, 124 F.

χριστομίμητος, ου, (μιμέομαι) *Christ-imitating*. THEOPH. CONT. 444. 447, 7.

χριστός, ἡ, ὄν, *anointed*, applied to persons. SEPT. Lev. 4, 5. Ps. 17, 51.

χριστότης, ητος, ἡ, *the being Χριστός, literally Christ-ness*. DID. ALEX. 848 B Τὴν κυριότητα αὐτοῦ καὶ χριστότητα.

χριστοτόκος, ου, ἡ, (τίκτω) *Christipara*, applied to the

Deipara by Nestorius and his followers, who objected to *θεοτόκος*, the title recognized by the orthodox church. CYRILL. ALEX. Epist. 35 B. THEOD. IV, 245 D.

Χριστοῦ γέννα, or in one word *Χριστογέννα, ων, τὰ, Christmas, Θεοφάνια 1, Ἐπιφάνια 1*. ANAST. CAESAR. 433, B. PORPH. Cer. 35, 12. 369, 11, et alibi. *χριστοφόνος, ου, (ΦΕΝΩ) = χριστοκτόνος*. IGNAT. Philadelph. (interpol.) 6.

*χριστοφόρος, ου, (φέρω) Christ-bearing*. IGNAT. Ephes. 9. EUS. 8, 10, p. 388, 24 *Χριστοφόροι μάρτυρες*. ATHAN. I, 56 A.

*χριστώνυμος, ου, (ὄνομα) named after Christ*. PTOCH. 1, 386.

*χροακός, ἡ, ὄν, (χρόα) colored*. PORPH. Cer. 132, 4. 630, 20. (See also *χρωϊκός*.)

*χρονίζω, to delay to do anything*. With the infinitive. SEPT. Ex. 32, 1.

*χρονικός, ἡ, ὄν, (χρόνος) relating to time*. PLUT. I, 93 B, *relating to chronology*.

Substantively. (a) *Τὰ χρονικά, chronicles, annals*. PLUT. I, 125 B. LUCIAN. Macrobian. 22.

(b) *Αἱ χρονικαί, sc. ἱστορίαι, = τὰ χρονικά*. DION. HAL. I, 23, 8.

*χρονικῶς, adv. of χρονικός, in time*. ALEX. ALEX. 557 B.

*Χρονῖται, ὧν, οἱ, (χρόνος)* an epithet applied by the Anomœans to the catholic Christians, because the latter predicated eternity of the Son, who, according to the Arians, was created *in time*. ATHAN. II, 495 A. C. AËTIUS apud EPIPH. I, 924 A. (Compare ALEX. ALEX. 556 B. THEOD. III, 690 seq.)

*χρονογραφεῖον, ου, τὸ, (χρονογράφος) chronography*. THEOPH. 5, 10.

*χρονογραφέω, ησα, to record times and events, to write chronicles*. MAL. 90, 17. 158, 14 Ταῦτα . . . ἐχρονογράφησεν.

*χρονογραφία, as, ἡ, annals, chronography*. POLYB. 5, 33, 5. SCYMN. 23. EUS. 6, 13, p. 272, 19.

*χρονογράφος, ου, ὁ, (χρόνος, γράφω) chronographer, chronicler, ὁ γράφων τοὺς χρόνους*. STRAB. 1, 2, 9 fin. LUCIAN. Alexand. 6. EPIPH. I, 637 D.

χρόνος, ου, ὁ, *time*. Χρόνον δοῦναι, *To give time*. JOSEPH. Bell. Jud. 4, 3, 10.

Χρόνον λαβεῖν, *To take time*. SEPT. 1 Esdr. 9, 12. JOSEPH. Ant. 11, 5, 4.

2. *Annus, year, ἔτος, ἐνιαυτός*. APOCR. Act. Paul. et Thecl. 43. HERM. Vis. 1, 1. ATHAN. I, 186 C? AMPHIL. 225 C (spurious). VIT. SAB. 226 C. AGATH. 12? EUAGR. 4, 33. 5, 12.

3. *Tense*, in grammar. DION. THRAX in BEKKER. 638, 6.

χρυσάργυρον, ου, τὸ, (χρυσός, ἄργυρος) *the gold and silver tax* levied by Constantine the Great. ZOS. 104, 15. THEOD. LECTOR. 2, 53. EUAGR. 3, 39.

χρυσανγέω (χρυσανγής), *to gleam like gold*. SEPT. Job. 37, 21 Ἀπὸ βορρᾶ νέφη χρυσανγοῦντα, *From the north come gold-gleaming clouds* (apparently alluding to the *Aurora Borealis*).

χρυσάφιν for χρυσάφιον. PTOCH. 1, 316.

χρυσάφιον, ου, τὸ, *gold*, χρυσός. COMN. I, 177. (See also Χρυσάφιος.)

Χρυσάφιος, ου, ὁ, (χρυσάφιον) *Chrysaphius*, a man's name, Χρυσάφης. GREG. NYSS. II, 182 C. PRISC. 147, et alibi.

Χρυσάφης for Χρυσάφιος. CHRON. 590.

χρυσένδυτος, ου, (χρυσός, ἐνδύω) *clad in gold*. THEOPH. CONT. 678.

χρύσινον, ου, τὸ, = χρύσιος. APOPTH. Johann. Pers. 2. χρύσινος, ου, (χρυσός) a kind of *gold coin*, χρύσινον. PALLAD. Vit. Chrys. 21 A. SOCR. 4, 34. 7, 25.

χρυσσανγής = χρυσανγής. THEOPH. CONT. 145.

χρυσόβουλλον, incorrectly for χρυσόβουλλον. CINN. 276, 13.

χρυσοβούλλιον = χρυσόβουλλον (from χρυσόβουλλος). THEOPH. CONT. 119, 10. 20. LUITPRAND. 367 (487, 2 C) Κρυσσοβούλιον (write χρυσοβούλιον), id est epistolam auro scriptam et signatam.

χρυσόβουλλος, ου, (χρυσός, βούλλα) *having a golden seal set to it*. ATTAL. 61, 7. 246, 5.

Substantively, τὸ χρυσόβουλλον, sc. γράμμα, *golden bull*, a royal decree with a golden seal set to it. PORPH. Adm. 227, 16 Διὰ τοῦ χρυσοβούλλου λόγον λαβεῖν. NICET. 66, 24. (Compare PORPH. Cer. 328, 12 Τὴν χρυσὴν βούλλαν.)

χρυσογράφος, ου, ὁ, (γράφω) *one who writes with letters of gold*. CEDR. I, 787, 22 Οὗτος ἦν καὶ χρυσογράφος, referring to the emperor Theodosius the Third, the predecessor of Leo the Isaurian.\*

χρυσοδόρατος, ου, (δόρυ) *golden-speared*. THEOPH. CONT. 407, 12.

χρυσοκέντητος, ου, (κεντέω) *embroidered with gold*. PORPH. Cer. 529, 15.

χρυσοκλαβαρικός, ἡ, ὄν, = χρυσόκλαβος. CUROP. 13, 8.

χρυσοκλαβάριος, ου, ὁ, (χρυσόκλαβος) *embroiderer*. THEOPH. 726, 15.

χρυσόκλαβος, ου, (κλάβιον, clavus,) *aurioclavatus*, χρυσοκλαβαρικός. PORPH. Cer. 82.

χρυσόλιθος, ου, ὁ, (λίθος) *chrysolite*. SEPT. Ex. 28, 20. DIOD. 2, 52.

χρυσοπερίκλειστος, ου, (περικλείω) *with a golden border*, as a garment. PORPH. Cer. 7, 17, et alibi.

χρυσός, ἡ, ὄν, = χρυσοῦς. PORPH. Cer. 379, 20.

χρυσοσελλίον, ου, τὸ, (χρυσός, σελλίον) *golden chair*. PORPH. Cer. 520, 21 (in the Scholium).

χρυσοσήμεντος, ου, (σημέντον) *with golden borders*, as a garment, χρυσόσημος, χρυσόταβλος. PORPH. Cer. 294, 14. 341.

χρυσόσημος, ου, (σήμα) *with a border of gold*, as a garment. DION. HAL. I, 568, 11. II, 817, 5.

χρυσοστίκτης, ου, ὁ, (στίζω) *one who gilds, gilder*. THEOPH. CONT. 450, 18.

χρυσόστομος, ου, (στόμα) *golden-mouthed*. As an epithet it was given to John, the most distinguished bishop Constantinople ever had, because he was much admired for his eloquence. LEIMON. 157 (191).

χρυσόταβλος, ου, (χρυσός, ταβλίον) = χρυσοσήμεντος. PORPH. Cer. 142, 18 Χλανίδια χρυσόταβλα.

χρυσотέλεια, as, ἡ, (τέλος) *the gold-tax levied by the emperor Anastasius*. EUAGR. 3, 42. MAL. 394, 8.

\* In the year 1826 the author saw in the library of the monastery of Mount Sinai (Τὸ μοναστήριον τοῦ Σιναίου ὄρους) an *evangelistary* in letters of gold. The fathers have a tradition that it was copied by the emperor Theodosius. If this is an essentially authentic tradition, the transcriber must have been the emperor Theodosius the Third.

χρυσοτορευτός, ἡ, ὄν, (τορεύω) *made of gold*. SEPT. EX. 25, 18.

χρυσούφαντος, ον, (ύφαίνω) *interwoven with gold*. PORPH. Cer. 24, 6.

χρυσοχέρης, η, ὁ, (χεῖρ, χερός) *golden-handed*. THEOPH. 726, 9, as a proper name.

χρύσωμα, ατος, τὸ, *gold plate*, σκεῦος χρυσοῦν. SEPT. 1 Esdr. 8, 56. POLYB. 31, 3, 16.

χρυσῶν, ὠνος, ὁ, (χρυσός) = *μοσητάριος*. EDICT. 11, 2.

χρυσωρύχιον, ον, τὸ, (ὀρύσσω) *gold mine*, χρυσεῖον. AR-RIAN. Peripl. Mar. Erythr. 63.

χρωϊκός, ἡ, ὄν, (χρῶα) *colored*, χροακός. JUST. Confut. Dogm. Aristotel. 12.

χρῶμα, ατος, τὸ, *color*, with reference to the factions of the circus. EUAGR. 4, 32 (titul.). SIMOC. 327, 19. NIC. CONST. 78.

χρωματουργία, ας, ἡ, (χρῶμα, ΕΡΤΩ) *painting*, as of pictures. NIC. II, 1068 C.

χρδαῖος, α, ον, (χύδην) *abundant, numerous*. SEPT. EX. 1, 7.

2. *Vulgar, common, popular*. POLYB. 14, 7, 8 Χυδαίου καὶ πανδήμου λαλιᾶς. JUST. Quaest. et Respons. ad Orthodox. 25 Χυδαία τε καὶ πεζὰ καὶ ἀγοραῖα μαθήματα.

χῦμα, ατος, τὸ, (χύνω) *flood, stream*. SEPT. 2 Macc. 2, 24 Τὸ χῦμα τῶν ἀριθμῶν. PORPH. Cer. 491, 3 Τὸ χῦμα τοῦ λαοῦ, ἦγουν οἱ βασιλικοὶ ἄγouroi, *the mass of the attendants*.

2. Adverbially, χῦμα, *without modulation*, reading in the usual manner; opposed to μετὰ μέλους, singing. EUKHOL.

χυμεία = χημεία. SYNCCELL. 24, 13, as a various reading.

χυμενσις, εως, ἡ, (χυμεύω) *composition, mixture*. THEOPH. CONT. 331. ET. M. 630, 52.

χυμεντής = χειμεντής. THEOPH. 231.

χυμεντός, ἡ, ὄν, *mixed*. CODIN. 142, 11 Διὰ μαρμάρων καὶ χρυσίου χυμεντοῦ.

χύνω, υσα, ὕθην, υμένος, *to pour*, χέω. NT. Matt. 26, 28 ἐκ-χυνόμενον. NOM. COTELER. 292. (See also δια-χύνω.)

χυτός, ἡ, ὄν, *molten, cast*. SEPT. 2 Par. 4, 2.

χυτρόκαυλος, ον, ὁ, (χύτρα, καυλός) *a kind of vessel*. SEPT. 3 Reg. 7, 38.

χωθάρ, Hebrew כתר, *the capital of a pillar*. SEPT. 4 Reg. 25, 17.

χωθωνώθ, Hebrew כתנה, *tunic*, κώθωνοι, στιχάριον. SEPT. Nehem. 7, 70. 71.

χωματίζω, ισα, ἴσθην, (χῶμα) *to embark*. SEPT. Jos. 11, 13, in the passive.

Χῶναι, ὦν, αἱ, (χῶνη) *Chonae*, a city in Phrygia, the mediæval representative of the classical Κολοσσαί, *Colossae*. The name was suggested by the *hollow* or *tunnel* in its immediate vicinity through which the Lycus passes before it reaches the Mæander. According to a Byzantine legend, when Saint Archippus, one of the disciples of the Apostle Paul, was bishop of Colossæ, the heathens of that place attempted to destroy his church by turning this river against it; and they would have succeeded, had not Michael, the great archangel, struck the ground with a staff, the result of which operation was the above-mentioned chasm. The Greek Church commemorates that event on the sixth of September. PORPH. Them. 24. SCYL. 686, 22. HOROL. Sept. 6. (See also SYNAX. Sept. 6. It may be stated here that, unfortunately for the feast, the chasm in the immediate vicinity of Colossæ was known to Herodotus, who died in the latter part of the fifth century before Christ. HER. 7, 30.)

χώνευμα, ατος, τὸ, (χωνεύω) *molten image*. SEPT. Hos. 13, 2.

χώνευσις, εως, ἡ, *a casting of metal*, χωνεία. SEPT. EX. 39 (38), 27.

χωνευτήριον, ον, τὸ, (χωνευτής) *foundry*. SEPT. Zachar. 11, 13.

2. *Sink* in a church. EUKHOL.

χωνευτός, ἡ, ὄν, *molten, cast*, formed of cast metal. SEPT. EX. 32, 4.

χωνεύω, εῖσω, (χῶνη) *to cast, found*, as metallic utensils. SEPT. EX. 26, 37.

χωννουβαρασμός, οὔ, ὁ, *hubbub?* THEOPH. CONT. 441, 18.

χώρα, ας, ἡ, *opportunity*. ZOS. 9, 15 Γέγονε χώρα Φι-



λίπφ τὴν βασιλείαν, ἣν διεδέξατο, . . . αὐξῆσαι, *Philip found the means*. (Compare Id. 15, 20 Εὐρυχωρίαν δὲ ἔχων.)

χωρεπίσκοπος, ου, ὁ, (χώρα, ἐπίσκοπος) *country bishop, suffragan bishop*. ANC. 13. NEOCAES. 14. NIC. I, 8. ANT. 8. 10.

χωρέω, *to hold* anything, said of vessels; *to comprehend*.

INSCR. 123, 21. JUST. Tryph. 4. APOCR. Act. Philipp. 13 ἵνα γενόμενος ἐν ἀγιασμῷ δυνήθῃς γινῶναι

τὸν ἱατρόν μου καὶ χωρῆσαι τὸ ὄνομα αὐτοῦ.

χωρητός, ἡ, ὅν, (χωρέω) *containable*. METHOD. 252 A.

χωρίζω = ἀφορίζω. CONST. APOST. 2, 17, 4 Ἐὰν οὖν καὶ ἄνθρωπον παράνομον μὴ τῆς ἐκκλησίας τοῦ θεοῦ χωρίσωμεν.

χωρικός, ἡ, ὅν, (χώρα) *pertaining to the country* (not to the city). POLL. 9, 13.

Substantively, ὁ χωρικός, ἡ χωρική, *peasant*. MAL. 179, 2. PTOCH. 1, 320. 2, 439.

χωροβατέω (χωροβάτης), *to survey*, as land. SEPT. Jos. 18, 8. 9.

χωρόπολις, εως, ἡ, (χώρα, πόλις) *large country town*, καμόπολις. PORPH. Adm. 207, 24.

## Ψ.

ψαλίδιον, ου, τὸ, dimin. of ψαλίς, *scissors*. PROC. II, 284, 16.

ψαλίδωμα, ατος, τὸ, (ψαλιδόω) *vault, arch*. STRAB. 16, 1, 5. INSCR. 4385.

ψαλίζω, ἴσω, (ψαλίς) *to clip*. BABR. 51, 4.

ψαλίς, ἰδος, *the fillet of a pillar*. SEPT. Ex. 27, 11. STRAB. 16, 1, 5.

ψάλλω, αλῶ, *to chant, sing*, as religious hymns. - CONST. APOST. 2, 58, 3, et alibi. LAOD. 15.

ψαλμός, οὔ, ὁ, *psalm*. SEPT. 2 Reg. 23, 1. Job. 21, 12. LAOD. 59. EUS. 7, 30, p. 362.

ψαλμωδία, as, ἡ, (ψαλμωδός) *psalm-singing*. CONST. APOST. 2, 54, 1. JUST. Epistol. ad Zen. 9.

ψαλμωδός, οὔ, ὁ, (ψαλμός, ᾄδω) *psalmist*. CYBILL. HIER. Procatech. 6.

ψαλτήρ, ἦρος, ὁ, = ψαλτήριον. PHOT. p. 119, 29.

ψαλτήριον, ου, τὸ, *the Psalter*, the book of Psalms regarded as one whole, ψαλτήρ. HIPPOL. 110. ATHAN. I, 114 E. EPIPH. II, 162 A. [The Psalter is divided into twenty portions called καθίσματα, and is read through once every week.]

ψάλτης, ου, ὁ, *chanter, church-singer*, ψαλτωδός, ᾠδός. CAN. APOST. 26, et alibi. CONST. APOST. 3, 11, 1, et alibi.

ψαλτός, ἡ, ὅν, (ψάλλω) *played upon the psaltery; sung*. SEPT. Ps. 118, 54.

ψάλτρια, as, ἡ, *chantress*. MARTYR. ARETH. 10.

ψαλτωδέω, ἴσω, (ψαλτωδός) *to sing to the harp*. SEPT. 2 Par. 5, 13.

ψαλτωδός, οὔ, ὁ, (ᾠδή) = ψάλτης. SEPT. 2 Par. 5, 12. CONST. APOST. 2, 28, 2, et alibi.

ψεκάς = ψακάς. SEPT. Job. 24, 8.

ψευδαββᾶς, ᾱ, ὁ, (ψευδής, ἀββᾶς) *false monk*. THEOPH. 513, 11.

ψευδαπόστολος, ου, ὁ, (ἀπόστολος) *false apostle*. IGNAT. Philadelph. (interpol.) 5.

ψευδαρέσκεια, as, ἡ, (ἀρέσκεια) *false complaisance, obsequiousness, cringing*. METHOD. 373 B.

ψευδεπίπλαστος, ου, (ἐπίπλαστος) *fictitious*. ATTAL. 14, 7.

ψευδεπίσκοπος, ου, ὁ, (ἐπίσκοπος) *false bishop*. THEOPH. CONT. 484.

ψευδερημίτης, ου, ὁ, (ἐρημίτης) *false hermit*. THEOPH. 760, 1.

ψευδιερεύς, εως, ὁ, (ιερεύς) *false priest*, ψευδοιερεύς. CAN. APOST. 47.

ψευδογνωστικός, ἡ, ὅν, (γνωστικός) *falsely enlightened, not enlightened*. HIPPOL. 159.

ψευδοδιδασκαλία, as, ἡ, (ψευδοδιδάσκαλος) *false doctrine*. POLYC. 7.

ψευδοιερεύς = ψευδιερεύς. JOSEPH. Ant. 8, 8, 5.

ψευδοϊουδαίος, ου, ὁ, (Ἰουδαίος) *false Jew*, a Jew that is not a Jew. IGNAT. Trall. (interpol.) 10.

ψευδομάρτυς, υρος, ό, (μάρτυς) *false martyr*. CONST.

APOST. 5, 9. LAOD. 34.

ψευδομονάζων, οντος, ό, (μονάζω) *false monk*, ψευδαββās.

PALLAD. Vit. Chrys. 20 B.

ψευδοξύς, εία, ύ, (όξύς) *not true purple*, imitated purple.

PORPH. Cer. 470, 10.

ψευδοπάτιον, ου, τός, (πάτος) *false floor*, temporary floor.

BASILIC. 58, 11, 10, § 3. LEO. 19, 6.

ψευδοποίμην, ενος, ό, (ποιμήν) *false pastor*. PALLAD.

Vit. Chrys. 14 C.

ψευδοπρεσβύτερος, ου, ό, (πρεσβύτερος) *false elder*. PAL-

LAD. Vit. Chrys. 16 A.

ψευδοπρεσβύτερης, ου, ό, = preceding. DID. ALEX. 373 A.

ψευδοπροφήτης, ου, ό, (προφήτης) *false prophet*, *lying prophet*. SEPT. Jer. 6, 13.

ψευδοσύνodos, ου, ή, (σύνodos) *false council*, that is, uncanonical council. THEOPH. 584, 19.

ψευδόχριστος, ου, ό, (χριστός) *false Christ*, applied to the Messiah expected by the Jews. THEOPH. 617, 5.

ψευδόχρυσος, ου, ό, (χρυσός) *false gold*. DIOD. 2, 52, p. 164, 25.

ψηλάφησης, εως, ή, (ψηλαφάω) *a touching, handling*. PLUT. I, 262 C, et alibi.

Ἡ ψηλάφησης τοῦ Θωμᾶ, *The examination by Thomas*, the title of a picture representing Thomas the Apostle thrusting his hand into the Pierced Side (Joan. 2, 27. 28). HOROL.

ψηλαφητός, ή, όν, *that may be felt*. SEPT. EX. 10, 21.

ψηφείω, *to care for*, φροντίζω. HES. (See also ἀψεφείω.)

ψηφίζομαι, *to decree*. DIOD. II, 531, 58 τῆς δὲ συγκλήτου ψηφισαμένης ὅπως μηδεὶς σύμμαχος ἐλεύθερος ἐν ἐπαρχίᾳ δουλεύη . . . συχνούς τῶν δούλων ἡλευθέρωσε.

ψηφίς, ίδος, ή, tessella, one of the pieces used in mosaic work, ψήφος 3. IREN. 1, 8, 1. GREG. NAZ. I, 248 C. SOZ. 1, p. 3, 16.

ψηφιστής, ου, ό, (ψηφίζω) *accountant*. SOZ. 4, 27.

ψηφόβολον, ου, τός, (ψήφος, βάλλω) *fritillus*, *dice-box*. MAL. 103, 14.

ψηφοθέτης, ου, ό, (τίθημι) *tessellarius*. JUST. Frag. 6, p. 592 B.

ψήφος, ου, ή, *computation*. IREN. 1, 15, 2 *number*. EUS. 5, 8, p. 220.

2. *Numerical figure*. HIPPOL. 240. THEOPH. 575, 10 (A. D. 699 + 8) Οὐαλὶδ . . . ἐκώλυσε γράφεσθαι Ἑλληνιστὶ τοὺς δημοσίους τῶν λογοθεσίων κώδικας, ἀλλ' Ἀραβίοις αὐτὰ παρασημαίνεσθαι, χωρὶς τῶν ψήφων, ἐπειδὴ ἀδύνατον τῇ ἐκείνων γλώσσῃ μονάδα ἢ δυάδα ἢ τριάδα ἢ ὀκτὼ ἤμισυ ἢ τρία γράφεσθαι· διὸ καὶ ἕως σήμερόν εἰσιν σὺν αὐτοῖς νοτάριοι Χριστιανοί. 664, 9 (A. D. 751 + 8) Τούτῳ τῷ ἔτει φθόνῳ τοὺς Χριστιανοὺς ἐκώλυσαν Ἀραβες ἐκ τῶν δημοσίων χαρτοθεσίων πρὸς ὀλίγον χρόνον, αὐτοὶ δὲ ἀναγκασθέντες ἐγχειροῦσιν αὐτοῖς τὰ αὐτὰ, διὰ τὸ μὴ δύνασθαι αὐτοὺς γράφειν τὰς ψήφους. This shows that, as late as the year 759, the Arabs had no numerical characters.

3. *Tessella*, ψήφος. JUST. Frag. 6, p. 592 D. ASTER. 169 A.

ψιλός, ή, όν, *mere*. CONST. APOST. 6, 6, 1 Ψιλὸς ἄνθρωπος, *A mere man*. IGNAT. Trall. (interpol.) 6. EUS. 5, 28.

2. *Smooth*, in grammar; opposed to δασύς. DION. THRAX in BEKKER. 631, 21.

ψιλωτής, ου, ό, (ψιλώω) *one who uses the smooth breathing* rather than the rough. TZETZ. Chil. 11, 52.

ψιλωτικός, ή, όν, (ψιλωτής) *apt to use the smooth breathing* instead of the rough. CRAMER. Vol. 4, p. 198, 4.

ψιττακός, ου, ό, = ψιττάκη. DIOD. 2, 53.

ψοφέω, ήσω, *to be dashed to pieces*. MAL. 255, 16 Κατηρέχθη Σίμων ὁ μάγος ἐκ τοῦ ἀέρος εἰς τὴν γῆν ἐπὶ τὴν πλατείαν καὶ ἐψόφησε. (See also ψοφῶ, in the Appendix.)

ψυλλίτης, ου, ό, (ψύλλος) the name of an *insect* injurious to vegetation. EUKHOI. (in Saint Tryphon's prayer). ψύλλος, ου, ό, *flea*, in classical Greek ψύλλα. SEPT. 1 Reg. 24, 15. DION CASS. 644, 42. 43. PHRYN. MOER.

ψυχάριον, ου, τός, *mancipium*, *slave*. PORPH. Adm. 77, 155. THEOPH. CONT. 321, 7.

ψυχή, ής, ή, *soul*. Ψυχῶν ἀνθρωπίνων κλήσις, *Invocation of human souls*, equivalent to νεκρομαντεία, *necromancy*. JUST. Apol. 1, 18.

Τὸ σάββατον τῶν ψυχῶν, *The Saturday of the Souls*, corresponding to *All-Souls' day* of the Western Church. It is the Saturday immediately preceding

*Sexagesima* (Ἡ κυριακή τῆς ἀποκρέω). MENAEON, Febr. 2. Called also τὸ σάββατον τῆς ἀποκρέω. HOROL.

2. *Soul*, in the sense of *person*. SEPT. EX. 12, 4. Lev. 2, 1. Deut. 10, 22. NT. Act. 2, 41. 43. 27, 37.

3. *Butterfly*. HES. (See also ψυχαρούδα, in the Appendix.)

ψυχικός, ἡ, ὄν, (ψυχή) *of the soul, pertaining to the soul*. POLYB. 8, 12, 9.

2. *Natural, animal*, not spiritual; opposed to πνευματικός. NT. 1 Cor. 15, 44. 46, et alibi. IREN. 1, 5, 5.

3. *Eleemosynary, of charity*. PTOCH. 2, 480 Ψυχικὸν ψωμίν, *The bread of charity*.

Substantively, τὸ ψυχικόν, *alms* given for the benefit of the soul of the donor, or of some one of his friends. LEG. HOMER. 100, in the plural. THEOPH. CONT. 363, 18. LEO GRAM. 272, 23.

ψυχικῶς, adv. of ψυχικός, *heartily, cordially*, ἐκ τῆς καρδίας. SEPT. 2 Macc. 4, 37. 14, 24.

ψυχοβλαβής, ἐς, (ψυχή, βλάπτω) *injurious to the soul*. NIL. Epist. 3, 252.

ψυχοβλαβῶς, adv. of ψυχοβλαβής. DID. ALEX. 616 D τὰ ψυχοβλαβῶς σοι ἐκπονηθέντα.

ψυχοδότης, ου, ὁ, (ψυχή, δίδωμι) *soul-giver, life-giver*. DID. ALEX. 869 C.

ψυχολατρεία, ας, ἡ, (λατρεῖω) *hearty worship*. EUST. ANT. 616 C.

ψυχοφθόρος, ου, (φθείρω) *soul-destroying*. METHOD. 393 C. DID. ALEX. 989 B Τοῦ Μανιχαίων ψυχοφθόρου δόγματος.

ψυχόω, ὡσω, (ψυχή) *to give life or soul, to animate*. IREN. 1, 14, 7.

ψυχριστήριον, ου, τὸ, (ψυχρός) *wine-cooler*, a vessel, the classical ψυκτήρ. PORPH. Cer. 466, 16. (See also κρυωτήριον, in the Appendix.)

ψυχοφελής, ἐς, (ψυχή, ὠφελέω) *profiting the soul, soul-benefiting*. CYRILL. ALEX. IV, 210 D Πρόφασιν . . . τὸ ψυχοφελές ἐποιεῖτο παράγγελμα.

ψωμίζω, ἴσω, *to feed*. SEPT. Num. 11, 4 Τίς ἡμᾶς ψωμίει κρέα; *Who shall feed us with flesh?*

ψωμίν for ψωμίον. PTOCH. 1, 83, et alibi.

ψωμίον, ου, τὸ, *bread*, ψωμός. PORPH. Adm. 78, 4. Cer. 451, 16.

2. *Loaf of bread; cake*. APOPHTH. Theodor. E Nono 1. Xoius 1. VIT. EUTHYM. 33. LEIMON. 64.

ψωμός, οὔ, ὁ, *bread*, ψωμίον, ἄpros. ASTER. 368 B Ὑδατι καὶ ψωμῷ διατρέφεται. THEOPH. CONT. 199, 18 Ψωμός πιτυρώδης, *bran-bread*.

ψωραγιάω, *to be scurvy*. SEPT. Lev. 22, 22.

ψωρώδης, ἐς, (ψώρα, ΕΙΔΩ) *scabby*, ψωροειδής. DIOSC. 1, 12.

## Ω.

ῥα, ας, ἡ, *the edge or border* of a garment. SEPT. EX. 28, 32. Ps. 132, 2.

ῥῶδή, ἡς, ἡ, *ode*. In the RITUAL. Αἱ ἐννέα ῥῶδαι, *The nine odes*, a name given to the following odes:—

ᾠδὴ πρώτη, *The first ode*, the first song of Moses (Ex. 15, 1–19).

ᾠδὴ δευτέρα, *The second ode*, the second song of Moses (Deut. 32, 1–43). It is used only during Lent.

ᾠδὴ τρίτη, *The third ode*, the song of Anna the mother of Samuel (1 Reg. 2, 1–10).

ᾠδὴ τέταρτη, *The fourth ode*, the prayer of Habakkuk the prophet (Hab. 3, 2 seq.).

ᾠδὴ πέμπτη, *The fifth ode*, the song of Isaiah the prophet (Esaï. 26, 9–20).

ᾠδὴ ἕκτη, *The sixth ode*, the song of Jonah the prophet (Jon. 3).

ᾠδὴ ἐβδόμη, *The seventh ode*, the song of the Three Children (Dan. 3).

ᾠδὴ ὀγδόη, *The eighth ode*, the *Benedicite opera omnia Domini* (Dan. 3).

ᾠδὴ ἐνάτη, *The ninth ode (the Magnificat)*, the song of the Virgin Mary and that of Zacharias the father of John the Forerunner (Luc. 1, 46 – 55 and 68 – 79).

2. In the RITUAL, *ode*, a system of metrical troparia, each of which has the rhythm of the εἰρμός of that ode. THEOPH. CONT. 106, 19. (See also εἰρμός, κανών, τετραψῆδιον, τριψῆδιον 1.)

ὥδός, οὐ, ὁ, = ψάλτης. SEPT. 2 Par. 9, 11. CONST. APOST. 2, 25, 12, et alibi.

ὠθησμός, οὐ, ὁ, = ὠτισμός. PROC. I, 37, 22, as a v. l.

ᾠλος, ου, ὁ, Aulus, Αὔλος, a man's name. INSCR. 5855.

ὠμαμπέλινος, ου, (ὠμός, ἄμπελος) of the color of the green vine-leaf; opposed to ξηραμπέλινος. ARRIAN. Peripl. Mar. Erythr. 65.

ὠμία, as, ἡ, = ὠμος. SEPT. 3 Reg. 6, 8, side.

ὠμοτοκέω, ἡσω, (ὠμοτόκος) to miscarry. SEPT. Job. 21, 10.

ὠμοφορέω, ἡσω, (ὠμοφόρος) to wear on the shoulder. JOSEPH. Ant. 3, 7, 2.

ὠμοφόριον, ου, τὸ, (ὠμόφορον) a kind of hood worn by women, apparently the same as μαφόριον. LEO GRAM. 241. CODIN. 98, 7.

2. The bishop's scarf, ὠμόφορον. PALLAD. Vit. Chrys. 22 C. LEIMON. 28. 105.

ὠμόφορον, ου, τὸ, (ὠμος, φέρω) = ὠμοφόριον 2. THEOD. LECTOR. 2, 15. THEOPH. 217, 8.

ὠνεοκά, ὦν, τὰ, (ὠνέομαι) redemptorium, ransom. MAL. 233, 19 Τὰ ὠνεοκά τῆς πόλεως αὐτῶν, διότι ἐξηγόρακε τὸ μέρος αὐτὸ τῆς πόλεως.

ὦρα, as, ἡ, time, season. Ἐν ὥρᾳ, *In season*, in the sense of *early*. POLYB. 1, 12, 2. (See also ἐνωρίς, in the Appendix.)

2. Hour, the twenty-fourth part of the day. APOCR. Act. et Martyr. Matt. 25 Ἦλθεν κατὰ ἀνατολὰς τοῦ παλαιῖου ὥρα τοῦ ἀνατεῖλαι τὸν ἥλιον, *an hour before sunrise*.

3. In the RITUAL, αἱ ὥραι, *the hours*, that is, *the canonical hours*. PORPH. Cer. 521. 550, 15. (Compare CONST. APOST. 8, 34, 1.) The canonical hours are as follows:

ᾠρα πρώτη, *The first canonical hour, prime*, the *Prima* of the Western Church.

ᾠρα τρίτη, *The third canonical hour.*

ᾠρα ἕκτη, *The sixth canonical hour.*

ᾠρα ἐνάτη, *The ninth canonical hour.* (Compare NT. Act. 3, 1 Ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην. JOSEPH. Ant. 14, 4, 3.)

ὠραῖον, = ὠρεῖον. THEOPH. 589, 8.

ὠραῖος, α, ου, *beautiful*. Ἡ ὠραία πύλη, *The beautiful gate*, a name given to the gate of the νάρθηξ of Saint Sophia. Not to be confounded with Αἱ βασιλικαὶ πύλαι (see βασιλικός). PORPH. Cer. 14, 15. Also in the plural, Αἱ ὠραῖαι πύλαι. NICET. 603, 11.

In the time of Curopalates, the ὠραῖαι πύλαι, it would seem, were identical with the βασιλικαὶ πύλαι. CUROP. 82, 18. 91.

ὠραιόομαι, ὠθην, (ὠραῖος) to be pleasant or beautiful. SEPT. 2 Reg. 1, 26, with the dative. Cant. 1, 10.

ὠραισμός, οὐ, ὁ, (ὠραιῶ) an adorning. SEPT. Jer. 4, 30.

ὠράριον, ου, τὸ, orarium, sc. linteum, towel. LAOD. 22. 23.

2. The deacon's scarf. CHRYS. XII, 776 C (spurious). SYNAX. Oct. 26 Καί τι τοῦ ἐπωμίον λαβὼν, ὃ σύνθητες ὠράριον ὀνομάζειν. (Compare ὠμοφόριον 2.)

ὠρειαρία, as, ἡ, horrearia, a female superintendent of stores in a nunnery. TYPIC. 23.

ὠρειάριος, ου, ὁ, horrearius, a superintendent of stores in a monastery for men. PTOCH. p. 233.

ὠρεῖον, ου, τὸ, horreum, granary, ὠρίον, ὀρίον, ὠραῖον, σιτοβολών, σιτοδοχεῖον, ἀποθήκη. ANTEC. 3, 15 init. MAL. 60, 8.

ὠρίον for ὠρεῖον. SOCR. 7, 39.

ὠρολογεῖον, ου, τὸ, = ὠρολόγιον 1. MAL. 479, 17.

ὠρολόγιον, ου, τὸ, clock? LYD. 229. MENAND. 463, 11.

MAL. 338, 22. THEOPH. 337, 5. PORPH. Cer. 14, 12. 472 Ὁφεῖλει δὲ γίνεσθαι λάκκος ἔχων βάθος σπιθαμὰς δύο, καὶ ἵνα σκεπάζονται ἐπάνω τῆς γῆς ὑπὸ πετάλων χαλκῶν κοσκινωτῶν, καὶ συμπαράκεινται αὐταῖς πρὸς ἐν

τρία κηρούλια, φανάρια κοσκινωτά, καὶ ὠρολόγιον μικρὸν ἀργυροῦν διὰ τὰ νυκτερεύματα, ὅπερ ὀφείλει ἵστασθαι εἰς τὸν κοιτῶνα, καὶ ἕτερον χαλκοῦν, ὅπερ ὀφείλει ἵστασθαι ἐνθα οἱ κοιτῶνται μένουσιν. COD. 65, 16.

2. *Horologion*, the book containing the *canonical hours*, the *midnight service*, *matins*, *vespers*, *completorium*, the *church calendar*, and several *kanones*. (See ὥρα 2, μεσονυκτικόν, ἑσπερινός, ἀπόδειπνον.)

ὠροσκοπέω, ἥσω, (ὠροσκόπος) *to be in the ascendant*, in astrological language. SEXT. Adv. Astrol. 52, p. 346.

ὠροσκόπιον, ου, τὸ, *horoscope*, an astrological instrument. SEXT. Adv. Astrol. 52, p. 346.

ὠροσκόπος, ου, ὁ, (ὥρα, σκοπέω) *horoscope*, *one's natal hour*. SEXT. Adv. Astrol. 50, p. 346.

2. *Haruspex*?? STRAB. 16, 2, 39.

ὥς, *as*. Followed by καθώς. CHRON. 713 Ὡς καθὼς εἶπεν.

2. *When, after*, ἐπεὶ, ἐπειδή, ἐπειδάν. Followed by ἄν. SEPT. Gen. 12, 12 Ὡς ἂν ἴδωσι. 27, 30 Ὡς ἂν ἐξῆλθεν. Nehem. 6, 3 Ὡς ἂν τελειώσω αὐτό. JOSEPH. Ant. 11, 8, 3 Ὡς ἂν ὑποστρέψῃ.

Also without ἄν. PORPH. Cer. 495, 16 Ὡς κατέλθῃ τοῦ ἵππου.

3. For ἕως, *as far as*. POLYB. 1, 19, 4, *as a various reading*. PTOCH. 2, 51 Φόρει τα ὥς τὴν μέσσην, *up to the middle of the foot*.

4. *That*. Followed by ὅτι. APOPTH. Poemen. 142. VIT. SAB. 311 C. CHRON. 731, 13.

5. *That, in order that*. Followed by ἵνα. ATHAN. I, 784 D. COD. AFR. 1254 C.

ὠσμός, ου, ὁ, (ὠθέω) = ὠθησις, ὠσις. DIOD. 2, 19, p. 133, 48.

ὠστιάριος, ου, ὁ, *ostiarus, porter, doorkeeper*. SCHOL. ARIST. Plut. 330.

ὠστιον, ου, τὸ, *ostium, θύρα*. SCHOL. ARIST. Plut. 330.

ὠτίον, ου, τὸ, (οὖς) *ansa, handle*, *as of a vessel*. BASILIC. 50, 1, 25. GLOSS. Ὡτίον σκεύους, *ansa*. Ibid. Ἰσκλοσώτιον σκεύους, *ansa*; write Ἰσκλος, ὠτίον σκεύους, *ansa*. (Compare Ibid. Ἰσκλος, *ansa*.)

ὠτότμητος, ου, (οὖς, τέμνω) *having his ears cut off, earless*. SEPT. Lev. 21, 18.

ὠφελέω, ἡσα, *to accomplish, effect*, κατορθόω. MAL. 470, 6 Οὐδὲν ἡδυνήθησαν ὠφελῆσαι. 480, 3 Μηδὲν ὠφελήσας ἐκάθητο ἐν Ἀντιοχείᾳ.

ὠφέλιμος, ου, *useful*. Τὸ ὠφέλιμον καὶ ἡδύ, *Utile et dulce*. ATHEN. 1, 22. (See also χρήσιμος.)

ῥα, *as, ἡ, paleness*. SEPT. Deut. 28, 22.

ADDITIONS TO THE INTRODUCTION.

§ 79, 2. CHAL. 1409 C τῶν Προκοπίου.

§ 85, 2. For "In Byzantine," write "In later and Byzantine."

To the examples add: DIOD. 11, 15, p. 415, 88 ἔδοξεν οὖν αὐτοῖς πάντας τοὺς ἐφ' ἡγεμονίας τεταγμένους συνεδρεῦσαι καὶ βουλευσασθαι κατὰ ποίους τόπους συμφέρει πεποιῆσθαι τὴν ναυμαχίαν.

§ 85, 5. THEOPH. 671, 10 Ἀπορῶντες τί εἰπεῖν πρὸς τοῦτο.

§ 88, 1. SEPT. Nehem. 7, 65 εἶπεν Ἀθερσασθὰ ἵνα μὴ φάγωσιν ἀπὸ τοῦ ἁγίου τῶν ἁγίων, ἕως ἀναστῇ ἱερεὺς φωτίσων.

§ 108, 1. ZOS. 11, 14 εἴτε γὰρ ὀρθῶς καὶ δικαίως ἔλοιτο μεταχειρίσασθαι τὴν ἀρχὴν, οὐκ ἂν ἀρκέσοι πᾶσι κατὰ τὸ δέον προσενεχθῆναι.

ADDITIONS TO THE LIST OF AUTHORS.

(See p. 134 seq.)

CHALCOCOND.—LAONICUS CHALCOCONDYLES. Bonnae. 1843.

DOROTH.—DOROTHEUS. *Doctrinae*. Basileae. 1569.

EROTIAN.—EROTIANUS. Franzius. Lipsiae. 1780.

HEPHAEST.—HEPHAESTION. Gaisford. Oxonii. 1810.

HIMER.—HIMERIUS. Wernsdorffius. Gottingae. 1790.

IAMBL.—IAMBlichus. *Vita Pythagorae*. Kuster. Amstelodami. 1707.

LEO.—LEO ὁ φιλόσοφος. *Constitutiones*. In the same volume with the *Novellae Constitutiones* of Justinian.

LUITPRAND.—LUITPRANDUS. In the same volume with Leo Diaconus, p. 343 seq.

MAX. TYR.—MAXIMUS TYRIUS. Reiske. Lipsiae. 1774.

PLOTIN.—PLOTINUS. Basileae. 1580.

PROC. GAZ.—PROCOPIUS GAZAEUS. Meursius. Lugduni Batavorum. 1620.

SIMPLIC.—SIMPLICIUS. *Commentarius in Epicteti Enchiridion*. In Schweighaeuser's *Epictetus*, Vol. IV.

TYR.—CONCILIIUM TYRIUM. Coleti. Vol. II, p. 550 seq.

TZETZ.—TZETZES. *Chiliades*. Kiesslingius. Lipsiae. 1826.

ADDITIONS TO THE GLOSSARY.

ἄβαλε = ἀβάλε. DION. THRAX in BEKKER. 642, 2.

ἀγγελικός. APOCR. Proteuangel. 14, 1.

ἄγγουρον, ου, τὸ, = ἀγγούριον. BOISS. III, 420.

ἄγγουρος, ου, ὁ, a kind of *cake* or *pie*. HES. PSELL. 298.

ἀγεννησία. HIPPOCR. 124.

ἀδελφόπαις, αἰδος, ὁ, ἡ, (ἀδελφός, παῖς) *brother's* or *sister's child, nephew, niece*. DION. HAL. II, 796, as a various reading. HARMEN. 2, 3, 3. 5, 8, 14.

ἀδμισσιονάλιος = ἀμισσιονάλιος. PORPH. Cer. 405, 15.

ἀδολεσχέω, *to trifle*. EUS. (CONSTANTINUS) ad Sanct. Coet. 9 Ἀδολεσχοῦσι περὶ τοὺς λόγους.

ἀθεότης. JUST. Apol. 1, 4.

Ἄϊά = Ἰαβέ, which see.

αἶθριον. SEPT. EZ. 9, 3 τὸ αἶθριον τοῦ οἴκου.

αἰρεσιάρχης 2. HIPPOL. 5, 6.

αἵρεσις 1. DIOD. 2, 29, p. 143, 69.

αἰσχύνη. HIPPOL. 8.

ἀκακία, as, ἡ, (ἀκακος) *goodness*, a name given to a small purple bag containing earth, which the Byzantine emperor held in his left hand on solemn occasions. PORPH. Cer. 25, 21. CUROP. 51. (Compare PORPH. Cer. 766 seq.)

ἀκανθόχοιρος, ου, ὁ, (ἀκανθα, χοῖρος) *hedgehog*. PSELL. 322.

ἀλλαγή, *premium* on coin. ARRIAN. Peripl. Mar. Erythr. 49 ἔχον ἀλλαγὴν καὶ ἐπικέρδειάν τινα πρὸς τὸ ἐντόπιον νόμισμα.

ἀλλάγιον 2. CONQUEST. 2754 ἀλάγι, incorrectly for ἀλλάγι. [This seems to be the prototype of the Turkish **اِلاي**, *a-la-i* (in three syllables), *battalion*, *body of soldiers*, *squadron of cavalry*.]

ἀμαλλεῖον, ου, τὸ, *fillet*, *band* for the hair, δεσμὸς μαλλῶν. PSELL. 322.

ἀμαξάριος, ου, ὁ, (ἀμαξα) = ἀμαξελάτης. BASILIC. 20, 1, 13.

ἀμῖρās = ἀμῖρās. EUST. Thessalon. Capt. 472, 16.

ἀμπαρ. In Persian **انبار** means *amberggris*, and **انبار**, *amber*.

ἀναφάλας. MAL. 425, 6.

ἀνθοῦσα. MAL. 320, 17 τὴν δὲ τύχην τῆς πόλεως . . . ἐκάλεσεν Ἀνθουσαν (sic).

ἀνθρωπαρέσκεια, as, ἡ, (ἀνθρωπάρεσκος) *man-pleasing*. JUST. Apol. 1, 2.

ἀνθρωπότης, ητος, ἡ, (ἄνθρωπος) *the human race, humanity*. IREN. 1, 10, 3.

ἀνιστορέω. DAMASC. I, 618 D.

ἀνοησία, as, ἡ, (ἀνόητος) *want of sense, folly*. CYRILL. HIER. Catech. 6, 13.

ἀνοικτός, ἡ, ὄν, (ἀνοίγω) *open*. BABR. 59, 11.

ἀντίπανον, ου, τὸ, (πανίον) *showy stripe* on the border of a garment. HES. Παρτοῦριον, ἀντίπανον, κράσπεδον. BALSAM. ad Concil. VI, 27. VII, 16.

ἀντιφωνέω. MAL. 460, 18 Ἀντιφωνήσαντος ὑπὲρ αὐτῶν ταῖζάνου.

ἀξούγγιν for ἀξούγγιον. LEX. SCHED. 455. 757.

ἀξούγγιον, ου, τὸ, axungia, *tallow*, ἀξούγγιν, ἀξούγγιον, λίπος, στέαρ. DIOSC. Parabil. 1, 154. 2, 68.

ἀπάκιν for ἀπάκιον, ου, τὸ, *lumbus, loin*, ψόαι, ἀλώπεκες. THEOPHILUS PROTOSPATHARIUS, Περὶ τῆς τοῦ ἀνθρώπου κατασκευῆς, 5, 5 (as quoted by Coray in his *Atakta*, Vol. I, p. 204). PTOCH. 1, 269, et alibi.

ἀπαρασάλευτος, ου, (παρασαλεύω) *unshaken*. DAMASC. I, 613 D.

ἀποστραγγαλίζω = στραγγαλίζω strengthened by ἀπό. STRAB. 17, 1, 11.

ἀποσυνοψίζομαι (ἀποσυνοψίζω), *to appear before, to go before the presence of*. PORPH. Cer. 522, 15 ὁ μάγιστρος . . . ἐν τῷ ἀποσυνοψίζεσθαι τοὺς δεσπότης οὐκ εἰσέρχεται μετὰ σαγίου.

ἄρινον, ου, τὸ, = νᾶπν. PSELL. 366.

ἀριστητήριον. PORPH. Cer. 529, 6.

ἀρμάριν for ἀρμάριον. PTOCH. 1, 94.

ἄρουλα, as, ἡ, arula, *brazier, portable furnace*, ἐσχάρα. PORPH. Cer. 401, 14. 402, 2, incorrectly written with ΑΛ. SCHOL. ARIST. Ach. 888 (896).

ἀσυνταξία, as, ἡ, (ἀσύντακτος) *bad syntax*. PORPH. Cer. 457, 3.

αὐτοματισμός. HIPPOL. 27.

αὐτοματίτης, ου, ὁ, = αὐτοματιστής. THEOPH. 657, 4.

αὐχένιον, ου, τὸ, *rudder*, αὐχὴν. PORPH. Adm. 78, 15. LEX. SCHED. 665.

ἄφθορος. DIOSC. Parabil. 1, 154. JUST. Apol. 1, 15.

ἀχρόνως. HIPPOL. 269, 27. ARIUS apud ATHAN. I, 730 A. EPIPH. I, 733 B.

βαλίστρα. PROC. II, 103, 15.

βαμβακηρός = βαμβακερός. TYPIC. 59.

βάπτισις. DAMASC. I, 615 C.

Βαρδάρης, η, ὁ, = Βαρδάριος. COMN. I, 239, 12.

Βαρδάριος, ου, ὁ, *Bardarios*, the ancient *Axius* (Ἀξίος). CEDR. II, 455, 7. NICET. 666, 26.

Βάρνα, as, ἡ, *Barna*, a city in Bulgaria. THEOPH. 549. CEDR. II, 555, 4.

βάσταγμα, ατος, τὸ, *a carrying or lifting*, ἄρσις. PSELL. 280.

βαυκαλῖς. ATHEN. 11, 28.

Βελίας. HIPPOL. 151.

Βεργίλλιος, ου, ὁ, Vergilius or Virgilius. MAL. 132.

βεστιάριον 2, *treasury*. PORPH. Cer. 463, 7. 672, 2.

NICET. 75, 23, et alibi.

βήναβλον, ου, τὸ, (*venabulum*) = μέναυλον. MAL. 163, 3.

βλάττα. EPIPH. II, 227 C.

βλάχνον, ου, τὸ, Danish *bregne*, English *brake*, bracken, the classical πτέρις. DIOSC. Parabil. 1, 154. ARRIAN. apud EUST. 1017, 19 Ἡ πτέρις, ἣν ἔνιοι βλάχνον καλοῦσιν, ὡς καὶ Ἀρριανὸς δηλοῖ ἐν Βιθυνιακοῖς.

Βογόμιλοι, ων, οἱ, (Slavic *бѣгъ, мѣλου-иου*) *Bogomili*, that is, *God-have-mercy-ans*, a heretical sect. They made their appearance in the second half of the eleventh century. Their name implies, first, that they were of Slavic or Bulgarian origin. Secondly, that they made free use of the pious ejaculation *бѣзъ ѹмѣлуѣ*, corresponding to the Greek *Θεὸ ἐλέησον, God have mercy*. CEDR. I, 514, 20. GLYC. 621. ZONAR. in COTELER. III, 471 C Αἰρέσεως νεοφανοῦς τῆς τῶν Βογομιλων. COMN. 15, p. 486 (Paris). NICET. 107, 24.

βοεία, as, ἡ, (βόειος) = ταυρία. SOZ. 6, 19, p. 241, 37.

βούβουλκος, ὁ, bubulcus. PLUT. I, 103 B.

βουλγίδιον. PORPH. Cer. 470, 13. NICET. 242, 25.

γαγίλα = γαγύλα. NICET. 299, 23.

γεροντικόν, οὗ, τὸ, (γεροντικός) the name of a book containing the memorable sayings and deeds of distinguished anchorites. DOROTH. Doctr. 2, p. 225.

γλωσσόκομος. PORPH. Cer. 646, 19 γλωσσόκομος, incorrectly.

γομόω, ωσα, (γόμενος) γεμίζω. MAL. 404, 13 Ἐγόμεωσεν αὐτὰ Οὐννικήν καὶ Γοτθικήν χεῖρα ὥπλισμένους.

Γρηγοράς, ᾧ, ὁ, (Γρηγόριος) *Gregoras*, literally *Big Gregory*. THEOPH. 456, 12.

δεξαμενή, ἥς, ἡ, = κολυμβήθρα. PROC. III, 28, 17.

δέομαι. SEPT. GEN. 43, 19 Δεόμεθα, κύριε, κατέβημεν τὴν ἀρχὴν πρίασθαι βρώματα.

δημόσιον. MAL. 318, 5 Τὸ λεγόμενον Φιλίππου Βασιλέως Δημόσιον· λουτρὸν γὰρ παλαιὸν ἦν καὶ τῷ χρόνῳ φθαρὲν καὶ μὴ λούον.

δημοτικός. ZOS. 279, 7.

διὰ 4. NT. 1 Cor. 1, 9 Πιστὸς ὁ θεὸς δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

διακρίνω. MAL. 495, 6 Οἱ διακρινόμενοι.

διακωδωνίζω = διαφημίζω. STRAB. 2, 3, 4, p. 99 (157).

διάσεισις, εως, ἡ, (διασεῖω) a *shaking*. PORPH. Cer. 521, 5 Ἐξερχόμενος ταῦτα διασεῖει, ὥστε τῇ τούτων διασεῖσει κτύπον ἀποτελεῖσθαι.

διασπρος, ου, (διά, ἄσπρος) *pure white*. PORPH. Cer. 528, 16.

διβητήσιον for διβητήσιον. PORPH. Cer. 423, 2.

διβητήσιον. PORPH. Cer. 192, 18, et alibi. [Compare the Persian **دِیَبَتِ** or **دِیَبَتِ**, *brocade, cloth of gold*: **دِیَبَتِ** (د like *dzh*), *vest of brocade with rich edging*.]

δοκιμάζω, ἄσω, to *attempt*. PORPH. Cer. 482, 3 Εἰ δὲ δοκιμάσει τις ἐξελεῖν ἄνευ σίγνου, δεσμοῦσιν αὐτὸν καὶ ἀπάγουσιν εἰς τὸν δρουγγάριον.

ἐκχοῖζω. MAL. 225, 4.

ἐκχοῖσις, εως, ἡ, = ἐκχοῖσμός. MAL. 436, 21. 443, 14.

Ἐξακιδόνιον. THEOPH. 759, 19.

ἐξευγενίζω = εὐγενίζω. MAL. 71, 22.

ἐπάνω 2. THEOPH. 458, 19 Ὁ ἐπάνω τοῦ ἀρμαμέντου.

ἐρανάριος. (Compare CONST. (536), 1168 Ε τοῖς ἐκ τῶν ἐράνων σιτιζομένοις.)

ἐρωτοληπτος, ου, (ἔρως, λαμβάνω) *love-smitten*. PROC. III, 14, 14.

ἐσωφοροκολόβιον, ου, τὸ, equivalent to ἐσωφόριον καὶ κολόβιον. PORPH. Cer. 522, 15.

ἐτερόδοξος. LUCIAN. Eunuch. 2.

ἐφελκίς, ἴδος, ἡ, (ἔλκος) *the scab of a sore*. ARET. 54 B.

2. *The snuff of a lamp-wick, μύκης*. PSELL. 473.

ζυμώω, ωσα, to *knead*. THEOPH. 611, 8.

ήλιακόν. THEOPH. 423, 10.

θάσιος. ATHEN. 14, 57 Κάρνα θάσια.

θεανδρείκελος, ου, (θεός, ἀνὴρ, εἴκελος) *resembling God and man* at the same time. PORPH. Cer. 519, 19 Ἡ θεανδρείκελος τοῦ κυρίου ἡμῶν καὶ θεοῦ ἐστηλογράφηται εἰκῶν.

θεομηνία, as, ἡ, (μῆνις) *the wrath of God*. Hence, *earthquake*, σεισμός. MAL. 229, 14, et alibi. [According to Philaster, it is heresy to maintain that earthquakes are not caused by the wrath of God. In the ninth century Photius was charged with this species of heresy. PHILASTR. Haeres. 102. THEOPH. CONT.



673, 10 Ὁ Φώτιος ἀναβὰς ἐπὶ τοῦ ἄμβωνος δημηγορήσαι εἶπεν ὅτι οἱ σεισμοὶ οὐκ ἐκ πλῆθους ἁμαρτιῶν, ἀλλ' ἐκ πλησμονῆς ὕδατος γίνονται. The origin of this simple, and apparently satisfactory, mode of accounting for earthquakes is the following passage: SEPT. PS. 103, 32 Ὁ ἐπιβλέπων ἐπὶ τὴν γῆν καὶ ποιῶν αὐτὴν τρέμειν, *He looketh upon the earth and it trembleth*. The classical Greeks regarded Poseidon as the *Shaker of the earth*.]

It is sometimes followed by σεισμῶ. MAL. 190, 5. θεοσοφία. PHOT. 170, p. 117, 7.

θεοπαινέτος, for θεοεπαινέτος, ου, (θεός, ἐπαινέω) *praised of God*. METHOD. 373 B.

θεραπεία 2, *pleasure*. THEOPH. 602, 4. 681, 9 Πάντα γὰρ κατὰ μέρος συγγράφειν τὰ τούτων ἔργα πρὸς θεραπείαν τοῦ κρατοῦντος γινόμενα, κ. τ. λ.

καλδάριον, ου, τὸ, caldarium, *caldron*. PORPH. CER. 670, 17.

καλοκαίριν for καλοκαίριον. PTOCH. 1, 68.

καρπωτός, *embroidered with figures of fruits*. THEOD. I, 280 A.

καρούφυλλον. (Compare THEOPH. 429, 10 Φύλλον Ἰνδικόν.)

κέλερ, celer, ὀξύς, ταχύς. PLUT. I, 23 C.

κενοδοξέω, ἥσω, *to be kenodoxos*. DOROTH. Doctrin. 2, p. 221.

κεράτιον 2. GALEN. XIII, 980 D.

κερβηκάριον for κερβικάριον. DOROTH. Doctrin. 2, p. 230.

κίκερ, ερος, τὸ, cicer, *chickpea*, ἐρέβινθος. PLUT. I, 861 B.

κόκκιον, ου, τὸ, dimin. of κόκκος. GALEN. XIII, 979 A.

κολλούριον, ου, τὸ, *small loaf of bread*. PSELL. 397.

2. *Small cake*. SUID. Κολλύρα . . . κολλούρια, τὰ λαλάγια.

κρούστον, ου, τὸ, crustum. ATHEN. 14, 57.

κωνσίλιον, ου, τὸ, consilium, *συμβουλή*. DION. HAL. II, 821, 11.

λανάτος, η, ου, lanatus, *woollen*. DOROTH. Doctrin. 2, p. 230 τὸ λανάτον, *soft woollen garment*.

λιβελλήσιος = λιβελλίσσιος. PORPH. CER. 418, 21.

λογαριάζω. SCHOL. ARIST. Plut. 381 Λογίσασθαι, λογαριάσαι ἡμῖν.

λυκάνθρωπος, ου, ὁ, (λύκος, ἄνθρωπος) *wolf-man*. Hence, *savage, cruel*. THEOPH. 745, 13.

λώβη, ης, ἡ, *leprosy, λέπρα*. CEDR. I, 475, 6. NICET. 73, 28.

ναζιραῖος. BASIL. III, 131 E, *monk*.

νάρθηξ 1. NICET. 592, 23 τῆς νάρθηκος.

νηστεντής. GREG. NYSS. II, 248 C.

δλοσήρικος. DOROTH. Doctrin. 2, p. 223.

δμφάλιον. PORPH. CER. 15, 11.

δυνξ 3. SOZ. 6, 19, p. 241, 37. Id. 8, 24.

παγανός 3, *rustic*. DOROTH. Doctrin. 2, p. 223.

πάλμα, *mud*. NICET. 780, 23.

παναγία 1. GREG. THAUM. 11 D.

περπερία = περπερεία. DOROTH. Doctrin. 3, p. 230.

ποδέα 4, *ensign*. NICET. 305, 26.

προσένεξις. VIT. EPIPH. 351 D.

ρέπρεβος, ου, reprobus, *reprobate*. SYNAX. Mai. 9, the former name of Christophorus, the dog-headed Saint.

σκνιπία, ας, ἡ, (σκνιπός) *niggardness, stinginess*. DOROTH. Doctrin. 2, p. 219, incorrectly written *δνιπία*.

στόμα. Δέχεσθαι τινα ἀπὸ στόματος, *To have a personal interview with one*, said of the officer who receives a distinguished personage. PORPH. CER. 402, 20.

σύναινος, ου, (αἶνος) *agreeing with*. JUST. Tryph. 47 Οἷς ἐγὼ οὐ σύναινός εἰμι.

συνανασκάπτω (ἀνασκάπτω 2), *to curse in company with*. THEOPH. 628, 12 τοῖς ἐχθροῖς συνανασκάψαντα αὐτόν.

συνέλευσις. JUST. APOL. 1, 67 Ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται.

ὑπεκκρούω (ἐκκρούω), *to supplant, trip up, ὑποσκελίζω*. Metaphorically, *to overthrow, undermine*. JUST. Apol. 1, 58.

φελώνιον. PORPH. CER. 374, 5.

χοιρογυρῆλλιος. HIERONYMUS, II, 658 Χοιρογυρῆλλιος . . . Sciendum autem animal esse non majus hericio habens similitudinem muris et ursi. Unde in Palae-tina ἀρκομῆς dicitur, et magna est in istis regionibus hujus generis abundantia, semperque in cavernis petrarum et terrae foveis habitare consueverunt.

## APPENDIX.

### MODERN GREEK PERIOD.

(See above, p. 133.)

JERUSALEM, the holy city of the Greeks,\* as well as of the Jews, was taken from the followers of Mohammed by the Crusaders in the last year of the eleventh century, and was held by them until the year one thousand one hundred and eighty-eight, when Saladin (Σαλαχαντί or Σαλαχαντῖνος) drove them away from Palestine and gave the holy places to the Eastern Church.

Constantinople fell into the hands of the Latins† in the year one thousand two hundred and two. Not long after that event the most important parts of Greece were occupied by the same people. The reader is supposed here to know that these Western adventurers were chiefly French and Italians, and their respective languages were the *French* and the *Italian*, as spoken in those days. Their descendants in process of time found it necessary to adopt (reluctantly, of course,) the idiom of the Greeks. And when the Turks became masters of the country, they shared the fate of their hated brethren; they became Turkish subjects and paid *χαράτζι*.‡ But it is not to be supposed that these modern Hellenists had any affection for the books of the Greeks. On the contrary, they discovered heresy and schism even in the Greek alphabet, in consequence of which curious discovery they generally wrote (that is, such of them as could write at all) their vernacular tongue in Italian characters.§

Of all the modern languages of Western Europe the Italian exerted the greatest

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\* In the popular language of the Greeks of the present day Jerusalem is commonly called 'Ο Ἅγιος Τάφος, *The Holy Sepulchre*.

† By *Latins* (Λατῖνοι) the Byzantine historians who flourished after the *Schism* mean those who used the *Latin ritual*. Before the appearance of Protestantism this term included all the Western nations of Europe. At present it is restricted to those who regard the bishop of Rome as the head of the visible church of Christ.

‡ The Turkish **כֶּרָאזְ**, *kharaḏzh*, is *the tax* annually paid by the Christian subjects of the Sultan for the privilege of wearing their heads upon their shoulders.

§ The Church Catechism, published a number of years ago at Smyrna for the use of the Roman Catholics of the Levant, is a specimen of this kind of literature.

influence upon modern Greek, which influence may safely be compared with that exerted by the Latin upon ancient Greek. The languages of France and Germany did not leave many traces behind them, simply because the French and the Germans that settled among the Greeks were not numerous enough to make an impression. Before its disappearance from Greece the Italian forced upon the popular dialect of the Greeks a large number of words, together with the following formative endings:

**-ΑΝΟΣ**, paroxytone, from **-ΑΝΟ** (a modification of the Latin **-ΑΝΟΣ**), occurring only in adjectives derived from names of places out of Greece; as *Βενετζιάνος*, *Venetian*.

**-ΑΡΩ** and **-ΙΡΩ**, from **-ΑΡΕ** and **-ΙΡΕ**, occurring only in verbs of Italian origin; as *βολταντζάρω*, *to beat*, a nautical term; *φαλίρω*, *to fail*.

**-ΕΖΟΣ**, paroxytone, from **-ΕΣΕ**; as *Έγγλέζος*, *Inglese*; *Σκοτέζος*, *Scotch*; *Μαλτέζος*, *Maltese*.

The Eastern Turks made their first appearance in Europe about the middle of the fourteenth century. The influence of their Tatar dialect upon the Greek was anything but beneficial. It is to be remarked, however, that although a large number of words (chiefly substantives and adjectives) were furnished by the Turkish, no formative endings of Tatar origin were ingrafted into modern Greek. As to **-ΑΗΣ**, **-ΑΙΚΙ**, and **-ΤΖΗΣ**, which are commonly regarded as having been adopted from the Turkish, they are found only in Turkish words inflected after the analogy of the Greek. Thus,

**-ΑΗΣ**, perispomenon, from the Turkish *بِهْ* or *بِهْ*; as *Βελεστινλής*, *a native of Βελεστίνος*; *Καϊσερλής*, *a native of Καισάρεια*.

**-ΑΙΚΙ**, paroxytone, from the Turkish *كَلِي* or *كَلِي*; as *καδιλίκι*, *the district of a cadi*; *πασαλίκι*, *the province of a pasha*.

**-ΤΖΗΣ**, perispomenon, from the Turkish *دْ* (*dzhi*); as *παπουτζής*, *shoemaker*; *γεμντζής*, *sailor*.

The Turkish was not affected perceptibly by the Romaic, chiefly because the creed of the Turks taught them to hate and despise everything peculiar to the unbelievers. Having adopted the religion and the alphabet of the Arabs, they regarded the languages of Mecca and Medina, and of the capital of their co-religionists, the Persians, as the sources from which their linguistic wants might be supplied. As to the Mussulmans of Crete, whose vernacular tongue is identical with that of their Greek subjects, it is to be remarked that they, as a body, are not of Tatar origin; they are the immediate or remote descendants of Greek renegades, and therefore their traditional language has always been the Greek. The same is true of nearly all the other Turks who speak modern Greek correctly.

It must always be borne in mind that from the twelfth century downward the Greeks had, in a manner, *two languages*; namely, the traditional language of the many, and the written language of scholars. The latter was supposed by the ignorant to be excellent Attic, but in reality it was little else than a lifeless mass of far-fetched words and expressions.\* Theodorus Ptochoprodromus, one of the most learned men of the twelfth century, wrote in both these languages. His popular verses, addressed to the emperor Manuel Comnenus, are regarded as the earliest specimen of modern Greek, properly so called.†

In the following list we give some of the words and meanings found in authors of the third Byzantine epoch. The majority of them are still heard in many parts of Greece and Turkey. Among them the reader will find a few to which no authority is subjoined. Such words belong to the popular language of the present day. They are given here simply because they throw light upon the earlier forms related to them.

When the derivative or compound of a word apparently modern occurs in authors of the first two Byzantine epochs, that word is to be sought in the Glossary; as *κρασίν* or *κρασίον*, *μύτη* or *μύτις*, implied in *κρασῆς*, *κοντομύτης*, respectively.

We may remark here, that, with regard to words of foreign or obscure origin, the etymological system of the Byzantine scholars assumes as a fundamental principle that everything written in Greek characters is to be derived from the Greek. The result of this false assumption is that many genuine Latin, Persian, Arabic, Slavonic, and Turkish words are referred to Greek roots with which they are in no way connected. Thus, *αείδαρος*, *ass*, according to them, is a contraction of the expression *αἰεὶ δέρεσθαι*, *being always cudgelled*; *γαείδαρος*, the same animal, comes from *γῆν δέρειν*, *striking the earth* with his feet.‡

\* During the best days of Greece, the great teacher of Greek was the common people. The language of the orator and of the comedian, who respectively advised and amused the masses, differed from that of the majority of their hearers, not in kind, but in quality. PLUT. Alc. 1, p. 110 E ΣΩΚ. Εἴτα τὰ μὲν φαυλότερα οὐχ οἶοί τε διδάσκειν, τὰ δὲ σπουδαιότερα; ΑΔΚ. Οἶμαι ἔγωγε . . . οἶον καὶ τὸ ἐλληνίζειν παρὰ τούτων ἔγωγε ἔμαθον, καὶ οὐκ ἂν ἔχοιμι εἰπεῖν ἑμαντοῦ διδάσκαλον, ἀλλ' εἰς τοὺς αὐτοὺς ἀναφέρω, οὓς σὺ φῆς οὐ σπουδαίους εἶναι διδασκάλους. ΣΩΚ. Ἄλλ', ὦ γενναῖε, τούτου μὲν ἀγαθοὶ διδάσκαλοι οἱ πολλοί.

† INTRODUCTION, Note 66, p. 29.

‡ One of the modern Byzantines derives *λουκάνικον*, *sausage*, from *Λουκάς*, *Luke the Evangelist*, because hogs (whose flesh is made into sausages) are usually killed (in the Archipelago) about the eighteenth of October, which is Saint Luke's day. The same scholar has recently discovered that *Σκαρλάτος* (from the Italian *scarlatto*, *scarlet*) means *Charles* (*Carolus*, in Theophanes, *Κάρολος*). In the next edition of his Greek Lexicon we may be informed that this supposed Western *Charles* is no other than the Greek *Χαρίλαος*.

ἀβραμηλιά, ἄς, ἡ, (ἀβράμηλον) *the wild plum-tree, the plum-tree in its natural state, the sloe.*

ἀβράμηλον, οὐ, τὸ, (βράβυλον) *the wild plum, the fruit of the ἀβραμηλιά.*

ἀβρουνιά, ἄς, ἡ, = βρουνιά.

ἀβύζιστος or ἀβύζαχτος, ἡ, οὐ, (βυζάνω) *not sucked, unsucked.*

2. *Not suckled, unsuckled, as an infant.*

ἄβανον, οὐ, τὸ, plural τὰ ἄβανα, awn, the beard of an ear of corn.

ἀγάνωτος, ἡ, οὐ, (γανόνω) *not tinned over, as a kettle.*

ἀγάπη, ἡς, ἡ, *peace, as between two nations, εἰρήνη.* NICET. 700, 11.

ἀγγίς, ἰδος, ἡ, (ἀκίς) = γλωχίν. SCHOL. OPP. Hal. 3, 286. (See also ἀγκίδα.)

Ἀγγλητέρρα, ἄς, ἡ, French Angleterre, = Ἰγκλιτέρρα. CONQUEST. Προλογ. 115.

ἀγελάδα, ἄς, ἡ, (ἀγέλη) *cow.*

ἀγελαδάρης, ι, ὁ, (ἀγελάδι) *cow-herd.*

ἀγελάδι, ιού, τὸ, (ἀγελάδιον) ox. Plural τὰ ἀγελάδια, oxen, *bulls, cows.*

ἀγελαδινός, ἡ, ὄν, ox's, of an ox. Κρέας ἀγελαδινόν, *beef.*

ἀγίασμα, ατος, τὸ, = ἀντίδωρον. CUROP. 96, 16.

2. *A spring of water reputed holy.* The most celebrated ἀγίασμα of Constantinople is Ἡ Ζωοδόχος Πηγή of Balukli. (See HOROL. p. 388, and compare PROC. III, 184, 20 Ἐτερον δὲ ἱερὸν αὐτῇ ἐν χώρῳ καλουμένῃ Πηγῇ ἀνέθηκεν.)

ἀγιασματάριον, οὐ, τὸ, (ἀγίασμα) *Hagiasmatarion, the Greek priest's Vade-mecum, an abridgment of the Eukhologion (Εὐχολόγιον).*

ἀγιασμός, οὐ, ὁ, *holy water, ἀγίασμα 5.*

ἀγιοζούμιν for ἀγιοζούμιον, οὐ, τὸ, = ἀγιάζουμον. PTOCH. 2, 231, et alibi.

ἀγιάζουμον, τὸ, (ἅγιος, ζουμίν) *holy broth, ἀγιοζούμιν, a kind of vile soup served to monks of the poorer class in the monasteries of Constantinople.* PTOCH. 2, 395.

ἀγκίδα, ἄς, ἡ, (ἀκίς) *splinter, sliver: prickle.*

ἀγκλείστρα, ἄς, ἡ, = ἐγκλείστρα. PTOCH. p. 250.

ἀγόριν for ἀγόριον, οὐ, τὸ, (ἄγουρος, a youth) *male child, lad, boy.* PTOCH. 1, 111 Παιδὶν ἀγόριν, where παιδὶν is superfluous.

ἀγουρίδα, ἄς, ἡ, (ἄγουρος, unripe) *unripe grapes.* NICET. 304, 26 Εἰς βότρυν ἀγουρίδος μέλις ἦνα εὖρη τις μίαν ρῶγαν ὥριμον, where ἀγουρίδος is metaplastic for ἀγουρίδας.

ἀγουριδόζωμον, οὐ, τὸ, (ἀγουρίδα, ζωμός) *the juice of the unripe grape.* LEX. BOTAN. Ἀμηνάια . . .

ἄγουρος, ἡ, οὐ, (ἄωρος) *unripe, as fruit; opposed to ὥριμος.* LEX. SCHED. 605.

ἀγρίμιν for ἀγρίμιον, οὐ, τὸ, (ἀγριμαῖος) *wild animal.* CINN. 60, 22, as a surname; incorrectly written -HN.

ἀγριομελιτζάνα, ἄς, ἡ, (ἄγριος, μελιτζάνα) *solanum, nightshade.* SCHOL. THEOCR. 10, 37.

ἀγροικῶ = γροικῶ. PHRAN. 422, 19. 21. (For the prefix A, see *Modern Greek Grammar*, § 8, 1.)

ἀγύρευτος, ἡ, οὐ, (γυρεύω 2) *unsearched.* NICET. 140, 26.

ἄωρος = ἄγουρος, a youth. NOM. COTELER. 331.

ἀδελφοποιησία, ἄς, ἡ, = ἀδελφοποιήσις. NICET. 742, 27.

ἀδελφοποιητή, ἡς, ἡ, (ἀδελφοποιητός) *adoptive sister, sister by adoption.* NOM. COTELER. 220.

ἀδελφοποιία, ἄς, ἡ, = ἀδελφοποιήσις. HARMEN. 4, 8, 7.

ἀδελφосίνη, ἡς, ἡ, = ἀδελφότης. NOM. COTELER. 512.

ἀδιάκριτος, ἡ, οὐ, *vulgar, low-bred, unrefined, impolite.* Substantively, τὸ ἀδιάκριτον, *vulgarity, coarseness of manners.* PTOCH. 1, 184.

ἀδιαντροπία, ἄς, ἡ, (ἀδιάντροπος) *shamelessness, impudence, indecency, ἀναισχυντία, ἀναιδεια.* NICET. 351, 27, et alibi.

ἀδιάντροπος, ἡ, οὐ, (ἀ-, διά, ἐντροπή) *shameless, impudent, indecent, ἀναισχυντος, ἀναιδής.*

ἀδιαντρόπως, adv. of ἀδιάντροπος, *shamelessly, impudently, indecently, ἀναιδῶς.* NICET. 136, 24.

ἀδράλεστος, ἡ, οὐ, (ἀδρός, ἀλέθω) *coarsely ground, as wheat.* EUST. 941, 25.

ἄδραχθον, οὐ, τὸ, *spindle, ἄτρακτος.* NOM. COTELER. 407.

ἀδρολαλία, ἄς, ἡ, (ἀδρός, λαλία) *impudent talk.* PTOCH. 2, 483.

ἀδρύς, εἶα, ὅ, (ἀδρός) *tough, as meat, coarse.* PTOCH. 2, 101.

αείδαρος, οὐ, ὁ, = γαείδαρος. ACROP. 138, 15. 16. SCHOL. OPP. Hal. 1, 105. ET. G. 10, 15. LEX. SCHED. 585. [Formed from γαείδαρος after the analogy of αείτάνων from γαῖτάνι, and ἡεράνεος from γεράνεος.]

ἀειτάνιν for ἀειτάνιον, ου, τὸ, = γαῖτάνι. ET. G. p. 11

Ἀειτάνιν, διὰ τὸ ἀεὶ ταννέσθαι: absurd derivation. [For the omission of the Γ, compare αἰδαρος, ἡεράνεος.]

ἀερικόν, οὔ, τὸ, (ἀερικός) *rash*, an eruption on the body, or any other sudden illness; supposed to be caused by some demon of the air.

ἀερικός, ἡ, ὄν, of the air. NICET. 443, 12 Τὸ ἀερικὸν καὶ γεωχαρὲς πνεῦμα. (See also ἀερικόν.)

2. *Airy*, as a building.

ἀθότυρον, ου, τὸ, (ἄθος, τυρίν) *cream-cheese*. PTOCH. 2, 199.

ἀθρεψία, ας, ἡ, (ἀθρεπτος) *want of nourishment, atrophy*. PTOCH. 2, 577.

ἀθωῶ, ωσα, ὦθην, ὠμένος, (ἀθώω) *to exculpate; acquit*. NICET. 568, 22.

Αἰγαιοπελαγίτης, ου, ὁ, (Αἰγαῖον, πέλαγος) *native of one of the islands of the Egean Sea*. NICET. 121, 15.

αἰγιδῶδης, ες, (αἰγίδιον) *goat's, of a goat*. NICET. 739, 6 Αἰγιδῶδες ἐπένδυμα, *A garment made of fine goat's hair*. (See also αἰγιομέταξον.)

αἰγιομέταξον, ου, τὸ, (αἴγειος, μέταξα) *cloth or garment made of the hair of the goats bred at Ancyra (Angora)*. PTOCH. 2, 82, v. 1. αἰγαιομέταξον. (See also αἰγιδῶδης, αἴγιον.)

αἴγιον, ου, τὸ, (αἴγειος) = αἰγιομέταξον. NICET. 328, 24.

αἰμομίκτης, ου, ὁ, (αἷμα, μίγνυμι) *one guilty of incest*. NICET. 184, 29. HARMEN. 6, 4, 1.

ἀκανθίας, ου, ὁ, (ἄκανθα) *one furnished with prickles*.

Ἀκανθίας ἐπίγειος = ἀκανθόχοιρος. LEX. BOTAN.

Χερσαῖος ἐχῖνος, ὃς καὶ ἀκανθίας ἐπίγειος λέγεται.

ἀκάπνιν for ἀκάπνιον, ου, τὸ, = ἄκαπνον (see ἄκαπνος, in the Glossary). PTOCH. 2, 167 Ἀμανιτάριν, ὄξος τε, καὶ μέλιν ἐκ τ' ἀκάπνιν.

ἀκοίμητος, ου, in the sense of *burning day and night*, as a lamp before a holy picture. TYPIC. 66 Κανδήλα ἀκοίμητος. (Compare SEPT. EX. 27, 20 ἵνα καίηται λύχνος διὰ παντὸς ἐν τῇ σκητῇ τοῦ μαρτυρίου.)

ἀκόμη, less correctly ἀκόμι, (ἀκμήν) adv. *yet, as yet, hitherto, up to this time*. PHRAN. 422, 21 Ὡς νέοι ἀκόμι δὲν ἀγροικοῦν καλὰ.

ἀκουμβίζω, ισα, ἰσθην, ἰσμένος, *to lean, to cause to lean, to place against*. CANAN. 472, 15 Πᾶν πολεμικὸν ὄργα-

νον ἔφερον ἀνὰ χεῖρας καὶ ἠκούμβησαν (write ἠκούμβισαν) εἰς τὰ τεῖχη.

2. Intransitive, *to lean against or upon*. NICET. 171, 26 Ἐν ᾧ ἠκούμβιζον. 719, 27 Ἀκουμβίζουσα εἰς τὸ τεῖχος. 721, 26 Μέχρι τῶν τοῦ κάστρου τειχῶν ἀκουμβίσαντες.

ἀκούμβισμα, ατος, τὸ, (ἀκουμβίζω) *support, prop, stay, ερεισμα*. NICET. 406, 28, et alibi.

ἀκουμβιστήριος, α, ου, (ἀκουμβίζω) *supporting, propping*. NICET. 171, 26 Ἀκουμβιστήριον ξύλον, *staff, the ancient σκίπων*.

ἀκριβολογοῦμαι (ἀκριβολογέομαι), *to be sparing, niggardly, parsimonious, φείδομαι*. SCHOL. ARIST. Plut. 588.

ἀκριβός, ἡ, ὄν, (ἀκριβής) *parsimonious, penurious, close, niggardly*. Substantively, ὁ ἀκριβός, *miser*.

2. *Dear, beloved, ἀγαπητός*.

3. *Dear, not cheap, precious, costly*; opposed to εὐθηνός.

ἀκριβῶς, adv. of ἀκριβός 1, *parsimoniously, φειδωλῶς*. LEX. SCHED. 827.

ἀκρίοπαστος, ου, = ἀκρόπαστος. PTOCH. 1, 131.

ἀκρόβραστος, η, ου, (ἄκρα, βράζω) *slightly boiled*. PTOCH. 2, 164.

ἀκροσαχνισμένος; η, ου, (ἄκρος, σαχνός) *very lean, poor, as meat*. PTOCH. 1, 342.

ἀκρωτήριν for ἀκρωτήριον, ου, τὸ, *promontory*. LEX. SCHED. 773.

ἀλατοπώλης, ου, ὁ, (ἄλας, πωλέω) *seller of salt*. NICET. 456, 26 οἱ ἀλατοπῶλοι for ἀλατοπῶλαι.

ἀλάχ, ὁ, indeclinable, Arabic ٱللّٰه, *God, θεός*. CANAN. 472, 10.

Ἀλβανίτης, ου, ὁ, (Ἀλβανον) *an Albanian*, Ἀρβανίτης, Ἀλβανός. ACROP. 151, 18. PHRAN. 385. 391, 11. DUCAS. 25.

Ἀλβανία, ας, ἡ, *Albania*, a country northwest of Greece proper. PHRAN. 82, incorrectly written Ἀλβανητία.

Ἀλβανικός, ἡ, ὄν, (Ἀλβανίτης) *Albanian*. CANT. II, 322, 13.

Ἀλβανόν, οὔ, τὸ, *Albanon*, Ἀρβανον, Ἐλβανον, a city in Albania, perhaps identical with Ptolemy's Albanopolis. ACROP. 28, oxytone.

Ἀλβανός, οὔ, ὁ, = Ἀλβανίτης. DUCAS. 223.

ἀλέθω, εσα, ἐσθην, εσμένος, (ἀλέω, ἀλήθω) *to grind*, as corn.

PTOCH. 2, 110, *to eat*, in burlesque.

ἀλειτούργητος, η, ον, *over or in which mass has not been performed*. NOM. COTELER. 111.

2. *That has not heard mass* (λειτουργία).

ἀλεπού, see ἀλουπού.

ἀλεσμα, ατος, τὸ, (ἀλέθω) *grist*. TZETZ. Chil. 10, 424.

ἀλεστός, ἡ, ὄν, (ἀλέθω) *grounder*.

ἀλέτρι, ιοῦ, τὸ, (ἄροτρον) *plough*.

ἀλετροπόδι, ιοῦ, full form ἀλετροπόδιον, τὸ, (ἀλέτρι, ποῦς) a part of the plough, different from ὑνί.

2. The constellation *Orion* (Ὠρίων). Heard at Pelion.

ἀλίμονον or ἀλίμονο, interj. *alas! woe!* 'Αλίμονο 's τοὺς κόπους μας. (See also ἀελίς, in the Glossary.)

ἀλλακτόν, οὔ, τὸ, (ἀλλάσσω) *rod*, for chastising culprits. Hence, a *blow* with an ἀλλακτόν. NICET. 430, 8. HARMEN. 6, 3, 1 'Ο ἔχων γυναῖκα καὶ πορνεύων διὰ δώδεκα ἀλλακτῶν σωφρονιζέσθω.

2. *Beam, yoke*, a frame fitted to a person's shoulders for carrying pails, baskets, and the like, suspended at each end; the classical τὸ ἀνάφορον. THOM. M. Argument. ad ARIST. Ran.

ἀλληλούϊα. It must be observed here that the modulus Θεὸς κύριος καὶ ἐπέφανεν ἡμῖν, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου is chanted immediately after the συναπτή succeeding the ἐξήβαλμος: but during *Lent* (Sundays excepted) ἀλληλούϊα is chanted in its place. TYPIC. 32, p. 209. PTOCH. 2, 335 'Εκείνοι Θεὸς καὶ κύριος ψάλλουσιν καθήμεραν, Ἡμᾶς δὲ λέγουσιν Σήμερον ψάλλετε ἀλληλούϊα, *With them* (the abbots) *it is always a feast-day; but with us* (common monks) *always a fast-day*.

ἀλληλουϊάριον, ου, τὸ, a term applied to ἀλληλούϊα *chanted*.

BALSAM. ad Concil. VI, 75.

'Αλμυρός, οὔ, ὁ, *Halmyrus*, a town of Thessaly on the Pagasetic gulf. Now called 'Αρμυρός, *Armirus*. NICET. 841, 11.

ἀλογοτριποντέλιος, ον, (ἄλογον, τριπλοῦς, ἀντελίνα) *whose horse has three breast-straps*. PTOCH. 1, 60, implying great wealth.

ἀλουπού or ἀλεπού, οὔ, ἡ, (ἀλωπά, ἀλωπός) *fox*.

ἀλουσία, ας, ἡ, (ἀλουτος) *the not bathing*, ἀλουζία. PTOCH. p. 327.

ἀλουτζία, ας, ἡ, = ἀλουσία. PTOCH. 2, 616.

ἀλυσος, ου, ἡ, (ἄλυσις) *chain*. PHRAN. 238, 9.

ἄμα, *together*. 'Αμα μὲ τὸν, *Together with* anything or any one. PTOCH. 2, 230, as a various reading.

ἀμανιτάριν for ἀμανιτάριον, ου, τὸ, *mushroom*, ἀμανίτης. PTOCH. 2, 167.

ἀμανίτης, ου, ὁ, *mushroom*, ἀμανιτάριν. LEX. BOTAN. Μύκης, ὁ ἀμανίτης. (See also ἀμανίτης, in the Glossary.)

ἄμε, plural ἄμετε or ἀμέτε, a defective imperative, *go, go ye*, equivalent to πήγαινε, πηγαίνετε. (See also ἀμένω, in the Glossary.)

ἀμετάδοτος, η, ον, *that has not partaken of the sacrament*, ἀκοινωνήτος. NOM. COTELER. 438. (See also μεταδίδωμι, in the Glossary.)

ἀμυράλιος, ου, ὁ, Italian ammiraglio, French amiral, English admiral. CUROP. 11. 24, 11, et alibi.

ἀμυράλης, η, ὁ, = ἀμυράλιος. CONQUEST. 851.

ἀμπέλιον, ου, τὸ, (ἄμπελος) *vineyard*. NOM. COTELER. 14. 139.

ἄμποτε, that is, ἄν ποτε, interj. *utinam! O that! Would that!* μακάρι! In the expression of a wish, it is regularly followed by νά (ἵνα). NICET. 500, 22 'Ἄν ποτε ἵνα ἐφρόντιζες! CANT. III, 99, 2, where it stands alone. (See also *Modern Greek Grammar*, § 85.)

ἀναβαίνω, *to rise*, as dough.

ἀνάβασμα, ατος, τὸ, (ἀναβαίνω) *an ascending, ascent*.

2. *Leaven*, the ancient ζύμη. NOM. COTELER. 406. 426. (See also ἀναβατός, in the Glossary.)

ἀναβατός, ἡ, ὄν, *ascended*. Θρόνος ἀναβατός, *A throne having steps leading up to it; simply, elevated*. CUROP. 21, 20. (Compare Id. 89, 12 Θρόνοι . . . τοσοῦτον ὑψηλοὶ, ὥστε ἔχειν βαθμίδας Δ' ἢ καὶ Ε'.)

ἀναβλεμματίζω, ισα, (ἀνάβλεμμα) *to cast a look upwards, to look up*. PTOCH. 2, 474, as a various reading.

ἀναδέξιμος, ου, ὁ, ἡ, (ἀναδέχομαι) *god-child, god-son, god-daughter*. NOM. COTELER. 183.

ἀνάθεμα, ατος, τὸ, *curse*. With the accusative of the object cursed. PTOCH. 1, 86 'Ανάθεμα τὰ γράμματα, Χριστέ, καὶ ποῦ τὰ θέλει! 'Ανάθεμα καὶ τὸν καιρὸν κ' ἐκείνην τὴν

ἡμέραν Ὅπου μὲ παρεδώκασιν εἰς τὸ σκολεῖον ἐμέναν! 1, 134 Ἀνάθεμά με, βασιλεῦ, καὶ τρισανάθεμά με, ὄνταν στραφῶ καὶ ἴδω τον λοιπὸν τὸ πῶς καθίζει, Τὸ πῶς ἀνακομπόνηται νὰ πιάσῃ τὸ κουτάλιν, Καὶ οὐδὲν τρέχουν τὰ σάλια μου ὡς τρέχει τὸ ποτάμιν! 1, 160. 2, 435 Ὅς τὴν γλώσσάν μου γυρίζεται, δαίμων, ἀνάθεμά σε!

ἀνακεράμωσις, εὼς, ἡ, (ἀνακέραμος) *repair*, as of a building. TYPIC. 14, p. 179.

ἀνακομπόνω, ὡσα, ὥθην, ὠμένος, (ἀνακομβόω) *to roll up one's sleeves*, ἀνασκουμπόνω.

Mid. ἀνακομπόνομαι, *to roll up one's own sleeves*, ἀνασκουμπόνομαι. PTOCH. 1, 136 Ἀνακομπόνηται νὰ πιάσῃ τὸ κουτάκιν, *He rolls up his sleeves preparatory to his taking hold of the spoon.*

ἀνακόμπωμα, ατος, το, (ἀνακομπόνω) *a rolling up one's (or one's own) sleeves*. PTOCH. 2, 203.

ἀνακούρκουδα, adv. *cosim* or *coxim*, *upon the hams*. Κάθουμαι ἀνακούρκουδα, *To sit down upon the hams or heels, to squat.* (See also κλωκυδά, in the Glossary.)

ἀνάλατος, η, ον, (ἄλας) *not salted, unsalted*. PTOCH. 2, 225.

ἀναλύω, *to melt*, intransitive. CODIN. 94, 14.

ἀνάνευσις, εὼς, ἡ, (ἀνανεύω) *the rising up after making a genuflexion*; opposed to γονάτων κλίσις. TYPIC. 32.

ἀναπαύσιμος, ον, (ἀνάπαυσις) *pertaining to rest*. Metaphorically, *relating to death*, or *for the dead*. TYPIC. 32, p. 211 Τροπάρια ἀναπαύσιμα. EUKHOL. p. 474 Κανὼν ἀναπαύσιμος εἰς νήπια τελευτήσαντα, *A canon for departed infants.*

ἀνάπεμπτος, ον, (ἀναπέμπω) *sent up*. When applied to *paintings*, it means, *in relief*. COTELER. III, 502 B. (See also λειογραφία.)

ἀναπεσάς, ᾱ, ὁ, (ἀναπίπτω) *lazy fellow, sluggard*. EUST. Thessalon. Capt. 454, 4.

ἀνασαίνω, ανα, (ἀνασθαινώ) *to breathe, take breath, respire*, ἀναπνέω. NICET. 518, 26.

ἀνάσασι, ις, ἡ, (ἀνασαίνω) *breathing, respiration*, ἀνασασμός. (For its inflection, see *Modern Greek Grammar*, § 10, 2, 3.)

ἀνασασμός, ου, ὁ, = ἀνάσασι.

ἀνασκουμπόνω, ὡσα, ὥθην, ὠμένος, = ἀνακομπόνω.

ἀνασκούπωμα, ατος, τὸ, = ἀνακόμπωμα.

ἀνδραδέλφη, ης, ἡ, (ἀνὴρ, ἀδελφή) *husband's sister*, ἀνδρὸς ἀδελφή. NOM. COTELER. 277.

ἀνδράκλα οἱ ἀντράκλα, ας, ἡ, (ἀνδράχλη, ἀνδράχνη) = τραῦλον.

ἀνδρειόνω, ὡσα, ὥθην, ὠμένος, (ἀνδρείος) *to become strong*.

Ἀνδρείοι κεῖ δὲν ἀρρωστοῦν, καὶ ἀρρώστοι ἀνδρειόνουν.

ἀνδρειωμένος, η, ον, (ἀνδρειόνω) *strong, brave, valorous*, ἀνδρείος. NICET. 720, 24.

ἀνεβατός, ἡ, ὄν, (ἀνεβαίνω) *raised, leavened*, as bread; opposed to λειψός. (See also ἀναβατός, in the Glossary.)

ἀνεμόδαρτος, η, ον, (ἄνεμος, δέρω) *weatherbeaten*. EUST. 1095, 12.

ἀνευλάβεια, ας, ἡ, (εὐλάβεια) *irreverence*. BALSAM. ad Concil. VII, 16.

ἀνεψιά, ας, ἡ, (ἀνεψιός) *niece*, ἀδελφοῦ ἢ ἀδελφῆς θυγάτηρ. NOM. COTELER. 254. NICET. 73, 26.

ἄνζα, ας, ἡ, (ansa) *the ham, the bend of the knee*, ἄντα, ἄντζα. EUST. 1326, 51.

2. *The calf of the leg*, ἄντα, ἄντζα. Id. 1061, 42.

ἄνοιξις, εὼς, ἡ, *the opening of the year, that is, the spring*.

The full expression is Ἡ ἄνοιξις τοῦ καιροῦ. CONQUEST. Πρόλογ. 699 Καὶ εἰς τοῦ καιροῦ τὴν ἄνοιξιν νὰ πᾶτε 's τὴν Συρίαν.

ἄνοστος, η, ον, *insipid, tasteless*; opposed to νόστιμος. Ἀνοστον κρέας.

Metaphorically, *insipid, disagreeable*. Ἀνοστος ἄνθρωπος.

ἀνούσιος, α, ον, (οὐσία) *insipid, trashy*, as a literary performance. Ἀνούσια ποιήματα.

ἄντα, ας, ἡ, = ἄνζα. EUST. 1326, 51.

ἀντάμα (ἐν τῷ ᾄμα), adv. *together, together with*, μαζί. PHRAN. 419, 3 Ὅλοι ἀντάμα.

ἀντάρα, ας, ἡ, *agitation, disturbance, commotion, confusion, disorder, distress, trouble*, ἐντάρα.

2. *Rain-cloud, fog*. (For its etymology, see τραλίζω.)

ἄντερον = ἔντερον. PTOCH. 1, 332.

ἄντζα, ας, ἡ, = ἄνζα. (See also the following.)

ἀντζίζω, ισα, ισθην, ισμένος, (ἄντζα) = ἀντζοκοπῶ. CODIN. 37, 26.



ἀντζοκοπῶ, εἰς, ἡσα, ἦθην, ἡμένος, (ἀντζα, κόπτω) = νευροκοπῶ, ἀγκυλοκοπῶ. CODIN. 37, 8.

ἀντήλιον, ου, τὸ, (ἥλιος) *blind* for a horse. EUST. 914, 44.

ἀντιδώρον, ου, τὸ, *return-gift, present in return*, applied to the blessed bread distributed by the priest to the congregation at the end of the communion service (λειτουργία); called also ἀγίασμα. It must not be confounded with the consecrated bread (ἅγιος ἄρτος). BALSAM. ad Concil. Ant. 2 Ἡ τοῦ ἀντιδώρου διάδοσις . . . ἵνα λάβωσιν ἐκ τῶν χειρῶν τοῦ ἱερατεύσαντος τὴν εὐλογίαν τοῦ ἡγιασμένου κλάσματος. PACH. I, 361. CUROP. 96, 16. (Compare εὐλογία 5, and κατακλαστόν, in the Glossary.)

ἀντιμιλῶ, εἰς, ἡσα, (ἀντί, ὁμιλῶ) *to speak against, contradict*. CONQUEST. Πρόλογ. 16 Καὶ ἂν ἦτον τόσ' ἀπότολμος νὰ τοὺς ἀντιμιλήσῃ.

ἀντινώκτης, ου, ὁ, (νύσσω) *centring*, in architecture. CODIN. 144. 145.

ἀντίς for ἀντί, *instead of*. With the *accusative*. PTOCH. 2, 285. 286.

ἀντίφωνον, ου, τὸ, *the time when the ἀντίφωνα are sung at church*. PTOCH. 2, 327 Ἐγὼ δ', ἂν λείψω ἀντίφωνον, αὐτίκα ν' ἀποθνήσκω;

ἀντράκλα, see ἀνδράκλα.

ἀντράλα, as, ἡ, *giddiness, dizziness*. (See τραλίζω.)

ἀντραλίζω, ισα, ἰσθην, ἰσμένος, (ἐν, τραλίζω) = τραλίζω.

ἀνυπόληφτος for ἀνυπόληπτος, η, ου, (ὑπόληψις) *impolite*. Substantively, τὸ ἀνυπόληπτον, *impoliteness*. PTOCH. 1, 184.

ἀξιάζω, ασα, (ἄξιος) *to be worth, to be valued at*. NICET. 661, 28 Μηδενὸς ὀβολοῦ ἀξιαζόντων.

ἀξίζω, ισα, = ἀξιάζω. Δὲν ἀξίζει ἓνα ἄσπρο, *It is not worth an asper*.

ἄξυστος, η, ου, (ξύω) *not scraped, not scratched*.

2. *Not scaled*, as fish. PTOCH. 2, 225.

ἀπαλαρέα, as, ἡ, = ἀπαλαρία. PTOCH. 2, 202.

ἀπανδοχή, ἡς, ἡ, (ἀπό, ἐνδέχομαι) *expectation, ἀπεκδοχή*. DUCAS. 268, 17.

ἀπάνω for ἐπάνω. PTOCH. 2, 202. 462.

ἀπανωφόριον for ἐπανωφόριον, ου, τὸ, (ἀπάνω, φορῶ) *outer garment*. PTOCH. 1, 364.

ἀπεδῶ (ἀπό, ἐδῶ), adv. *hence, from here, from this place, out of this place*.

2. Improperly, *on this side*.

3. Of time, *henceforth, from this time*. Ἀπεδῶ κ' ἐμπρός, *From this time forward*. Τὸν γνωρίζω ἀπεδῶ καὶ ἐξ χρόνου, *I have known him these six years past*.

ἀπέκει = ἀπεκεῖ. PTOCH. 2, 523 Διώξέ τον ἀπέκει. Id. 2, 174 of time. CONQUEST. Πρόλογ. 234 of time.

ἀπεκεῖ (ἀπό, ἐκεῖ), *thence, from there, from that place*, ἀπέκει, ἐκεῖθεν. Ἀπεκεῖ ἀπὸ τὸν Ἑλυμπο, *From that place, from Olympus, namely*. Ἐδίωξεν ἀπεκεῖ μέσα τοὺς κλέφτες, *from within that place*.

2. Improperly, *On that side, there, at that place*.

Τὸν ἐπερικύκλωσαν ἀπεδῶ καὶ ἀπεκεῖ.

3. Of time, *then, thereupon, after that*, ἀπέκει, ἔπειτα.

ἀπεκείθε, ἀπεκείθεν, or ἀπ' ἐκείθεν, = ἀπεκεῖ 1. PTOCH. 1, 157 Καὶ κρούω σουβλέαν τὸ χέριν μου καὶ διέβην ἀπεκείθε, *And I gave my hand a prick, and the awl went through*. CONQUEST. Πρόλογ. 52 Ἄν δώσῃ ὁ θεὸς κ' ἐβγάλουσι τοὺς Τούρκους ἀπ' ἐκείθεν.

ἀπελατίκιον = πιλατίκιον. NICET. 203, 27.

ἀπελπισία, as, ἡ, (ἀπελπίζω) *despair*. CANAN. 470, 17.

ἀπίσω (ἀπ' ἔσω), = ἔσω. PTOCH. 2, 53. 390. 569. CONQUEST. Πρόλογ. 95 Ἐσέβησαν ἀπίσω εἰς τὴν Συρίαν.

ἀπιδιά, ἄς, ἡ, (ἀπιδέα) *the pear-tree, Pyrus Communis*. ἀπλόνω, ωσα, ὠθην, ὠμένος, (ἀπλώω) *to spread out, expand*. PTOCH. 2, 210 metaphorically.

2. *To stretch, stretch out, extend*, as the hand.

PTOCH. 1, 103 Ἀπλόνω 'ς τὸ περσίκιν μου.

ἀποβραδύς (ἀπό, βραδύ), adv. *at nightfall*.

ἀπογδέρνω, ara, ἀρθην, αρμένος, (γδέρνω) *to flay thoroughly*. Comically, *to engulf, devour, despatch*. PTOCH. 2, 107 Κομμάτια, βλέπω, ἀπέργαρες τρανὰ καὶ γωνιδάτα, Καὶ μαγερίαν διπίνακον.

ἀποδειλιῶ, ἄς, ασα, (ἀποδειλιάω) *to throw off fear?* PTOCH. 2, 494.

ἀποκαθισμένος, the masculine of ἀποκαθιμένη, absurdly applied to men. PTOCH. 2, 21.

ἀποκείρω, *to shear*, said of the monastic tonsure. TYPIC. 30.

ἀποκεφαλίζω, *to put to death*, without reference to the mode. CODIN. 64 Σκυτάλαις ἀποκεφαλισθῆναι, *To be scourged to death.*

ἀποκοπτός, ἡ, ὄν, *decisive*, as a victory. EUST. 1468, 2. 1593, 9.

ἀπόκοττα, adv. of ἀπόκοτος, *daringly*. CONQUEST. Πρόλογ. 281.

ἀποκοπτιά, ἄς, ἡ, (ἀπόκοτος) *daring*, τόλμη.

ἀποκοτιζέω, ἰσα, (κοτιζέω) *to run a risk*. Hence, *to dare*, ἀποκοτῶ, ἀποτολμῶ. PTOCH. 2, 496.

ἀπόκοτος, ἡ, ὄν, (κόττος) = ἀπότομος.

ἀπομυρίζω, ἰσα, (μυρίζω) *to smell of*. PTOCH. 2, 463 N' ἀπομυρίσω ὃ τι ἐρυγῶ, *To smell of what I have eructed*, apparently a low proverbial expression.

ἀπορρουχον, ὄν, τὸ, (ροῦχον) *cast-off garment*. Implied in the following.

ἀπορρουχοσυνάκτης, ὄν, ὁ, (ἀπόρρουχον, συνάγω) *collector of cast-off garments or old clothes*. PTOCH. 2, 557.

ἀποσκαλῶνω, ὡσα, (σκαλῶνω) *to land, put to shore*. CONQUEST. 68. 1159. (See also ἀποσκαλῶνω, σκαλῶνω, in the Glossary.)

ἀποστέλνω = ἀποστέλλω. PTOCH. 2, 540, as a various reading.

ἀποσφουγγίζω, ἰσα, ἰσθην, ἰσμένος, (ἀποσπογγίζω) *to wipe off with anything*. NICET. 458, 26 Ἀποσφουγγίζων δῆθεν δι' αὐτῆς τὸ καταρρέον αἶμα ἐκ τοῦ στόματος αὐτοῦ.

ἀποταγή, ἡς, ἡ, *admission fee* paid by the novice to the monastery on entering. TYPIC. 7.

ἀπότομος, ὄν, *daring*, τολμηρός, ἀπόκοτος. CONQUEST. Πρόλογ. 16 Καὶ ἂν ἦτον τόσ' ἀπότομος νὰ τοὺς ἀντιμίσση, Εὐθὺς χάμο τὸν ἔρριπταν.

ἀπόψε (ἀπό, ὀψέ), adv. *this evening*. CODIN. 21.

ἀράδα, ἄς, ἡ, Swedish *rad*, Latin *ordo*, English *row*, a series of things. (Compare the Latin *gradus*.)

2. *Turn*, time.

\*Ἀρβανον = \*Ἀλβανον. COMN. 13, p. 390 (Paris).

ἀρβερίζω, ἰσα, ἰσθην, ἰσμένος, (ἄρβηλος) *to mince*, as meat. PTOCH. 2, 164.

ἄρθηξ = νάρθηξ of a church. TYPIC. 38. 40.

ἄρκλα, ἄς, ἡ, *batillement*, *parapet*, ἔπαλξις. NICET. 175, 22. 718, 27.

ἄρκουδα, ἄς, ἡ, (ἄρκτος) *bear*, an animal.

ἄρκουδίζω, ἰσα, (ἄρκουδα) *to roam like a bear?* PTOCH. 2, 331.

ἄρματόνω, ὡσα, ὠθην, ὠμένος, (ἄρματόω) *to arm*, ὀπλίζω. NICET. 90, 26.

2. *To rig*, as a ship.

ἄρνιν for ἄρνιον, ὄν, τὸ, *lamb*. NICET. 623, 27.

\*Ἀρτα, ἄς, ἡ, *Arta*, a city in Acarnania. ACROP. 16, 2.

\*Ἀρτζιβούρης, ὄν, ὁ, = \*Ἀρτζιβούριος. CALLIST. 18, 54.

\*Ἀρτζιβούριος, ὄν, ὁ, *Artzibourios*, \*Ἀρτζιβούρης, \*Ἀρτζιβούρτζιος, \*Ἀρτζιβούρτζης, an Armenian word, said to be equivalent to *μανδάτωρ*, *μηνυτής*, *messenger*, *πρόδρομος*, *προηγῆτωρ*, *forerunner*, *precursor*.

\*Ἡ νηστεία τοῦ \*Ἀρτζιβουρίου, *The fast of Artzibourios*, an Armenian fast during the third week before Lent (*προσφωνήσιμος ἐβδομάς*). The expression is equivalent to *Introductory fast*. ANAST. CAESAR. 433 C. As this is a heretical fast, the Greek Church refutes the doctrine upon which it is based by the free use of eggs and cheese every day during this week. TRIOD. Κυριακή τοῦ Τελώνου καὶ Φαρισαίου.

\*Ἀρτζιβούρτζης, ἡ, ὁ, = \*Ἀρτζιβούρτζιος. NICON. in COTELER. Patr. Apostol. Vol. I, 239. NOM. COTELER. 300 \*Ἀρτζιβούρτζης. CALLIST. 18, 54.

\*Ἀρτζιβούρτζια, τὰ, = \*Ἡ νηστεία τοῦ \*Ἀρτζιβουρίου. NICON. in COTELER. Patr. Apostol. Vol. I, 238.

\*Ἀρτζιβούρτζιος = \*Ἀρτζιβούριος. COTELER. Patr. Apostol. Vol. I, 317.

\*Ἀρτινός, ἡ, ὄν, (\*Ἀρτα) of *Arta*. NICET. 98, 11.

ἄρτυσία, ἄς, ἡ, (ἄρτυσις) *dressing*, *seasoning*, *condiment*. PTOCH. 2, 575.

ἀρύς, εἰά, ὕ, (ἀραίός) *thin*, *not close*, *not crowded*; opposed to *δασύς*.

ἀρύφαντος, ἡ, ὄν, (ἀρύς, ὑφαίνω) *loose*, of *loose texture*, as *cloth*; literally *loosely woven*. NICET. 503, 27.

ἀρχονταρίκιον, ὄν, ὁ, (ἄρχων) *hotel*, a house attached to a monastery for the entertainment of *genteel* visitors. TYPIC. 17, p. 187. (Compare Ibid. 67 τὰ δεσποτικά οἰκήματα.)

ἀρχοντίκιον, ὄν, τὸ, (ἀρχοντικός) *dignity*, *ecclesiastical office*, ὀφφίκιον ἐκκλησιαστικόν. NOVELL. ALEX. 10. 19. BALSAM. ad Concil. VI, 7.

ἀρχοντόπουλον, ὄν, τὸ, = ἀρχοντόπουλος. CUROP. 51, 22.

ᾶς (ᾶς, ᾶφες), *let*, auxiliary. The third person of the *imperative* (present or aorist) is formed by subjoining the corresponding person of the subjunctive to ᾶς. PTOCH. 1, 118. 2, 360.

2. When a person exhorts himself, ᾶς precedes the first person of the subjunctive (present or aorist). PTOCH. 2, 457 \*Ἀς ἔβγω, ᾶς ἴδω τί δίδουν.

3. \*Ἀς with the imperfect indicative expresses a *wish* referring to present time. PTOCH. 2, 269. 272.

ἄσπαστρος, η, ον, (σπάστρα) *uncleaned, dirty*. PTOCH. 2, 225.

ἀσπρίζω, ισα, ἰσθην, ἰσμένος, (ἄσπρος) *to whiten*.

2. Intransitive, *to be white*. NICET. 605, 26.

ἀσπροκόκκινος, η, ον, (ἄσπρος, κόκκινος) *white-red*. CUROP. 26, 7.

ἀσταπίδα, ας, ἥ, (σταφίς) *raisin*. PTOCH. 2, 350.

ἀστροπελέκυν for ἀστροπελέκυνον, ου, τὸ, (ἄστρον, πέλεκυς) *thunderbolt*, the classical κεραυνός. The ignorant imagine that the thunderbolt is a solid substance. They believe also that any portion of it is of inestimable value as a phylactery. COMN. I, 177 Ἀστροπελέκυν δεδεμένον μετὰ χρυσαφίου, *A piece of thunderbolt set in gold!* v. l. ἀστροπελέκιν. (Compare the classical Διὸς μάκελλα.)

ἀστροφῶτος, η, ον, (στροφῶτός) *without a horsecloth or saddle, unsaddled*, as a horse. NOM. COTELER. 99.

ἀσχημίζω, ισα, (ἄσχημος) *to deform, to spoil*. NOM. COTELER. 441. 476.

ἀτζαλοπεριπάτης, η, ό, (ἄτζαλος, περιπατῶ) *dirty vagabond*. PTOCH. 2, 552.

ἄτζαλος, η, ον, (ἄσκαλος) *dirty, nasty*. (See also the preceding.)

ἀτίμητος, η, ον, *that cannot be valued, invaluable*, πολλῆς τιμῆς ἄξιος. EUST. 781, 19.

ἀτιμῶ, imperf. 3 plur. ἀτιμώσασι for ἡτίμων, modern ἀτιμοῦσαν. CONQUEST. Πρόλογ. 12.

ἀτός, ἥ, ό, (αὐτός) *self*. PTOCH. 2, 586 Ἀτός του γίνεται ἱατρός, *He himself plays the physician*.

ἀτροφία, ας, ἥ, = ἀθρεψία. In monasteries it was imposed upon delinquent members as a penalty. TYPIC. 41.

ἀτυχος, η, ον, = ἀτυχής. PTOCH. 1, 344.

αὐγαριά, ᾶς, ἥ, (δον, οῖον) *sorb*, the fruit of the service-tree. [For its formation from οῖον, compare αἶον.]

αὐγάτος, η, ον, (αὐγόν) *full of eggs or spawn*. PTOCH. 2, 169.

αὐγόν, οὔ, τὸ, *egg, αἶον*.

2. *Spawn, roe*. PTOCH. 2, 198. [Formed from αἶον after the analogy of καύγω, βασιλεύγω, νίβγω, from καύω, βασιλεύω, νίβω, that is, by inserting Γ after the sound Β. See *Modern Greek Grammar*, § 8, 10.]

αὐγοτάραχον = αὐοτάραχον.

αὐθεντιά, ᾶς, ἥ, = αὐθεντία. CONQUEST. Πρόλογ. 106.

αὐθεντόπουλος, ου, ό, (αὐθέντης, pullus) *son of a lord, young lord*. CUROP. 16.

αὐθέντρια, ας, ἥ, (αὐθέντης) *lady*. TYPIC. 71, p. 266.

αἶον, οὔ, τὸ, (ῶόν) *egg, αὐγόν*. Implied in the following. [Formed from the original ὠφόν, ονυμ, by changing the sound Ο into Α, after the analogy of αὐ-γαριά from οὔ-ον, and αὐ-τί from οὔ-ς. See also αὐ-τός for ὠ-τός, in the Glossary. For the commutation of F, γ, see *History of the Greek Alphabet*, § 9, 5.]

αὐοτάραχον, ου, τὸ, (αἶον, τάριχος) *botargo, αὐγοτάραχον*. PTOCH. 2, 348. [The Western botargo is nothing but a modification of αὐοτάραχον, pronounced ἄβοτάραχον.]

αὐτοκρατόρισσα, ης, ἥ, (αὐτοκράτωρ) *empress*. COMN. 15, p. 463 (Paris).

αὐτός. In the oblique cases also paroxytone. PTOCH. 1, 91 ἀπαύτους, that is ἀπ' αὐτους, as a various reading. 1, 339 ἐξαύτην, that is ἐξ αὐτην. CONQUEST. Πρόλογ. 36. 55. 102.

αὐτοῦνος, η, ον, = αὐτός. PTOCH. 1, 359.

ἀφαγία, ας, ἥ, (ἀ-, φαγεῖν) *starvation*. PTOCH. 2, 604.

ἀφάνα, ας, ἥ, *Spartium Scorpium*.

2. *Burnet, Poterium Spinosum*.

ἀφεντεύω, εῖσα, (ἀφέντης) *to rule, rule over*. CONQUEST. Πρόλογ. 13 Ἐκεῖνοι ό Σαρακηνοὶ όποῦ τὸν ἀφεντεύαν. Ibid. 35.

ἀφέντης, η, ό, = αὐθέντης. PTOCH. 1, 348. [Formed from αὐθέντης (pronounced ἀφθέντης) by dropping Θ.]

ἀφίνω, aor. ᾤφησα, (ἀφίημι) *to let, permit, allow*. PTOCH. 2, 151. 190. 331.

ἀφότου (ἀφ' οὗ), *since*, ἀφ' οὗ. CONQUEST. Πρόλογ.

38 Ὅσα καὶ ἂν ἀμάρτησεν ἀφότου ἐγενήθη. Ibid. 86.

ἀφουσία, *as*, ἡ, (effusio) *refuse*, *dross*, *as of iron*. LEX.

BOTAN.

ἀφράτος, *η, ον*, (ἀφρός) *frothy*, *foamy*.

2. *Spongy*, *tender*, *fine*, *delicate*, *as fruit or bread*.

ἀχορτασία, *as*, ἡ, (χορτάζω) *insatiableness*. NICET. 472, 21.

ἀχρησίμευτος, *ον*, (χρησιμεύω) *useless*, ἀχρήσιμος, ἄχρηστος, ὁ μὴ χρησιμεύων. NICET. 235, 26, et alibi.

ἄψαλτος, *ον*, (ψάλλω) *not sung*, *as a hymn*.

Ἄψαλτα κόλυβα, *Kolyba* *not blessed* by the priest.

NOM. COTELER. 76.

ἀψός, ἡ, ὄν, (ἄπτω) *fiery*, *bold*, *impudent* in speech.

EUST. 709, 9.

ἀψύς, εἰά, ὕ, (ἀψός) *sharp*, *as vinegar*. Metaphorically, *irascible*, *irritable*, *quick-tempered*, the ancient δξύθυμος.

βαβίζω = βαβύζω. NICET. 395, 22.

βαβύζω, *υσα*, (βαύζω) *to bark* like a dog, βαβίζω, the ancient ὑλακτῶ. NICET. 418, 27.

βαγγέλιον for εὐαγγέλιον, *ου, τὸ*, the Gospel.

2. *The time of reading the Gospel of the day at church*. PTOCH. 2, 333. [For the commutation of γ, β, see *Modern Greek Grammar*, § 7, 7.]

βαθρακός, οὐ, ὅ, = βατραχός. PTOCH. 2, 99. 409.

βαλανίδι, *ιου, τὸ*, (βαλάνιον) *acorn*, βελανίδι. Particularly the acorn of the *Quercus Aegilops*.

βαλανιδιά, *ας, ἡ*, (βαλανίδι) *the oak* in general, and the *Quercus Aegilops* in particular; called also βελανιδιά. βαλάνιον, *ου, τὸ*, (βάλανος) *acorn*. NICET. 661, 23.

βάλκα, *as, ἡ*, = βάρκα. NICET. 324, 26, et alibi. HARMEN. 2, 11, 9.

βάλλω, *to smite*, corresponding to the classical slang-term σποδέω, in the sense of βινέω, *futuo*. TZETZ. Chil. 9, 784, with a play upon the proper name Βάλλαν.

βάλτος, *ου, ὅ*, (βάλτα) *marsh*, *swamp*, *morass*, *fen*.

βάνω, *αλα, ἀλθην, αλμένος*, (βάλλω) *to put*, *put in*. PTOCH. 1, 374. Examples from the language of the present day. Ποῦ τὸ ἔβαλες; *Where did you put it?* Βάλε τὸ μαχαίρι εἰς τὸ φηκάρι, *Put the knife into the sheath*.

Τὸν ἔβαλαν 'ς τὸ κάτεργο, *They put him on board the galley*; *They condemned him to the galleys*.

Βάνω ἐμπροστά, *To drive before*. Καὶ ἐμπροστὰ τοὺς ἔβαλαν τοὺς Τούρκους σὰν κριάρια.

Βάνω μὲ τὸν νοῦν μου, *To contemplate*, *To have in view*, *To think about*.

Βάνω τὴν κακὴν βουλὴν, *To resolve wickedly*.

Μὴν τὰ βάνης μ' αὐτοὺς, *Presume not to contend with them*.

Τὸ δάκρυ μου βάνω νερόν, *I use my tears as a substitute for water*.

2. In the middle βάνομαι, *to set about* doing anything, *to set to work* to do anything. Καὶ ὁ πειρασμός ἐβάλθηκε γὰρ νὰ τὰ ξεχωρίσῃ.

3. *To put on*, *as a garment*. Μὴ βάνης τόσ' ἀσήμια. Τῆς βάνει κ' εἰς τὸ δάκτυλο ὁμορφο δακτυλίδι. Βάλτε μου τὰ φορέματα τὰ ματοκυλισμένα.

βαπτιστήρα, *as, ἡ*, (βαπτιστήρ, βαπτιστήριον) *baptismal font*, *κολυμβήθρα*. PTOCH. 2, 205.

βαρβαρότης, *ητος, ἡ*, the being *βάρβαρος*, *barbarism*. TZETZ. Chil. 9, 972.

βαρέα, *as, ἡ*, = βαρειά. NICET. 688, 22.

βαρειά, *ας, ἡ*, (βαρύς, βαρεῖα) *sledge-hammer*, *βαρέα*.

βάρημα, *ατος, τὸ*, (βαρέω) *burden*, *weight*. NICET. 231, 27.

βαρεμένος, *η, ον*, (βαρῶ) *tired*, *fatigued*. Μιὰ ὄβρη-ποῦλα θέριζε καὶ ἦτον βαρεμένη.

βαρυνᾶς, *α, ὁ*, the *nightmare*, βαβοντζικάριος. EUST. 561, 9.

βαρῶ, *εἰς, εσα, ἔθην, ἐμένος*, (βαρέω) *to be heavy*. Rare in this sense. Μήνα τὸ χῶμα σοῦ βαρεῖ; *Is the earth too heavy for you?* Γιατὶ 'ς τὴ στράτα σοῦ βαροῦν.

2. In the middle βαροῦμαι or βαριόυμαι, *to be tired of*, *to be weary*. PTOCH. 1, 243 Καὶ πίστευσον βαροῦμαι το νὰ γένω προχεράρης, *I think it burdensome*. CONQUEST. Πρόλογ. 202 Τί νὰ σέ λέγω τὰ πολλὰ πολλάκις νὰ βαριέσαι. (See also βαρίνομαι, in the Glossary.)

3. *To strike*, *wound*, κτυπῶ: *to attack*. Βαρεῖτέ τον. Βαρεῖτέ τον μιὰ μαχαίριά, *Give him a stab*. Τὸν Κωσταντῇ βαρέσαν. Θέλουν νὰ μᾶς βαρέσουν.

βασιλικός, οὐ, ὅ, *basil*, *Ocimum Basilicum*. LEX. BOTAN. Ὁκιμοειδές . . . εἶκει δὲ ὠκίμφ τῷ κοινῶς βασιλικῷ καλουμένῳ.

βαστῶ, ᾗς, = βαστάζω. PTOCH. 1, 188.

βατόπουλον, ου, τὸ, dimin. of βάτος, a species of fish. PTOCH. 2, 573.

βατραχοβότανον, ου, τὸ, (βάτραχος, βοτάνη) crowfoot, buttercup, the *Ranunculus* of botanists, in ancient Greek βατράχιον. LEX. BOTAN. Βατράχιον, τὸ βατραχοβότανον.

βατραχός, οὔ, ὁ, = βάτραχος. PTOCH. 2, 236.

βαφέας, α, ὁ, (βαφεύς) dyer. PTOCH. 1, 375. 2, 460.

βγαίνω for ἐβγαίνω. PTOCH. 2, 331.

Βγένις, ίου, ὁ, for Εὐγένιος. PTOCH. 2, 572.

βελανίδι, ιοῦ, τὸ, = βαλανίδι.

βελανιδιά, ᾗς, ἡ, = βαλανιδιά.

βελόνιν for βελόνιον, ου, τὸ, (βελόνη) needle for sewing. PTOCH. 1, 167.

βέργα, ας, ἡ, twig, switch. CANAN. 460, 22.

βερνίκι, ιοῦ, τὸ, Italian vernice, English varnish.

βερονίκιν for βερονίκιον, ου, τὸ, beryl, βερονίχιν. EUST. 1483, 32 βερονίχην, incorrectly. (See also βερνίκι.)

βερονίχιν, τὸ, = βερονίκιν. LEX. BOTAN. Βηρύλλιος λίθος, τὸ λεγόμενον βερονίχιν.

βιγλίζω, ισα, = βιγλεύω. CUROP. 84. 10. 11.

βιζαστερός, see βυζαστερός.

βιζύον, see βυζύον.

βίτζα, ας, ἡ, (vitis) switch, twig, rod. PTOCH. 2, 283, as a various reading.

βιτζέα, ας, ἡ, a blow with a βίτζα. PTOCH. 2, 283.

βιτίνα, see βυντίνα.

Βλάχα, ας, ἡ, (βλάχος) Blachian woman. PTOCH. 1, 362.

Βλαχία, ας, ἡ, *Blachia*, the country of the Blachi, applied to Thessaly in general, and to the highlands of Thessaly (the modern Ἀγραφα) in particular. NICET. 841, 15. ACROP. 66, 20. CONQUEST. 180. 1261. NIC. GREG. I, 203, 4. CANT. II, 321, et alibi.

Βλαχικός, ἡ, ὄν, of the *Blachi*, *Blachic*. COMN. I, 245, 7. PTOCH. 1, 121. 2, 199, proparoxytone in both places. PACH. II, 106, et alibi.

Βλάχος, ου, ὁ, plural βλάχοι, *Blachi*, the modern Κουτζό-βλαχοι, the Blachi of Greece. CINN. 260. COMN. I, 395. NICET. 482.

βλησκουνίτζα, ας, ἡ, dimin. of βλησκούνιν. PTOCH. 2, 592, as a various reading. (See also φλησκουνίτζιν.)

βοθῶ, ᾗς, for βοηθῶ, εἰς, to assist, help. PTOCH. 2, 104.

βοϊδόγλωσσον, ου, τὸ, = βούγλωσσος. SCHOL. OPP. Hal. 1, 99.

βοτάνιν for βοτάνιον, ου, τὸ, = βοτάνη. LEX. BOTAN. Χελιδόνιος, βοτάνιν τὸ λεγόμενον κάπνιον.

βότανον, ου, τὸ, = βοτάνη. LEX. BOTAN. Κρότων . . . σπέρμα βοτάνου.

βούζι, ιοῦ, τὸ, (Russian бουζηνά, the elder) *ebulus*, the dwarf elder, wallwort, danewort, French hièble, *Sambucus Ebulus*. Heard at Pelion. (See also κουφο-ξυλέα.)

βούκα, ας, ἡ, (bucca) mouthful, morsel, βουκιά. PTOCH. 1, 352. 2, 203.

βουκιά, ᾗς, ἡ, = βούκα. PTOCH. 1, 197.

βούκλα, ας, ἡ, buccula, English buckle. NICET. 142, 23, where it is written πούκλα. Meursius and Ducange give βούκλα. (See also βούτουλα.)

βουλλώνω, ωσα, ώθην, ωμένος, (βουλλόω) to seal. NICET. 267, 25 incorrectly written with one Λ.

βουμπάρδα, ας, ἡ, Italian bombard, English bombard. CANAN. 461, 1, et alibi.

βούπα, ας, ἡ, = βόωψ, βώξ. SCHOL. OPP. Hal. 1, 110 Βῶκες, βούπες. (See also γούπα.)

βουρβουρίζω, ισα, to swarm with anything, to be full of. PTOCH. 1, 65 Ὁ κόρφος του βουρβουρίζεν ψείρας ἀμυγαλάτας.

βουργέσιος, ου, ὁ, French bourgeois, English bourgeois. CINN. 282, 5. EUST. Thessalon. Capt. 449, 4.

βούταλις, ἡ, a species of bird. AESOP. 77 Βούταλις ἀπό τινος θυρίδος ἐκρέματο.

βουτζιον, ου, τὸ, (βουττίον) cask, barrel. NICET. 672, 25.

βουτίζω, ιξα, ιχθην, ιγμένος, (βυθίζω) to dip, immerse, βουτῶ. Ὡς τὲς φλόγες βουτιγμένως.

2. Intransitive, to dive, βουτῶ. Usually in the aorist.

βουτιστής, οὔ, ὁ, (βουτίζω) dipper, the priest's assistant who dips the infant at baptism, a church officer. EUKHOL. p. 686 Ὁ βουτιστής μετὰ τὸ εἰπεῖν τὸν ἱερέα τὰς εὐχὰς λαμβάνει τὸ παιδίον καὶ βαπτίζει αὐτό.

βουτιχτής, ἡ, ὁ, (βουτῶ) diver.

βούτουλα, ας, ἡ, = βούκλα. Implied in the following.

βουτουλόνω, ωσα, ωμένος, (βούτουλα) to buckle, buckle

on. PTOCH. 2, 69 Βουτουλωμένος τοῖς ποσὶν φέρων τὰς φτερνιστήρας. (See also μουντογατανόσκουφος, μουντλῶν.)

Βουτῶ, ᾧς, ἡσα, ἡμένος, *to dip, immerse*, βουτίζω. Ἡ ἐνδυμασία του ἦτον βουτημένη εἰς τὸ μάλαμα, *covered with gold*.

2. Intransitive, *to dive*.

Βράδν or βραδύ, τὸ, (βραδύς) *in the evening*. \*Ἐλα βράδν, *Come in the evening*. \*Ἐνα σαββάτο βράδν, *One Saturday evening*. \*Ἀπ' τὸ ταχὺ ὡς τὸ βράδν, *From morning till evening*.

Βραδύν for βραδύ, τὸ, *serum diei, the evening*. PTOCH. 1, 164.

Βρακιώρια, ὧν, τὰ, (βρακίον, λωρίον) *braces, suspenders, the straps that sustain breeches*. COTELER. III, 511 B.

Βράσμα, ατος, τὸ, (βράζω) *cooked food*. NOM. COTELER. 256.

Βραχνός, ἡ, ὅν, (βραγχός) *hoarse*. NICET. 750, 26.

Βρέχω, *to soak*, as beans. PTOCH. 2, 357 Κνάμους βεβερεγμένους. (See also βρεκτός, in the Glossary.)

Βρίσκω = εἰρίσκω. PTOCH. 1, 100, et alibi.

Βρομῶ, see βρωμῶ.

Βροῦλον or βροῦλλον, ου, τὸ, *rush*, the *Juncus* of botanists, βρύλον, βρύλλον, σπάρτον. SCHOL. ARIST. Plut. 663. SCHOL. THEOCR. 5, 125. TZETZ. ad LYCOPHR. 665. SCHOL. OPP. Hal. 3, 342.

Βρυονιά, ᾧς, ἡ, (βρυωνία) *Bryonia Dioeca*, ἀγριόκλημα, ἀγριοκολοκυθία.

2. *Bryonia Cretica*, ἀγριόκλημα, ἀγριοκολοκυθία.

3. *Tanais Communis*, τὸ βεργί.

Βρύλον or βρύλλον, ου, τὸ, = βροῦλον. SCHOL. ARIST. Plut. 720. SCHOL. THEOCR. 1, 53. GLOSS. Βρύλλα, *stirpi*.

Βρύση, ἡς, ἡ, = βρύσις. NICET. 837, 22. CUROP. 58, 17.

Βρώμα, ας, ἡ, = βρώμος.

Βρωμιαρέα, ας, ἡ, (βρώμιος) *stinking*. PTOCH. 2, 102. 223.

Βρωμάρν, τὸ, *stinking*. PTOCH. 2, 225.

Βρωμίζω, ισα, ισμένος, (βρώμος) *to cause to stink*.

2. Intransitive, *to stink*, βρωμῶ.

Βρώμιος, α, ὧν, (βρώμος) *stinking*, δυσώδης. EUST. Thesalon. Capt. 481, 16.

Βρωμισμένος, ἡ, ὧν, (βρωμίζω) *adjectively, stinking*. PTOCH. 2, 246. 321.

Βρωμῶ, ᾧς, = βρωμίζω 2. LEX. SCHED. 600 βρομῶ, *incorrectly*.

Βυζάνω, ασα or αζα, αγμένος, (μυζάω) *to suckle*, transitive.

\*Ἡ μάνα βυζάνει τὸ παιδί.

2. Intransitive, *to suck*, as an infant. NICET. 660, 25.

Βυζαστερός, ἄ, ὅν, (βυζάνω) *suckling*, as a young animal. NICET. 623, 27 βυζαστερός, *incorrectly*.

Βυζάστρια, ας, ἡ, *wet-nurse*. NICET. 291, 15.

Βυζιον, ου, τὸ, (βυζάνω) *breast*, as of a female, the classical *μαστός*. NICET. 590, 26 βυζιον, *incorrectly*.

Βυτίνα, ας, ἡ, (βυτίνη) a kind of *earthen jar*. EUST. 1163, 31 βυτίνα, *incorrectly*.

Βωταλίς, ἡ, Rabbinical Hebrew בֹּתָא, bat. ZONAR. LEX. Βωταλίς, ἡ *νυκτερίς*.

γαβάθα, ας, ἡ, gabata, *bowl*. (See also γαβαθόν, in the Glossary.)

γαβαθίζω, ισα, (γαβάθα) *to ply the bowl, to quaff*. Δυσάρεστη ψυχὴ μου, Γαβάθιζε καὶ κοίμουν.

γαβάθιν for γαβάθιον, ου, τὸ, *dimin. of γαβάθα, little bowl*. PTOCH. 2, 589, as a various reading.

γάβος, ου, ὁ, (Chaldee גַּב or גִּב) *sewer, drain*. CODIN. 22, 17. (See also γουβᾶς, in the Glossary.)

γαδάρα, ας, ἡ, (γάδαρος) *she-ass*, γαῖδαρα, γαδούρα, γαῖδούρα.

γάδαρος, ου, ὁ, *ass*, γαείδαρος, αείδαρος, γαῖδαρος, the classical *ὄνος*. NICET. 86, 30. [The word seems to be of Eastern origin. Compare the Persian گاوِ داری, *wild ass*. See also σγαῖδαρι in the Glossary, and ἐκδούριν, below.]

γαδούρα, ας, ἡ, = γαδάρα.

γαδούριν for γαδούριον, ου, τὸ, (γάδαρος) *ass*, γαῖδούρι. This form has no reference to sex. PTOCH. 2, 479, v. 1. ἐκδούριν.

γαείδαρος, ου, ὁ, = γαῖδαρος, which see. ET. G. 118.

γαῖδαρα, ας, ἡ, = γαδάρα.

γαῖδαρος, ου, ὁ, in three syllables, = γάδαρος. [For the change of A into AI, see *Modern Greek Grammar*, § 7, 3. For the diphthong AI, see Ibid. § 2, 2. Those who

assumed that it was derived from γῆν δέρειν, *striking the earth* with his feet, or from αἰε δέρεσθαι, *being always cudgelled*, introduced the orthography and pronunciation γαείδαρος and αείδαρος, with an EI, which (EI) in modern Greek is sounded like I.]

γαϊδούρα, as, η, = γαδάρα.

γαϊδούρι, ιοῦ, τὸ, = γαδούρι.

γαϊτάνι, ιοῦ, τὸ, (γαῖετανόν) *silk braid*, with four sides: γατάνι, αἰετάνι.

γαλάζιος, α, ον, *blue*. (Compare γαλανός.)

γαλανός, ή, όν, (καλλάινος, καλάνος) *blue*, commonly applied to the *eyes*; as Γαλανά μάτια, *Blue (or gray) eyes*.

γαλατζίδα, as, ή, (γαλακτίς) *spurge*, the *Euphorbia* of botanists. LEX. BOTAN. Τιθύμαλλος . . . τῆς γαλατζίδος, *metaplastic genitive*.

γανώνω, ωσα, ώθην, ωμένος, (γανώω) *to tin over*, as a kettle. EUST. 1188, 64.

γαρδία, as, ή, Italian guardia, English guard, *watch*, παραφυλακή. DUCAS. 199, 7.

γατάνι = γαϊτάνι. (See also μουντογατανόσκουφος.)

γάττα, as, ή, = κάττα.

γάττος, ου, ό, = κάττος. SCHOL. OPP. Cyn. 2, 572.

γδέρνω, aor. ἔγδαρά, ἐγδάρθην, perf. part. pass. γδαρμένος, (ἐκδέρω) *to flay, skin*. PTOCH. 2, 103. (See also ἀπογδέρνω.)

γείτονας, α, ό, (γείτων) *neighbor*. PTOCH. 1, 226.

γείτονισσα, ης, ή, (γείτονας) *female neighbor*. PTOCH. 1, 170.

γέμα = γεῦμα, *dinner*. PTOCH. 1, 127 Γέματος ὥρα, *Dinner-time*. Id. 2, 56.

γεμάτος, η, ον, (γέμω) *full*, γομάτος, in ancient Greek πλήρης. Followed by the *accusative*. PTOCH. 1, 94. 195. 351. NICET. 149, 25.

γεμόζω = γεμίζω. PTOCH. 2, 380, as a various reading. Γενίτζαρος, ου, ό, (Turkish) *janizary*, Γενίτζερος, Ἰανιτζάριος. DUCAS. 288, 1 Οἱ δὲ τῆς αὐλῆς τοῦ τυράννου ἀζάπιδες, οἱ καὶ γενίτζαροι κέκληνται.

Γενίτζερι = Γενίτζαρος. DUCAS. 137, 18.

γένομαι = γίνομαι. PTOCH. 1, 225. 2, 568. 570.

γεράκιον for ἱεράκιον. COMN. I, 98, 14.

γεράνεος, α, ον, *sky-blue*, ἡεράνεος. NICET. 432, 24. 490, 10. [Etymologically connected with the Anglo-

Saxon grene, English green, German grün. Those who supposed that it was a derivative of ἀήρ or ἡήρ converted it into ἡεράνεος. Compare αείδαρος, αἰετάνι.]

γεροβοσκῶ = γηροβοσκῶ. PTOCH. 1, 78.

γερός, ή, όν, (ύγιηρός) *healthy*, as a place. PHRAN. 423, 7. γεῦμα, ατος, τὸ, *dinner*, γέμα. NOM. COTELER. 196.

PTOCH. 2, 158. NICET. 139, 26, et alibi.

γεφύρι, ιοῦ, τὸ, (γεφύριον, γέφυρα) *bridge*.

γιά, interj. *just, come*. PTOCH. 2, 457 Τώρα γιά που, v. l. Τώρα εἶα ὅπου, *immediately*, εὐθύς. [Apparently a modification of the classical ἔα, εἶα, εἶα, Latin eja.] γκρεμνίζω, ισα, ισθην, ισμένος, (έν, κρημνίζω) *to precipitate*.

Mid. γκρεμνίζομαι, *to fall down a precipice*. Ἀπὸ ψηλά νὰ γκρεμισθῇ!

2. *To demolish*, as a structure. Mid. γκρεμνίζομαι, *to fall*, as a structure.

γλακῶ, ᾤς, = λακῶ, which see.

γλείφω, ειψα, εἴφθην, ειμμένος, (λείχω) *to lick*.

γλήγορα, adv. of γλήγορος, *quickly, swiftly, ταχέως*. PTOCH. 2, 263.

γλήγορος, η, ον, (ἐγρήγορος) *quick, swift*, γρήγορος, ταχύς.

γλιστριδα, as, ή, = γυλιστερία.

γλιστρῶ, ᾤς, ησα, = ἐγλιστρῶ, ἐκλιστρῶ.

γλυκάνισον, ου, τὸ, (γλυκύς, ἄνισον) *anise, Pimpinella Anisum*. SCHOL. THEOCR. 7, 63. LEX. BOTAN. Ἄνισον, τὸ γλυκάνισον.

γλυκοσύντυχος, ον, (γλυκός, συντυχαῖω) *affable, εὐέντευκτος*. NICET. 557, 25.

γλυκοφέγγει (φέγγω), impersonal, *it is just beginning to dawn*, γλυκοχαράζει. [The first component part is identical with that of γλυκόφως. See also λυκοφέγγω.]

γλυκόφως, τὸ, the same as λυκόφως, *the morning twilight*. EUST. 689, 21. [The ancient Greeks confounded the root ΛΥΚ (found in λύκη, ἀμφιλύκη, λύχνος, λύγδος, lux lucis) with λύκος, lupus, *wolf*. The Byzantines, on the other hand, imagined that λυκόφως was a compound of γλυκύς, *dulcis, sweet*, and φῶς, *light*. For the addition of the Γ, compare γλακῶ, γλείφω, for λακῶ, λείχω. See also γλυκοφέγγει, γλυκοχαράζει, λυκοφέγγω.]

γλυκοχαράζει (χαράζει) = γλυκοφέγγει.

γλυτόνω, ωσα, ωμένος, *to deliver, save, ἐγλυτόνω.*

2. Intransitive, *to escape.* NICET. 445, 22. 657,

25 ἐγλίτωσαν, incorrectly.

γνεύω = νεύω. PTOCH. 2, 400, as a various reading.

γομάτος, η, ου, = γεμάτος. NICET. 101, 27.

γόνατον, ου, τὸ, (γόνυ) *knee.* NICET. 288, 24.

γοίλα, ας, ἡ, the esculent *root* of beets, carrots, and the like. PTOCH. 1, 214. [Compare the ancient *καυλός*, German *Kohl*, English *cole*.]

γουλᾶς, ᾱ, ὁ, = *κουλᾶς.* CONQUEST. 6886.

γούπα, ας, ἡ, = βούπα, βόψ, βώξ.

γούργουρος, ου, ὁ, *gurgulio, weasand, gullet*, the ancient *γαργαρέων.* PTOCH. 2, 612. NICET. 606, 24.

γουρούνην for γουρούνιον, ου, τὸ, (*grunnio, grunnius*) *pig, χοιρίδιον.* TZETZ. Chil. 12, 514.

γραμματικός, οὔ, ὁ, *notary, clerk, secretary, νοτάριος.* PACH. I, 59, 12. CUROP. 41, 7.

γρανάτσα, ας, ἡ, a kind of *robe*, called also *λαπατζᾶς.* CUROP. 63, 18.

γρήγορος, ου, = ἐγρήγορος. LEX. SCHED. 45.

γροικῶ, ᾱς, ἡσα, ἡθην, ἡμένος, (*ἄγροικος*) *to perceive, to understand, ἀγροικῶ, ἐγροικῶ, καταλαμβάνω.* PHRAN. 422, 19. 21, written *γρικῶ*; as a various reading. [In good Greek *ἀγροικῶ* would mean *to be ἄγροικος, boorish, clownish, rough, uncultivated*, hence *ignorant*. In process of time the illiterate, by omitting the A privative, used *γροικῶ* in an opposite sense. The modern *ἀγροικῶ* and *ἐγροικῶ* are formed by prefixing A and E to *γροικῶ*. The first of these trisyllabic verbs coincides in form with the original *ἀγροικῶ*, but must not be regarded as identical with it.]

γυβεντίζω, ισα, ἰσθην, ἰσμένος, *to proclaim, κηρύσσω.* NICET. 790, 28 Ἐγυβέντιζε μὴ τολῆσαι τινα.

γυλιστερίς, ἰδος, ἡ, (*γλιστρῶ*) = *τραῦλον*, which see. (See also *γλιστρίδα*. The name was apparently suggested by the mucilaginousness of the plant.)

γυρεύω, ευσα, *to search for.* NICET. 85, 24 Γυρεύων τὰ χαωθέντα πράγματα.

γυρίζω, ισα, ἰσθην, ἰσμένος, (*γῦρος*) transitive, *to turn, turn around.*

Mid. *γυρίζομαι, to go around.* PTOCH. 2, 435 Ὡς τὴν γλῶσσάν μου γυρίζεται.

2. Intransitive, *to turn, turn around.* CODIN. 119. 20.

3. Intransitive, *to return, ἐπιστρέφω.*

γύρισμα, ατος, τὸ, (*γυρίζω*) *a turning, turning around.* PTOCH. 2, 212, *pranks, capering.*

2. *Return, ἐπιστροφή.*

γὼ for ἐγώ. PTOCH. 1, 234, et alibi.

γωνιδάτος, η, ου, (*γωνία, γωνίδιον*) *angular.* As a slang term it means *big, huge.* PTOCH. 2, 107.

δαιμονικόν, οὔ, τὸ, (*δαιμονικός*) *evil spirit, demon, δαίμων, δαιμόνιον.* NOM. COTELER. 75.

δακτυλίδι, ιοῦ, τὸ, (*δακτύλιος*) *ring.* LEX. SCHED. 594.

δαμάκιν, dimin. of *δαμίν.* PTOCH. 2, 224 Καὶ μόλις νὰ μᾶς φέρουσιν θυννόκομμαν δαμάκιν.

Adverbially, *a little.* Id. 2, 470 Καὶ παρηγόρημα μικρὸν εὐρίσκομεν δαμάκιν.

δαμάσκηνον, ου, τὸ, (*δαμασκηνόν*) *plum.* PTOCH. 1, 210.

δαμίν, neuter pronoun, *somewhat, a little, ὀλίγον, κομμάτιν.* PTOCH. 1, 183 Δὸς καὶ μέναν τριφτούττικον δαμίν νὰ ρουκανίσω. 1, 338 Δὸς με ὀλίγον ἔντερον, δὸς με δαμίν μαστάριν. [It would seem that *οὐδεμία*, the feminine of *οὐδεῖς*, suggested a neuter form *οὐδεμίον*. The ignorant then, imagining that this adjective was compounded of *οὐ* and *δεμίον*, found no difficulty in using *δεμίον* (corrupted into *δαμίον, δαμίν*) in the sense of the indefinite pronoun *τί*. See also *μύ* below, and compare *γροικῶ*.]

δανεικός, ἡ, ὄν, (*δάνειον*) *borrowed.* PTOCH. 1, 311.

2. *Loaned, lent.*

δείνας, ὁ, = *δεῖνα.* NOM. COTELER. 340.

δεκαέξη = *δεκαέξ.* CONQUEST. Πρόλογ. 126.

δεκανίκιον, ου, τὸ, (*δεκανός*) *staff, wand, baton, δικανίκιον.* PHRAN. 305, 5 seq.

δέν (*οὐδέν*), negative adverb, equivalent to the classical *οὐ, non, not.* PTOCH. 1, 71, v. l. οὐκ. PHRAN. 422, 21 Δέν ἀγροικοῦν καλὰ.

δεπά, adv. *here, ἐδώ.* BOISS. III, 164 Ἐλα δεπά. (See also *ἐλα*.)

διάβα, 2 aor. imperat. 2 pers. sing. from *διαβαίνω, to pass through.*

2. As an indeclinable neuter substantive it means *a passing, way.* PTOCH. 2, 114 Ἐρώτησε ὅς τὸ διάβα



σου ἐπὶ τοὺς Βενετικούς, *On your way to the headquarters of the Veneti.*

διαβάζω, ασα, ἀσθην, ασμένος, (διαβιβάζω) *to pass, as time.*

PTOCH. 1, 159.

2. *To pass, to cause to go or move.*

3. *To read, ἀναγινώσκω.*

4. Causatively, *to teach to read.* Διαβάξεις τὰ παιδιά.

διαβάτης, η, ὁ, *traveller.*

διαγουμά, ἄς, ἡ, (διακομιδή, διακομίζω) *a sacking, plundering, plunder, διακομά.* CANAN. 464, 2 Ἐπαρδόθην ἡ πόλις εἰς διαγουμάν.

διαγουμίζω, ισα, ἰσθην, ισμένος, (διαγουμά) *to sack, plunder.*

διακομά, ἄς, ἡ, = διαγουμά. CANAN. 463, 21 Εἰς διακομὴν παραδίδη (write παραδίδει).

διακονίκιον, ου, τὸ, (διακονικός) *the office of deacon.* BAL-SAM. ad Concil. VI, 7.

διασείδιον, ου, τὸ, (διάζομαι) *skein of yarn.* NICET. 614, 26.

διαφορερίτζιν, τὸ, diminutive of the neuter comparative of διάφορος, used substantively, *advantage, profit.* PTOCH. 1, 327.

διερμηνευτής, οὐ, ὁ, (διερμηνεύω) *interpreter, dragoman.* PACH. I, 384, 17. CUROP. 11, 9, et alibi.

δικανίκιον, = δεκανίκιον. CUROP. 13, et alibi.

δικός, ἡ, ὄν, = ἰδικός. PTOCH. 2, 323.

διπίνακος, ου, (δι-, πινάκιν) *as much as two dishes can hold.* PTOCH. 2, 108.

δίπλα, ας, ἡ, (διπλός) *fold, plait, as of cloth, τζάκισμα.* 4. NICET. 503, 27.

δισάκιν for δισάκκιν. NICET. 784, 24.

διῶμαν, τὸ, (ιδίωμα) *fashion.* PTOCH. 1, 386.

δοκιμάζω, ασα, *to try, endeavor.* With the infinitive. NICET. 528, 22, et alibi.

δόλπος, α, ου, (δείλαιος) *miserable, wretched, poor, unfortunate.* PTOCH. 2, 231 δόλιος, incorrectly.

2. *Poor, dear, denoting tenderness or pity, ταπεινός.* (Compare IL. 23, 65 Πατροκλῆος δειλοῖο.)

δόντιν for δδόντιον, ου, τὸ, (δδούς) *tooth.* PTOCH. 2, 488. 615.

δοκάτον, ου, τὸ, ducat, a coin. PTOCH. 1, 120. NICET. 89, 25, et alibi.

δουλευτής, οὐ, ὁ, (δουλεύω) *workman.* PTOCH. 1, 174.

δούλεψι, ις, ἡ, (δούλευσις) *work, work done, service.*

Κρίμα 'ς τὲς δούλεψές μας!

2. *Wages.* Rare in this sense. Δός μου, κυρὰ, τὴ ρόγα μου, δός μου τὴ δούλεψί μου.

δοχειρία, ας, ἡ, (δοχειάριος) *the receiver of a nunnery.* ΤΥΡΙC. 24.

δοχειάριος, ου, ὁ, (δοχείον) *the receiver of a monastery for men.* PTOCH. 2, 62. 526 δοχιάριος, incorrectly.

δοχείον, ου, τὸ, *depository of a monastery.* ΤΥΡΙC. 24, p. 196.

δοχιάριος, see δοχειάριος.

δραγομάνος, ου, ὁ, (Chaldee ܕܪܓܡܢܐ) Arabic ڤڤڤڤڤڤ, *dragoman, interpreter, διερμηνευτής, ἑρμηνεύς.* CUROP. 40, 11.

δραγουμανίζω, ισα, *to be dragomános.* NICET. 188, 28.

δρακοντέα, ας, ἡ, *the Arum of botanists, δρακόντιον.* LEX. BOTAN. Ὀφιοβότανον . . .

δρακοντιά, ἄς, ἡ, = δρακοντέα.

δρόλγκος, incorrectly δρόλικος, ου, ὁ, (ὕδροκῆλη) *hydrocele.* PTOCH. 2, 286. 436, v. l. ὑδρόκυλος.

δρoσάτον, ου, τὸ, rosatum, *conserve of roses, ροδοζάχαρι.* PTOCH. 2, 576. [The original form must have been ροσάτον, which was confounded with δρoσάτος from δρόσος.]

δρoσάτος, η, ου, (δρόσος) *dewy, cool, refreshing.* Τῆς αὐγῆς δρoσάτο ἀέρι.

δύση, ης, ἡ, (δύσις) *the west.* CONQUEST. Πρόλογ. 40. ἐαντός, οὐ, *self*, used only in the genitive and accusative singular. PTOCH. 1, 276 Παπᾶς γραμματικὸς εἶσαι, τρέφε τὸν ἐαντόν σου. (For particulars, see *Modern Greek Grammar*, § 24.)

ἐβγαίνω, aor. ἦβγα or ἐβγήκα, subj. ἔβγω or ἐβγῶ, (ἐκβαίνω) *to go or come out.* PTOCH. 1, 228. 2, 119, et alibi. CONQUEST. Πρόλογ. 88 ἐξεβγήκασιν for ἐβγήκων or ἦβγαν.

ἐβγάνω, aor. ἔβγαλα, ἐβγάλθην, perf. part. pass. βγαλμένος, (ἐκβάλλω) *to put out, to put off, to take out, to take off.* PTOCH. 1, 375. CONQUEST. Πρόλογ. 52.

Ἐγκλινία, ας, ἡ, = Ἰγγλινία. NEOPH. 1.

ἐγλιστρῶ = ἐκλιστρῶ. NICET. 759, 22 Ἐγλιστρῶντα καὶ πίπτοντα ἀπὸ τοῦ πάτου τῶν μαρμάρων.

ἐγλυτόνω, ωσα, (ἐκλυτος) = γλυτόνω. NICET. 342, 26, et alibi. (See also εὐλυτόω, in the Glossary.)

ἐγροικῶ = γροικῶ. PHRAN. 422, 19. 21, as a various reading. [For the prefix Ε, see *Modern Greek Grammar*, § 8, 3.]

ἐδάρε = ἐδάριτε. PTOCH. 2, 433.

ἐδάριτε = ἐδάριτε. CONQUEST. 2777.

ἐδάριτε (ἤδη, ἄρτι?), adv. *now*, *already*, ἐδάρε, ἐδάριτε. PTOCH. 2, 433, as a various reading. CONQUEST. 1212.

ἐδε (ἴδε, ἰδοῦ), *behold!* PTOCH. 1, 144, et alibi. CONQUEST. Πρόλογ. 155.

ἐδικός, ἡ, ὅν, = ἰδικός. See *Modern Greek Grammar*, § 26.

2. Substantively, οἱ ἐδικοί, *relatives, relations, kinsmen*. CONQUEST. Πρόλογ. 275.

ἐδώ, adv. *here, in this place*, ἐνταῦθα.

2. *Hither, to this place*. CONQUEST. Πρόλογ. 26

Νὰ ἔλθουν μὲ τὰ φουσσάτα τοὺς ἐδὼ 'ς τὸ μέρος τοῦτο. [Apparently a corruption of ᾧδε.]

εἰκονοστάσιον, ου, τὸ, (εἰκὼν, στάσις) *stand, frame, or niche containing one or more holy pictures*. TYPIC. p. 298. CYROP. 44. [The εἰκονοστάσιον of a church is on the τέμπλον.]

εἶμαι, imperf. εἴμουν, (εἶμι) *to be*. PTOCH. 1, 242. 218, et alibi. (See also ἔνε.)

εἰρμολόγιον, ου, τὸ, (εἰρμός, λέγω) *Heirmologion*, the title of a little book containing the εἰρμοί of the principal κανόνες of the RITUAL.

εἰσόδημα, ατος, τὸ, = εἴσοδος 1. NICET. 574, 25, et alibi.

ἐκδούριν = γαδούριν. PTOCH. 2, 479, as a various reading. [It is to be observed that this form of γάδαρος is almost identical with the original Persian 'گداز']

ἐκλιστρῶ, ᾱς, ἡσα, (ἐκ, λίστρον) *to slip, glide*, ἐγλιστρῶ, ἐξεγλιστρῶ. EUST. 1119, 57.

ἐκτιθήζω, ισα, ἴσθην, ἰσμένος, (ἐκ στήθος) *to learn by heart*, ἀποστηθίζω. PTOCH. 1, 322 ἐκτίθησα, incorrectly.

ἐλα, plural ἐλάτε, (ἐλαύνω, ἐλάω) *come, come ye*, a defective imperative, equivalent to ἐλθέ, ἐλθετε. BOISS.

III, 164 \*Ελα δεπά, *Come here*; incorrectly divided

\*Ελαδε πά.

\*Ελβανον = \*Αλβανον. ACROP. 46.

ἐμέναν for ἐμένα, ἐμέ, from ἐγώ. PTOCH. 1, 88.

ἐμνοστος, η, ου, (εὐνοστος) *agreeable, palatable, νόστιμος*.

PTOCH. 2, 173. 385, ἐμνοστα, adverbially.

ἐμπαίνω, aor. ἐμπήκα, subj. ἐμπῶ or ἐμπω, (ἐμβαίνω) *to go in, enter*. PTOCH. 2, 185.

ἐμπαλωμένος, η, ου, (ἐμβάλλω) *patched, as a garment*.

NICET. 763, 27. (See also μπαλόνω.)

ἐμπήγω, aor. ἐμπηξα, ἐμπήχθην, μπηγμένος, (ἐμπήγνυμι) *to drive in, as a stake or peg*. PTOCH. 2, 181 τὰς ποδείας του νά 'μπηξεν, *To tuck in his skirts*.

ἐμπλέκομαι (ἐμπλέκω), *to embrace*. PTOCH. 1, 373

\*Εμπλέκονται μ' οἱ ψεῖρες μου ἄνωθεν ἕως κάτω.

ἐμπλιτza, τὰ. LEX. BOTAN. Μυροβάλανα γενικῶ λόγῳ τὰ λεγόμενα κοινῶς μέλανα καὶ ξανθὰ καὶ σχιστὰ ἐμπλιτza λέγονται.

ἐμπότης, ου, ὁ, (βοῦττις) *bottle*. COMN. I, 177, 6 \*Εμπότης κρίος, *Crystal bottle*. [By mistake connected with πότης, a derivative of πίνω, *to drink*.]

ἐμποτόπουλον, τὸ, dimin. of ἐμπότης. PTOCH. 1, 195. 2, 324. (See also μποτόπουλον.)

ἐμπουκόνομαι, ὠθην, (ἐν, βούκα) *to stuff one's self with food*. PTOCH. 1, 290, v. l. ἐμβουκόνομαι.

ἐμφύλλιον, ου, τὸ, (ἔμφυλλος) *graft, in ancient Greek ἔνθεμα*. EUST. 1423, 38.

ἐν = ἐνε, ἐστί. PTOCH. 1, 316, et alibi.

ἐναι = ἐνε. CANT. III, 95, 9, subjunctive.

ἐνδυασία, as, ἡ, (ἐνδυμα) *clothing, clothes*. TYPIC. 70, p. 256.

ἐνε = ἐνι, ἐστί. PTOCH. 1, 116, et alibi. Also for ἦ: Id. 2, 493.

ἐνεν = ἐνε. PTOCH. 2, 78.

ἐννοιάζομαι, ἀσθην, (ἐννοια) = φροντίζω. NICET. 561, 29, et alibi.

ἐντάρα, as, ἡ, = ἀντάρα.

ἐντερόκοιλα, ων, τὰ, (ἐντερα, κοιλία) = χορδόκοιλα. BOISS. III, 418.

ἐντρανίζω, ισα, (ἐντρανής) *to stare, gaze at, look fixedly upon anything, look fiercely*, ἐπεντρανίζω. EUST. 259, 8.

ἐνωρίς (ἐν ὥρᾳ), adv. *betimes, in season*.

2. *Early in the evening*. [Comparative ἐνωρίτερα, *earlier*.]

ἐξαγορεία, ας, ἡ, = ἐξαγόρευσις. ACROP. 163, 8.

ἐξαδελφίον, ου, τὸ, *cousin*, ἐξάδελφος, ἐξαδελφή. NOM. COTELER. 171. 172.

ἐξακουστός, ἡ, ὄν, (ἐξάκουστος) *famous, renowned*. CONQUEST. Πρόλογ. 209.

Ἑξαμίλιον, ου, τὸ, (ἕξ, μίλιον) *Hexamilion*, a name given to the Isthmus of Corinth because it is believed to be *six miles* across. DUCAS. 223.

ἐξάμιτον, ου, τὸ, (ἕξ, μίτος) a kind of *velvet*. BALSAM. ad Concil. VII, 16. NICET. 130, 4. (Compare the English samite, German Sammet.)

ἐξαμον, ου, τὸ, *examen*, the tongue or needle of a balance. CODIN. 45. 66, 10.

ἐξαναπιάνω, ασω, άσθην, άσμένος, (πιάνω) to take or catch again. PTOCH. 2, 261.

ἐξάπαντος, that is, ἐξ άπαντος, *most assuredly, indisputably*. PTOCH. 2, 595.

ἐξαπόλυτος, η, ου, = ἐξυπόλυτος. NOM. COTELER. 135.

ἐξεγλιστρῶ, ᾤς, = ἐκλίστρῶ. PTOCH. 2, 451 ἐξεγλυστρῶ, incorrectly; as a various reading.

ἐξεμπλωτός, ἡ, ου, (ἐξέμπλιον) *embroidered, εξομπλωτός*. EUST. 1436, 47.

ἐξεπέσω = ἐκπέσω from ἐκπίπτω. PTOCH. 2, 279.

ἐξη = ἕξ. PTOCH. 2, 242. LEX. SCHED. 176.

ἐξηφτέριν, see ἐξυφτέριν.

ἐξόμπλισις, εως, ἡ, (ἐξέπλιον) *an adorning*. NICET. 630, 24.

ἐξομπλισμένος, η, ου, *adorned*. NICET. 607, 24.

ἐξομπλωτός, ἡ, ὄν, = ἐξεμπλωτός. NICET. 114, 28.

ἐξοριάζω = ἐξορίζω. NICET. 634, 25.

ἐξοφθάλμιστος, ου, (ἐξόφθαλμος) *having prominent eyes?* In the following passage it is applied to the *Dolichus Melanophthalmus* of botanists. PTOCH. 2, 347 Φασόλιν ἐξοφθάλμιστον.

ἐξοχάδες, ου, αἱ, (ἐξέχω) *piles, αίμορροίδες*. LEX. BOTAN. Ἐγκαθίδες . . .

ἐξστραμβουλίζω, ισα, ίσθην, ισμένος, (στραμβουλίζω) to twist out of joint, dislocate. NICET. 738, 16.

ἐξυπόλυτος, η, ου, (ύπολύω) *barefooted, ανυπόδητος*. NICET. 784, 25. (See also ἐξαπόλυτος.)

ἐξυφτέριν for ἐξυφτέριον, ου, τὸ, (ὀξύπερος) a species of hawk. PTOCH. 2, 113 ἐξηφτέριν, incorrectly.

ἐπαίρω, to marry, said of the man. NOM. COTELER. 211. (See also λαμβάνω 3, in the Glossary.)

ἐπεντρανίζω = ἐντρανίζω. EUST. Thessalon. Capt. 512 Τὸν τῇ ζωγραφίᾳ ταύτῃ ἐπεντρανίζοντα.

ἐπιγονάτιον, ου, τὸ, (γόνυ) a square piece of embroidery forming part of the sacerdotal habit of the higher clergy. It is attached to the belt by means of a cord fastened to one of the corners. The name has reference to the fact that the ἐπιγονάτιον reaches to the knee. Its usual name is ὑπογονάτιον. CUROP. 5.

ἐπιθέτω = ἐπιτίθημι. NOM. COTELER. 410.

ἐπιλαλῶ, εἰς, ῆσα, (ἐπιλαλέω) to run or rush, πιλαλῶ. PTOCH. 2, 496, as a various reading.

ἐπισύρω, to lead by the bridle, as a horse. COMN. I, 31, 7. CALLIST. 18, 18. (See also πάροχος, in the Glossary, and compare BABR. 7 Ἄνθρωπος ἵππον εἶχε τοῦτον εἰώθει κενὸν παρέλκειν.)

ἐπιτυχαίνω, aor. ἐπέτυχα, (ἐπιτυγχάνω) to hit, to hit upon, to find out. PTOCH. 2, 429. 434. 436.

ἐπταπάδων, ου, τὸ, (ἐπτὰ, παπᾶς) the sacrament celebrated by seven priests, namely, the εὐχέλαιον. TYPIC. 75.

ἐρείχιν for ἐρείχιον, ου, τὸ, (ἐρείκη) the heath. EUST. 941, 23 ἐρείχην, incorrectly.

ἐσέν for σέ, from σύ. PTOCH. 1, 364. 2, 501.

ἐσέναν for σέ, from σύ. PTOCH. 1, 365.

ἔτζη, adv. so, thus, οὕτως. CANAN. 468, 12 Ὁ προφήτης μας ἔτζη λέγει.

εὐθείαζω, ασα, άσθην, ασμένος, (εὐθύς, εὐθεία) to repair, ποιῶ. CONQUEST. 867 Καὶ λέγει του "Τὸ κάτεργον ἔσπασεν ἀποκάτω, Καὶ χρῆζομεν νὰ εὐθυσθῇ, νὰ τὸ καλαφάτισω," where εὐθυσθῇ is incorrectly written for εὐθειαςθῇ. [Formed from εὐθεία, the feminine of εὐθύς, after the analogy of πλατειάζω from πλατεία, the feminine of πλατύς. It usually appears in the barbarous forms φτειάνω and φκειάνω.]

εὐθύς, adv. as soon as. Followed by an infinitive with τό. PTOCH. 1, 119 Εὐθύς τὸ βράσειν τὸ θερμὸν, λέγει πρὸς τὸ παιδὶν του, As soon as the wine is heated, he says to his son; equivalent to ἅμα βράσῃ, or εὐθύς ποῦ βράσῃ.

εὐκαιρος, η, ου, empty, κενός. NICET. 672, 26.

εὔρεμα, ατος, τὸ, = εὔρημα. LEX. SCHED. 192.

εὐρίσκομαι (εὐρίσκω), *to exist, to be; to live.* NICET.

490, 17. CUROP. 34, 11, as a copula.

ἔχω, *to consider, count, regard, deem.* PTOCH. 1, 244

Μηηγοματζούκης, κοσκινῶς κάλλιον τό 'χω γὰ γένω. Id.

2, 139 Οὐκ εἶχά το ἀτιμίαν.

2. *To cost, to be worth.* Id. 2, 115 Πῶς πουλιέται

τὸ τυρὶν, τί ἔχει τὸ κεντηνάρην.

ἐψήνω = ψήνω. NICET. 433, 29.

ζαγάριον, ου, τὸ, *bloodhound.* NICET. 602, 23, et alibi.

[Compare the Persian زاجار, shikar, *hunter.*]

Ζαγορά, ἄς, ἡ, (Slavic ζα, γορά) *Zagorá*, a name given to the region north of the Hæmus. NICET. 103, 30.

520, 15. 679, 13, et alibi. [In Slavic ζα means *ὀπισθεν, behind*, and γορά, *ὄρος, mountain*. The literal meaning of *Ζαγορά*, then, is, *behind the mountain*, that is, with reference to the inhabitants of Thrace.]

2. *Zagorá*, a town on the coast of Magnesia west of Pelion. This name must have been given to it by the Slavs who occupied the country round about Volo.

ζαδόαρ, τὸ, indeclinable, Persian زادهوار, dzhadwar, English zedoary, a medicinal root. LEX. BOTAN.

Ζαδόαρ, τὸ ἀνακάριον λέγεται.

ζαλίξω, ισα, ἴσθην, ἰσμένος, (ζάλη) *to cause one to become dizzy.* Mid. ζαλίζομαι, *to be or feel dizzy.* NICET. 368, 26, et alibi.

ζαπέτιον, ου, τὸ, Persian زباد, zubad, *civet.* NICET. 579, 28.

ζαργάνα, ας, ἡ, *Cepola Taenia*, a fish. SCHOL. OPP. Hal. 1, 100. 172.

ζάρην for ζάριον, ου, τὸ, *a die*, plural τὰ ζάρια, *the game of dice.* NICET. 792, 26, et alibi.

ζαρόνω, ωσα, ὠθην, ὠμένος, (σαίρω, σέσσηρα, σαρόω) transitive, *to shrivel, wrinkle.* NICET. 357, 23.

2. Intransitive, *to shrivel, shrink up, wrinkle.* PTOCH. 2, 604.

ζαρταλού, τὸ, indeclinable, Persian زردآلو, zardalu, *apricot*, ζαρταλούδι, βερίκοκκον, πραικόκιον, πρεκόκιον. LEX. BOTAN. Ζαρταλού, τὰ βερίκοκκα. (The literal meaning of its Persian name is *κίτρινον δαμάσκηνον, yellow plum.*)

ζαρταλούδι, ιοῦ, τὸ, = ζαρταλού. As to form, it is the diminutive of ζαρταλού.

ζάρωμα, ατος, τὸ, (ζαρόνω) *wrinkle.* SCHOL. ARIST. Plut. 1051.

ζατρίκιν for ζατρίκιον. COMN. 12, p. 360 (Paris).

ζατρίκιον, ου, τὸ, Persian زترجی (ا pronounced like *dzh*), *chess*, the well-known game, ζατρίκιν, *σαντράτζ*, *σιαχρούχ*, *σκάκος.* SCHOL. THEOCR. 6, 18. DUCAS. 68, 10.

ζέμαν for ζέμα, ατος, τὸ, *hot water.* PTOCH. 2, 147.

ζεματίξω, ισα, ἴσθην, ἰσμένος, (ζέμα) *to scald, to put into hot water, or to pour hot water upon anything.* PTOCH. 2, 589.

ζημό or ζιμό, see μύδ.

ζιζυφέα, ας, ἡ, (ζίζυφον) *Zizyphus Vulgaris*, *τζιτζυφιά.* LEX. BOTAN. Κυπρία, ἡ ζιζυφέα. Ibid. Χρυσοελαία, ἡ ζιζυφέα.

ζουμίν for ζουμίον, ου, τὸ, (ζωμός) *broth, soup.* PTOCH. 2, 392.

ζουμίτζιν, τὸ, dimin. of ζουμίν. PTOCH. 2, 171.

ζουτωμπᾶς, ᾶ, ὁ, the name of an aromatic substance. EUKHOL. p. 161. In Ducange's Glossary it is written ζουτονπᾶς. [It may possibly be identical with the Arabic زرناب, zarnab.]

ζυγός, ὄν, *even*, used only in the expression Ζυγὰ ἡ ἄζυγα, or Μονὰ ἡ ζυγά, *Odd or even*, a game. SCHOL. ARIST. Plut. 816.

ζυμάριον, ου, τὸ, *dough*, ζύμη. LEX. SCHED. 232.

ζύμη, ης, ἡ, *dough*, ζυμάριον, in ancient Greek φύραμα, *σταίς.* LEX. SCHED. 839.

ζυμώνω, ωσα, ὠθην, ὠμένος, (ζυμός) *to knead.* NOM. CO-TELER. 335. 338.

ζυμωτής, οῦ, ὁ, (ζυμώνω) *one who kneads.* PTOCH. 1, 328.

ζῶ, ἦς, ησα, (ζάω) *to get one's living, live, support one's self.* PTOCH. 1, 89 Τάχα νὰ μάθω γράμματα, τάχα νὰ ζῶ ἀπ' ἐκείνα. 1, 92 Νά 'μαθα τέχνην κλαπωτὴν καὶ νὰ 'ζουν μετ' ἐκείνην.

ζωνάρην for ζωνάριον, ου, τὸ, *belt, girdle.* PTOCH. 2, 458.

ἡεράνεος, ου, = γεράνεος. CUROP. 15, 10, et alibi.

ἡμπορῶ, εἰς, αογ. ἡμπόρεσα, (ἐν, πόρος) = δύναμαι. PTOCH. 2, 146.

ἡξεύρω, imperf. ἡξευρα, (ἐξευρεῖν) = γινώσκω. PTOCH. 2, 64. NOM. COTELER. 46. 102. 106. CONQUEST. Πρὸ λόγ. 282. (See also ξεύρω.)

ἦτονε for ἦτον, from εἶμαι. CONQUEST. Πρὸ λόγ. 3.

θέλω, *will*, auxiliary. PTOCH. 2, 514 Τότε θέλω νὰ σὲ ἰδῶ τὸ πῶς τὸν θέλεις σύρειν.

θεὸς κύριος, see ἀλληλουῖα.

θερμόν, οὐ, τὸ, (θερμός) *hot wine*. PTOCH. 1, 119.

θέτω, εσα οἱ εκα, ἐμένος, (τίθῃμι, θέω) *to put, place, βάνω*. PTOCH. 1, 362. (See also ἐπιθέτω.)

θρέφω, εψα, *to feed, nourish, τρέφω*. PTOCH. 1, 215. 216.

θυμιάτον, οὐ, τὸ, (θυμιάτος, θυμιατήριον) *censer*.

2. *The time of incense, at church, ἡ ὥρα τοῦ θυμιάματος*. PTOCH. 2, 43.

θυννόκομμαν for θυννόκομμα, ατος, τὸ, (θύννα, κόμμα) *piece of thunny*. PTOCH. 2, 224.

θωρῶ, εἰς, (θεωρέω) *to see*. PTOCH. 1, 207. 2, 99, et alibi.

Ἰανιτζάριος, ου, ὁ, = Γενίτζερος. CHALCOGOND. 497, 8.

ἰάριν for ἰάριον, ου, τὸ, (ἰός) *verdigris*. LEX. BOTAN. Ἰὸς ξυστός, τὸ ἰάριν.

Ἰγγλῆνος, ου, ὁ, = Ἰγγλῖνος. DUCAS. 51, 4. 161, 10, et alibi.

Ἰγγλινία, as, ἡ, (Ἰγγλῖνος) *England, Ἐγγλινία, Ἰγκλι-τέρρα, Ἀγγλητέρρα*. NICET. 611, 4 Τοῦ ρηγὸς τῆς Ἰγγλινίας ἐς Παλαιστίνην ἀφικνουμένου διαποντίου.

Ἰγγλῖνος, ου, ὁ, *English, Englishman, Ἰγκλῖνος*. NICET. 547, 3 Ὁ τῶν πελεκυφόρων δὲ κατάρχων Βρεττανῶν, οὓς νῦν φασὶν Ἰγγλίνους. 547, 11 Ὁ δὲ γε τῶν Ἰγγλίνων ρήξ, referring to king Richard.

Ἰγκλικός, ἡ, ὄν, *English*. EUST. 372, 23 Τὰ Ἰγκλικά, *The country of the English, that is, England*.

ἰγκλινιστί (Ἰγκλῖνος), adv. *in the English tongue, simply in English*. CUROP. 57, 10.

Ἰγκλῖνος = Ἰγγλῖνος. NEOPH. 3.

Ἰγκλίτερ, *the English collectively*. NEOPH. 3. 5.

Ἰγκλιτέρρα, as, ἡ, *Italian Inghilterra, England, Ἰγγλινία, Ἐγγλινία*. NEOPH. 3.

ἱερακάριος, ου, ὁ, (ἱεράκιν) *falconer*. NICET. 688, 29.

ἱεράκιν for ἱεράκιον, ου, τὸ, (ἱέραξ) *hawk, γεράκιν*. NICET. 327, 24, et alibi.

ἰονθονάρια, ων, τὰ, (ἰονθος) *eruption on the skin*. EUST. 1750, 12.

Ἰωάννινα, ων, τὰ, *Ioannina, the capital of Epirus*. ACROP. 16, 2.

καβαλλίκευμα, ατος, τὸ, (καβαλλικεύω) *a mounting on a horse*. EUST. Thessalon. Capt. 458, 11. NICET. 470, 24.

καβούρ, ὁ, plural καβούριδες, Arabic and Turkish كَابُور, *infidel*, an opprobrious epithet liberally bestowed by the Turks upon Christians of all denominations. DUCAS. 49, 15. 91, 19. 105, 7.

καδῖς, ἰ, ὁ, Turkish كَادِي (with a *dhad*), *kadi, cadi, judge, κριτής*. DUCAS. 49, 11. 242, 13.

καθατήριος, ου, *purifying*. Τὸ καθατήριον πύρ, *The Purgatory of the Western Church*. FLORENT. 25 C. καθώραν, οἱ καθ' ὥραν, (κατά, ὥρα) *every hour, hourly*. PTOCH. 2, 317. 447.

κακότυχος, η, ου, (κακοτυχής) *unfortunate, δυστυχής*. PTOCH. 2, 557.

καλαμαία, as, ἡ, (καλάμη) *wheat-straw, stubble*. EUST. 1181, 51.

καλαμάριον, ου, τὸ, *loligo, the ink-fish, calamar, calamary, a species of cuttle-fish, the ancient τευθῖς*. SCHOL. OPP. Hal. 1, 428. 432. 3, 166.

καλαμαρίτζιν, τό, dimin. of καλαμάριον, *ink-fish*. PTOCH. p. 281.

καλαμωτή, ἡς, ἡ, (κάλαμος) *edging of reed*. EUST. 1533, 51.

2. *Texture of reeds, hurdle, crates*.

καλαπόδιν for καλαπόδιον, ου, τὸ, (καλόπους) *shoemaker's last*. PTOCH. 1, 128.

καλογερίκος, ἡ, ὄν, (καλόγερος) *pertaining to monks*. Substantively, ἡ καλογερίκη, *monachism*. NICET. 189, 25.

καλόγερος, ου, ὁ, (καλόγηρος) *monk, μοναχός*. PTOCH. 2, 50, et alibi.

καλογνωμία, as, ἡ, (καλόγνωμος) *kind feeling, good-will*. CANT. III, 95, 11.

καλόγνωμος, η, ου, = καλογνώμων.

καλογνώμων, ου, (καλός, γνώμη) *of kind feeling, simply kind, indulgent*. NICET. 602, 29.

καλογραῖα, as, ἡ, (γραῖα) *nun; literally good old woman*. CANAN. 468, 11. (Compare καλόγηρος.)

καλονάρχος, ου, ὁ, = κανονάρχης. PTOCH. 2, 59.

καλός, ἡ, ὁν, *good*. Substantively, τὸ καλόν, *good*. PTOCH.

2, 486 Ὑπάγαινε μὲ τὸ καλόν, *Go in peace*.

καλόφωνος, η, ὄν, (καλός, φωνή) *beautiful-voiced, that sings sweetly*. PTOCH. 2, 78.

καλοφουνιστής, ἡ, ὁ, (ψουνίζω) *good provider or caterer*. PTOCH. 1, 116.

κάλτζα, ας, ἡ, (calceus, Italian calza) *stocking*. CUROP. 13, 11. 38, 5.

καμαρώνω, ὤσα, ὤμενος, (καμάρα) *to arch the neck, to raise the head like a spirited horse*. Hence *to stalk*. NICET. 674, 27. (See also τραχηλιάω, in the Glossary, and compare HES. Κατεκαμάρωσεν, κατενήβρυνεν.)

Καμαρωμένος, η, ὄν, *proud*; as Ποῦ εἶσαι καὶ δὲν φαίνεσαι, *καμαρωμένε ἀφέντη*;

καμεράριος, ου, ὁ, camerarius, *chamberlain*. FLORENT. 17 D.

κάμπος, ου, ὁ, *field, ground* of a picture. CUROP. 14, 8.

κάμπσος, η, ὄν, (κάν, πόσος) *some, ὀκάποςος*. PTOCH. 2, 554.

κάμπσως, adv. of καμπόσος, *at all*. CONQUEST. Πρόλογ. 107 Στέμμα γὰρ τὸ χρύσινον οὐδὲν τὸ ἐπαραδέχτη Εἰς τὴν κεφαλὴν του κάμπσως νὰ τοῦ τὸ ἔχουν βάλει.

κανάριον, ου, τὸ, canary-bird. SCHOL. ARIST. Nub. 157 (Adnot. in Schol.).

κανδηλοσβέστης, η, ὁ, (κανδήλα, σβέννυμι) *lamp-extinguisher*.

2. The name of an *insect*, *κανδηλοσβέστρα* 2.

SCHOL. NICAND. Ther. 763.

κανδηλοσβέστρα, ας, ἡ, *female lamp-extinguisher*.

2. The name of an *insect*, *κανδηλοσβέστης* 2.

TZETZ. Chil. 9, 964.

κάν εἷς, *any one, anybody*, or simply *any*. PTOCH. 2, 135. 186. 277.

κανθόχοιρος, ου, ὁ, = ἀκανθόχοιρος. NOM. COTELER. 317 *κανθόχηρος*, incorrectly. DUCAS. 60, 18. (See also *σχαντζόχοιρος*.)

κανονάρχης, ου, ὁ, *prompter*, the reader who gives the line to the singer at church, *καλονάρχος*. The *κανονάρχης* reads a small portion of the troparion to be sung, and the singer sings it after him. CUROP. 44. [Compare SOCR. 5, 22, p. 296, 9 Ἀναγνώσται καὶ

ὑποβολεῖς. The modern *κανονάρχης* owes his existence partly to the scarcity of books, and partly to the illiteracy of the singer.]

κανονίζω, ἰσα, ἰσθην, ἰσμένος, *to impose penance* upon a penitent sinner; said of the confessor. NOM. COTELER. 151. 527.

καντζιλέριος, ου, ὁ, = καγκελλάριος. CINN. 141, 12.

κάπα, ας, ἡ, Swedish kapp, Italian cappa, a thick woollen cloak with a hood. PTOCH. 1, 361. [Compare the Turkish **كباك**, kabak or kapak, a covering. Also, **قماق**, to shut, close: **قاپ**, door, gate.]

καπάσιν for καπάσιον. NICET. 328, 25.

καπάσιον, ου, τὸ, a kind of cap. NICET. 171, 29, et alibi. CUROP. 37, 13.

καπετανίκιον, ου, τὸ, (καπετάνος) *the district commanded by a chieftain*. NICET. 122, 25.

καπετάνιος, ου, ὁ, = καπιτάνος. PHRAN. 254, 22, et alibi.

καπετάνος, ου, ὁ, = καπιτάνος. CONQUEST. Πρόλογ. 235.

καπιτάνεος, ου, ὁ, = καπιτάνος. DUCAS. 321, 16.

καπιτάνιος, ου, ὁ, = καπιτάνος. PHRAN. 197, 5 *καπητάνιος*, incorrectly.

καπιτάνος, ου, ὁ, Italian capitano, captain, chieftain, chief, *καπετάνεος, καπιτάνιος, καπετάνος, καπετάνιος*. DUCAS. 324, 2.

κάπου (κάν, πού) *somewhere, ὀκάπου*. PTOCH. 1, 153.

2. *Somewhither, to some place*.

καραβίδα, ας, ἡ, (καραβίς) *the crawfish*.

καρακάξα, ας, ἡ, *maggie, Corvus Pica*. NOM. COTELER. 317.

καρβουνάρια, ὤν, τὰ, (κάρβουνον) *place where coal is sold or kept*. CODIN. 89, as a proper name.

κάρβουνον, ου, τὸ, = κάρβων. NICET. 406, 24.

καρδία, ας, ἡ, *heart*, as of a cabbage. PTOCH. 2, 195.

καρμεζήν, τὸ, Turkish **قرمز**, *crimson*. PHRAN. 146, 13 *Καβάδιον καρμεζήν, Crimson caftan*. (See also *κρεμέζι, κριμίζω*.)

καρούλι, ἰού, τὸ, = κάρουιον.

καρόφαλλον, ου, τὸ, = καρνύφυλλον. PTOCH. 2, 166, as a various reading.

καρπίν for καρπίον, ου, τὸ, (κάρφος) *hellebore, Helleborus*

*Officinalis*, σκάρφη. LEX. BOTAN. (Compare NICAND. Ther. 941 Κάρφεια θ' ἑλλεβόρου μελανόχροος.)

καρτερῶ, εἰς, ἡσα, (καρτερέω) *to wait*. PTOCH. 2, 531.

καρυδᾶς, ᾧ, ὁ, (καρύδιον) *nut-seller*. PTOCH. 1, 217.

καρύδιον, ου, τὸ, (κάρυον) *nut*. PTOCH. p. 282. NICET. 299, 25.

καρυδίτις, τὸ, dimin. of καρύδιον. PTOCH. 2, 349.

καρυόφυλλον, ου, τὸ, (κάρυον, φύλλον) *clove*, the well-known spice, καρόφαλλον. PTOCH. 2, 166. (Compare THEOPH. 429, 10 Φύλλον Ἰνδικόν.)

2. *Pink*, the *Dianthus* of botanists.

καταβλατᾶς, ᾧ, ὁ, (βλατίον) *silk-weaver*. PTOCH. 1, 192.

καταδίδω (δίδω), *to betray; to act as a spy*. NOM. COTELER. 30.

κατάδοσις, εως, ἡ, *betrayal*. NICET. 556, 23.

καταζαρόνω, ωσα, ὠθην, ὠμένος, (ζαρόνω) *to shrivel up completely*. PTOCH. 1, 325.

κατακουράζω, ασα, ἄσθην, ασμένος, (κουράζω) *to fatigue completely, to tire thoroughly*.

Mid. κατακουράζομαι, *to be completely fatigued, thoroughly tired or exhausted*.

καταμάγουλον, ου, τὸ, = κατωμάγουλον. NICET. 484, 26.

καταπιάνω, ασα, (πιάνω) *to undertake, επιχειρίζομαι*. CONQUEST. Πρόλογ. 186.

καταπρόσωπα (πρόσωπον), adv. *in the face*. PTOCH. 1, 356.

κατάραχα (ράχη), adv. *in the back*. PTOCH. p. 275.

κάτεργον, ου, τὸ, *galley*. COMN. 290 (Paris). NICET. 75, 20, et alibi. CUROP. 42. 76, 6.

κάτρω, ης, aor. subj. for καθίσω from καθίζω. PTOCH. 1, 133. Imperat. κάτρε. Id. 2, 431.

κατούδιον for κατούδιον, ου, τὸ, (κάτα) *kitten*. PTOCH. 1, 293. 296. 302.

κατούνα, as, ἡ, (Italian cantone) *cantonment; lodgings*. NICET. 86, 30. CONQUEST. 126.

2. *Baggage*. NICET. 86, 28. 162, 25, et alibi.

κατουνοτόπιον, ου, τὸ, (τόπος) = κατούνα 1. CUROP. 83, 21.

κατώγειν for κατώγιον, ου, τὸ, (κατώγειος) *basement, ground-floor*. PTOCH. 1, 280.

κατώφλιν for κατώφλιον, ου, τὸ, (φλιά) *threshold, sill*; opposed to ἀνώφλιον. PTOCH. 1, 63.

καύκαλον, ου, τὸ, *shell*, as of a testaceous or crustaceous animal. NICET. 190, 25 Καύκαλον χελώνης.

κείτομαι = κείμει. PTOCH. 2, 254. Id. p. 319.

κεντῶ, ᾧς, ἡσα, ἡθην, ημένος, (κεντέω) *to stitch up, mend*, as a garment. PTOCH. 1, 172.

2. *To embroider*. (See also κεντητός 2, in the Glossary.)

κερά = κυρά. PTOCH. 1, 129, as a various reading.

κερατᾶς, ᾧ, ὁ, (κέρας) *one furnished with horns*.

2. *Cuckold*, κερατίας.

κερατίας, α, ὁ, = κερατᾶς 2. CODIN. 119, 19.

κερνῶ, ᾧς, aor. ἐκέρασα, (κεράννυμι) *to fill, fill a cup for drinking*. PTOCH. 1, 125 Κερνοῦν τον ἄλλον ἕνα, sc. ποτήριον οἱ μυχροῦντιν.

κεφαλαραία = κεφαλαρέα. NICET. 202, 28.

κεφαλαρέα, as, ἡ, (κεφαλή) = κορυφάδιον. CUROP. 14, 5. κεφαλᾶς, ᾧ, ὁ, *headman, captain, chieftain, leader, commander*. NICET. 125, 27. 422, 26, et alibi. CONQUEST. Πρόλογ. 50. (See also κεφαλᾶς, in the Glossary.)

κεφαλή, *head*. Τὴν κεφαλὴν σου, *By thy head*, I beseech thee; in earlier Greek, Πρὸς τῆς σῆς κεφαλῆς. PTOCH. 1, 110 Τὴν κεφαλὴν σου, βασιλεῦ, εἰς τοῦτο τί με λέγεις; *I adjure you, O emperor, what do you advise me to do in this case?* (See also σωτηρία, in the Glossary.)

κεφάλιν for κεφάλιον, ου, τὸ, *head*, as applied to bulbous roots. PTOCH. 2, 590 Κεφάλιν κρομμυδίτις. 2, 201 Σκόρδα κεφάλια δώδεκα.

κιβούριον, ου, τὸ, Hebrew קבר or קבורה, *grave, sepulchre, τάφος*. CODIN. 117, 11.

Κίσσαβος, ου, ὁ, *Kissabos*, the modern name of Ὀσσα, Ossa. COMN. I, 245, 6.

κίτρινος, η, ου, (κίτρον) *yellow*. CUROP. 18, 6.

κλαίγω = κλαίω. PTOCH. 1, 85.

κλάνω, ασα, ασμένος, (κλάω) = πέρδομαι, *pedo*. NICET. 396, 31.

κλάπα, as, ἡ, = κλάπος 2.

κλάπος, ου, ὁ, *clavus, stud*, an ornament. TZETZ. Chil. 13, 349.

2. *Clavus, stocks* for the feet of criminals, κλάπα.

TZETZ. Chil. 13, 300 Κούσποι δὲ καὶ κλοιόποδες, οὔσπερ φάμεν καὶ κλάπους.

κλάπωσις, εως, ἡ, = κλάπος 1. TZETZ. Chil. 13, 344 (titul.).

κλαπωτός, ἡ, ὄν, clavatus, *studded, ornamented with clavi*. CUROP. 17, 8, et alibi.

Τέχνη κλαπωτή, *The art of making κλαπωτά*. PTOCH. 1, 92, κλαποτή, incorrectly.

Substantively, τὸ κλαπωτόν, sc. φόρεμα or ἱμάτιον, *garment with purple studs*. Id. 1, 91 κλαποτόν, incorrectly.

κλεψία, as, ἡ, (κλέπτω) *theft, stealing, κλοπή*. NOM. COTELER. 312. NICET. 800, 24, et alibi. HARMEN. 6, 5, 8.

κλονίζω = κλονέω. PTOCH. 2, 559.

κλωτζίτον, ου, τὸ, = κλωτξιά. NICET. 194, 27. 396, 30, κλωτζίτον, in both places.

κλωτξιά, ἄς, ἡ, (κλωτξῶ) *a kick*.

κλωτσοκοπῶ, ἄς, ἡσα, (κλόττος, κόπτω) *to kick constantly*.

SCHOL. ARIST. Nub. 552.

κλόττος, ου, ὁ, augmentative of κλωτξιά, *a good kick*.

κλωτξῶ, ἄς, ἡσα, ἡθην, ἡμένος, (Italian calcio) *to kick, the ancient λακτίσω*.

κλωτζίτον, see κλωτξιάτον.

κόγχη, ης, ἡ, *corner, interior angle, γωνία*. CODIN. 136, 18. (Compare κόγχη, in the Glossary.)

κοινωνῶ, εἰς, ἡσα, (κοινωνέω) causative, *to give the sacrament to a person*, said of the priest. NOM. COTELER. 60 Περὶ τῶν μὴ κοινωνούντων πρεσβυτέρων τὰς αὐτῶν γυναῖκας.

κοκκίον, ου, τὸ, *seed of a grape, the classical γίγαρον*. LEX. SCHED. 78.

κόκοττος, ου, ὁ, (κόττος, Slavic κόκοш, *fowl*) *cock, πετεινός*.

κολιάντρον = κολιάνδρον. BOISS. III, 419.

κομβιον, ου, τὸ, (κόμβος) *knot; button*. EUST. 794, 14.

κόμβος, ου, ὁ, *knot on a stick, κόμπος*. CUROP. 17, 11.

κομητάτον, ου, τὸ, (κόμης) *county, earldom, the district or territory of a count*. EUST. Thessalon. Capt. 417.

κομητούρα, as, ἡ, = κομητάτον. COMN. 11, p. 310 (Paris). κομμάτα, as, ἡ, augmentative of κομμάτιν, *big piece of bread*. PTOCH. 1, 220.

κομμάτιν for κομμάτιον, ου, τὸ, *piece, particularly piece of bread*. PTOCH. 1, 99. 2, 175.

κόμπος = κόμβος. CUROP. 18, 18, 19, 1.

κονδυλίζω, ισα, = κονδάπτω. CODIN. 91, 4.

κονδύλιον, ου, τὸ, (κόνδυλος καλάμου) *reed-pen, simply pen*. NICET. 786, 24.

κόνσουλος, ου, ὁ, consul, in the modern acceptance of the term, κούνσουλος, πρόξενος. CUROP. 57, applied to the Pisan representative at Constantinople.

κοντά (κοντός, *short*); adv. *near, πλησίον*. LEX. SCHED. 48.

κόντος, ου, ὁ, (κόμης) Italian conte, English count. EUST. Thessalon. Capt. 466, 18.

κοντοσταῦλος, ου, ὁ, (κόντος, σταῦλος) *constable, σταβλόκομης, κόμης τοῦ σταύλου*. CUROP. 9, 8. 19, 18. DUCAS. 269, 22 κοντόσταυλος.

κοπάδι, ιοῦ, τὸ, (κοπάδιον) *flock, herd, drove*.

κοπέλα, as, ἡ, (κόπελος) *damsel, lass, girl, κοπελιά, κόρη*.

κοπέλι, ιοῦ, τὸ, *lad, boy, παιδί*.

2. *Young servant*.

3. *Bastard, κόπελος, μπάσταρδος*.

κοπελιά, ἄς, ἡ, = κοπέλα.

κόπελος, ου, ὁ, *bastard, κοπέλι* 3. SCHOL. SOPH. Elect.

327 Τοῦ γηγισίου ἐναντίον ὁ φυσικὸς ὁ λεγόμενος κόπελος.

κόρυζα, as, ἡ, *the pip, a disease of fowls, κόρυντσα*.

κόρυντσα, as, ἡ, = κόρυζα.

κορυντζάριν, τὸ, (κόρυντσα) *affected with the pip, having the pip*, as a hen. PTOCH. 2, 479 Ὅρνιθιν κορυντζάριν.

Κορυφά, οὗς, ἡ, *Korypho, a promontory of Corcyra*. COMN. I, 183, 5. 284, 18. NICET. 96, 17.

2. *Corcyra, Κορφοί*. PACH. I, 508, 17.

Κορφοί, ὧν, οἱ, *Corcyra, the English Corfu*. CONQUEST. 863.

κόρφος, ου, ὁ, = κόλπος. PTOCH. 1, 65.

κοσκινᾶς, ᾶ, ὁ, (κόσκινον) *sieve-maker, or sieve-seller*. PTOCH. 1, 226. 244.

κότξι, ιοῦ, τὸ, (κόττος) *ankle-bone, the ancient ἀστράγαλος*.

2. *The game played with the ankle-bone*.

κόττα, as, ἡ, (κόττος, *bird*) *hen, ὄρνιθα*. (See also κόκοττος.)

κουγκέστα, as, ἡ, French conquête, Italian conquista, English conquest. CONQUEST. Πρόλογ. 92, et alibi.



κουκκίν, τὸ, = κοκκίον. PTOCH. 2, 135.

2. *Faba*, garden-bean, horse-bean, the ancient κύαμος, the *Faba Vulgaris* of botanists.

κουκούβα, ας, ἡ, (cucubo, cucubalus) = κουκουβαῖα.

EUST. 1523, 57.

κουκουβαῖα, ας, ἡ, the owl. SCHOL. OPP. HAL. 1, 170.

[It seems to be an onomatopoeia. Compare the ancient κικκαβαῦ, the note of the owl.]

κουκουνάριον, ου, τὸ, = κουνάριον. BOISS. III, 411.

κουλᾶς, ᾱ, ὁ, Persian  $\text{قلعه}$ , fort, castle, citadel, γουλᾶς. NICET. 818, 24.

κουλούκι, ιοῦ, τὸ, (κύλλας, σκύλαξ) dog, σκύλος, σκυλί. (See also κουλούκης, in the Glossary.)

κουμπάρος, ου, ὁ, Italian compare, French compère, godfather, sponsor, ἀνάδοχος. BOISS. III, 136.

κούνσουλός = κόνσουλός. NIC. GREG. I, 97, 23.

κουντᾶ, ᾱς, ἡσα, ἦθην, ἡμένος, (κοντός, pole) to push, push against, to jerk. PTOCH. 2, 400. NICET. 444, 24. 706, 26.

κουράζω, ασα, ᾶσθην, ασμένος, (Italian curarsi) to fatigue, tire.

Mid. κουράζομαι, to fatigue or tire one's self, to be fatigued or tired.

κουρσάριος, ου, ὁ, (κοῦρσον) pirate, πειρατής. NICET. 75, 29, et alibi.

κουρταλίζω, ισα, (κροταλίζω) to rattle. PTOCH. 2, 385. 387.

κουτάλι, ιοῦ, το, = κουτάλιν. SCHOL. ARIST. EQ. 984 κουτάλη, incorrectly.

κουτάλιν for κουτάλιον, ου, τὸ, (κύταρον) spoon, κουτάλι. PTOCH. 1, 136. (See also κώταλις, in the Glossary.)

κουτζαίνω, ανα, ᾶθην, ἀμένος, (κουτζός) to be lame, to halt. NOM. COTELER. 31.

κουτρουλός, ἡ, ὄν, bald-headed. NICET. 485, 26.

κουφοξυλέα, ας, ἡ, (κοῦφος, ξύλον) sambucus, elder, Sambucus Nigra, the ancient ἀκτέα ἀκτῆ. LEX. BOTAN.

\*Ακτῆ, ἡ κουφοξυλέα: write ἀκτῆ. (See also βούζι.)

κουφοξυλιά, ᾱς, ἡ, = κουφοξυλέα.

κραμπίν = κραμβίν. PTOCH. 1, 213.

κρανιαροκέφαλος, η, ον, (κρανίον, κεφαλή) addle-pated; noodle. PTOCH. 1, 113. (See also σαλοκρανιοκέφαλος.)

κρεβάτιν for κρεβάτιον, ου, τὸ, = κρεββάτιον. PTOCH. 1, 159.

κρεββάτιον, ου, τὸ, (κραββάτιον) bed, κρεβάτιν. NICET. 91, 25.

κρεβατοστρώσια, τὰ, = κραββατοστρώσια. PTOCH. 2, 83.

κρεμέζι, ιοῦ, τὸ, Arabic  $\text{كزبر}$ , kermes. (See also καρμεζήν, κριμίζιν, and compare the Hebrew  $\text{כרמז}$ .)

κρίμα, τὸ, pity, a thing to be regretted. Used only in certain exclamations; as Κρίμα 's τὲς δούλεψές μας! Pity on our labor! What pity is it that our labor is lost!

κριματίζομαι, ἰσθην, ἰσμένος, (κρίμα) to commit sin. NOM. COTELER. 120.

κριμίζιν, indeclinable adjective. CHALCOCOND. 167, 10 Κριμίζιν σὴρὰν οὕτω καλουμένην πορφυράν. (See also καρμεζήν, κρεμέζι.)

κρομμυδίτζιν, τὸ, dimin. of κρομμύδιον. PTOCH. 1, 212. 2, 590.

κροντήρι, ιοῦ, τὸ, = κρυωτήριον.

κρύνω, ωσα, ᾶμένος, (κρύος) to cool.

2. Intransitive, to be cool or cold, to feel cool or cold.

κρυωτήριον, ου, τὸ, (κρύνω) wine-cooler, ψυχριστάριον, the ancient ψυκτήρ. CUROP. 108, 13 κρυστήριον, incorrectly. (See also κροντήρι.)

κύταλον, ου, τὸ, (κύτος) bread-crust; opposed to ψίχα. PTOCH. 1, 83.

κωβίδιον, ου, τὸ, dimin. of κωβίος, a species of fish. PTOCH. 2, 574.

κωλοφωτιά, ᾱς, ἡ, = κωλοφώτιον.

κωλοφώτιον, ου, τὸ, (κῶλος, φῶς) glowworm, the ancient λαμπουρίς, λαμπυρίς, πυγολαμπίς. NICET. 641, 23.

κωνούπιν for κωνούπιον, ου, τὸ, (κῶνωψ) mosquito. LEX. SCHED. 398.

λαβόνω, ωσα, ᾶθην, ᾶμένος, (λαβεῖν) to wound, πληγόνω. (See λαμβάνω, in the Glossary.)

λάβωμα, ατος, τὸ, (λαβόνω) wound, πληγή. CANAN. 473, 21.

λάγκερας, α, ὁ, = λάκυρος.

λάγκερος, ον, in the expression λάγκερο κρασί, = λάκυρος.

λάδι, ιοῦ, τὸ, (ἐλάδιον) oil.

λαδικόν, οὔ, τὸ, (λάδι) oil-cruet. LEX. SCHED. 468.

λαῖνα, as, ἡ, = λάγνος, λάγνος. DUCAS. 41, 13 λαίνα, incorrectly.

λακτάρα, as, ἡ, (λακτίζω) *palpitation, quivering*. Hence, *vehement desire, eagerness*.

λακταρίζω, ισα, (λακτάρα) *to palpitate, quiver*, the ancient σφακελίζω, σφαδάζω. NICET. 445, 34.

λακῶ, ῥε, ησα, *to run, move rapidly*, γλακῶ. [Compare the English lackey.]

λαλᾶς, ᾧ, ὁ, (Turkish) = τατᾶς 2. DUCAS. 250, 15.

λαμπαδάριος, ου, τὸ, (λαμπάς) *candle-holder, candle-bearer*, an inferior church officer. CUROP. 44, 10. ΕΥΚΗΟΛ. p. 687 Οἱ λαμπαδάριοι ἵνα καθαρίζωσι τὰς λαμπάδας εἰς τὴν ἐκκλησίαν, *It is the duty of the lampadarīi to trim the candles at church*.

2. A title given to the second musician in the church of Saint Sophia. He was the leader of the left choir. PHRAN. 305, 19. (See also πρωτοψάλτης.)

λαπατᾶς, ᾧ, ὁ, = γρανάτζα. CUROP. 64. [Compare λεβίτων, in the Glossary. Also, the Arabic شاذل.]

λάσπη, ης, ἡ, *mud*. NICET. 396, 25.

λαχαίνω, aor. ἔλαχα, (λαγχάνω) *to fall to one's lot*. PTOCH. 2, 76, an unintelligible passage.

λειογραφία, as, ἡ, (λείος, γράφω) *flat painting*, applied to paintings wanting relief. COTELER. III, 502 B. [See also ἀνάπεμπτος. It may be remarked here, that, as a safeguard against idolatry, the Greek Church prohibits paintings in relief, as well as statues. The result of this prohibition is, that nearly all the churches in Greece and Turkey are filled with daubs.]

λειπανάβατος, ου, (λείπω, ἀναβατός) *unleavened*. BALSAM. ad Concil. VI, 11. (See also λειψός.)

λείπω, intransitive, *to absent one's self, to be absent* from anything. PTOCH. 2, 40 \*Αν . . . . λείψω ἀπὸ τὸν ὄρθρον.

2. Impersonally, λείπει, ἔλειψε, *it wants*. PTOCH. 2, 245 Παρὰ μικρὸν δὲ ἔλειψεν ἵνα μὲ θανατώσουν.

λειψός, ἡ, ὄν, (λείπω) *unleavened*, as bread; opposed to ἀνεβατός. (See also λειπανάβατος.)

λίγδα, as, ἡ, *grease*.

λιγδερός, ἡ, ὄν, (λίγδα) *greasy*.

λιγδίτζα, as, ἡ, dimin. of λίγδα. PTOCH. 2, 209.

λειώνω, ωσα, ὦθην, ὠμένος, (λείω) *to rub out, erase*, as letters. NICET. 478, 24.

λέρα, as, ἡ, *dirt, rûps*. (See also ἀλερίνω, ἀλέρος, in the Glossary.)

λερόνω, ωσα, ὦθην, ὠμένος, (λέρα) *to dirty, soil*.

λερός, ἡ, ὄν, (λέρα) *dirty*, λερωμένος, ρυπαρός.

λερωμένος, η, ου, (λερόνω) *dirty*.

λερωμενοτόχος, ου, ὁ, (λερωμένος, τόχος) *one whose garments are dirty*. PTOCH. 2, 553, as a various reading.

λιγούτζικος = δλιγούτζικος. PTOCH. 2, 231. 591.

λίσιος, ου, ὁ, *liege, adjectively*. COMN. 13, p. 406 (Paris).

Substantively, ὁ λίσιος, *liege, vassal*. CINN. 35, 23. 223, 6. NICET. 36, 6.

λισγάριον, ου, τὸ, *spade*. SCHOL. THEOCR. 4, 10.

λογαριασμός, ου, ὁ, (λογαρίζω) *account*. ΤΥΡΙC. 14, p. 179.

λόγος. The genitive λόγου or τοῦ λόγου, followed by the enclitic genitive of the personal pronoun, forms a periphrastic personal pronoun denoting respect. PTOCH. 2, 101 Οὐδὲν ἔνι διὰ λόγου σου τ' ἀδρὺν τὸ παξιμάδιον. PHRAN. 423, 1. (See also λόγος, in the Glossary.)

λοκοτίνν for δλοκοτίνιον. PTOCH. 1, 312 λοκοτήνν, incorrectly. 2, 466 λοκοτίνν, incorrectly.

λολοπόνηρος, η, ου, = μοροπόνηρος.

λολός, ἡ, ὄν, *foolish, trellós, μωρός, σαλός*. Substantively, ὁ λολός, *the fool*. [Apparently an onomatopoeia.]

λουκάνικον, ου, τὸ, (Lucania) *lucanica, sausage*, the classical ἀλλᾶς.

λουλούδι, ιοῦ, τὸ, (lilium) *flower, blossom*. [Compare HES. Δία, κρίνα, ἄνθη, ἴα.]

λοφάζω, see λωφάζω.

λυκοφέγγω (ΛΥΚΗ, φέγγω), *to dawn*. DUCAS. 288, 20 Λυκοφεγγούσης τῆς ἡμέρας. (See also γλυκοφέγγει.)

λύσις, εως, ἡ, *rescriptum, rescript*, the answer of the emperor to a petition, ἀντιγραφὴ 2. COTELER. IV, 367. COMN. I, 158, 20. PTOCH. 2, 550.

λύω, *to give a rescript, to give an answer to a petition*, said of the emperor. PTOCH. p. 330 Παρακαλῶ λυθῆναι μου τὴν δέησιν ταχέως.

λωφάζω, αζα, (λωφάω) *to be silent, to keep silence.*

PTOCH. p. 258, incorrectly written with an O.

μά, ή, ma, a childish word for μήτηρ, μάνα, *mother.*

EUST. 565, 2.

μαγειρεία, as, ή, (μαγειρεύω) *cooked food*, μαγερία, μαγειρευμα. TYPIC. 45.

μαγειρευμα, ατος, τὸ, = μαγερία. NOM. COTELER. 257.

NICET. 731, 23.

μαγειρευτός, ή, όν, *cooked.* TYPIC. 47, p. 229. NOM. COTELER. 257.

μαγειρεύω for μαγειρεύω. PTOCH. 1, 270.

μαγερία = μαγειρεία. PTOCH. 2, 108. 170.

μάγερος, ου, ό, = μάγειρος. PTOCH. 2, 380.

μαζαλās, ā, ό, Persian **لشعل**, mash'al, *a torch* in an iron grate put on a pole. NICET. 258, 27. CANAN. 469, 16.

μαζί (όμάδι, έμαδος), adv. *together, together with*, έμα, όμοϋ. PTOCH. 2, 164 μαζεΐ, incorrectly.

μαζιζάνη, ης, ή, = μελιντζάνα. SCHOL. THEOCR. 10, 37.

μάλαμα, ατος or άτου, τὸ, (μάλαγμα) *gold*, χρυσός. (Compare PLUT. I, 159 C Χρυσού μαλακτῆρες.)

μανδάκης, ό, Persian **دند**, band for binding sheaves, fagots, and the like. EUST. 818, 22. 1162, 32.

[For the commutation of B, M, compare Βασμώθειοι Μασσθαίοι, Βοντουλόνω μοντλόνω, Βυζάνω μυζάω, χηβάδα χήμη. See also ματζάνα, μελιντζάνα, μέναυλον, μενέφραδον.]

μανθάνω, *to learn*, in the sense of *teach*. NOM. COTELER. 107.

μανολάτον, ου, τὸ, (Μανούηλ) *on which the head of Manuel Comnenus is impressed*, as a coin. PTOCH. 1, 66 Καί τώρα τὰ ὑπέρπυρα γέμει τὰ μανολάτα. 2, 583 Τὸν δ' ἄλλον δὸς νομίματα κὰν δέκα μανολάτα.

μαργέλλια, ων, τὰ, (margo) *showy stripes on the border* of a garment, ἀντίπανα. BALSAM. ad Concil. VI, 27.

VII, 16, with one Λ in both places. CYROP. 13, 11.

μαστάριν for μαστάριον, ου, τὸ, (μυστός) *udder*, *bag*, as of a cow. PTOCH. 1, 338.

μάστορας, α, ό, (μαΐστωρ) *artist*, μάστορης.

2. *Master-workman*, superintendent, μάστορης. (For its inflexion, see *Modern Greek Grammar*, § 15, 9.)

μάστορης, η, ό, = μάστορας.

μάστορις, ι, ό, = μάστορας. PTOCH. 1, 171.

μαστόρισσα, as, ή, *female artist*. PTOCH. 1, 336.

ματζάνα, as, ή, Persian **بادندژان**, badindzhan or badingan, = μελιντζάνα. PTOCH. 1, 213.

μάτιν for μάτιον, ου, τὸ, (όμμάτιον) *eye*. PTOCH. 2, 489.

μέ for μετά, *with*. PTOCH. 1, 93. 2, 255.

μεγαμαγίστωρ, ορος, ό, (μέγας, μαγίστωρ) *the grand-master* of the knights of Rhodes. DUCAS. 106, 1. (Compare Id. 106, 22 'Ο μέγας μαγίστωρ, and 115, 15 'Ο μέγας μαΐστωρ, referring to the same officer.)

μελάνιν for μελάνιον, ου, τὸ, (μέλαν) *ink*. PTOCH. 1, 359.

μελιντζάνα, as, ή, Persian **بدلدژان**, badildzhan, *the fruit of the egg-plant, Solanum Melongena*, ματζάνα, μαζιζάνη, πατλιντζάνα, Italian melanzena. [The botanical *melongena* has no connection with μῆλον and *genus*. It is simply a modification of the Italian melanzena, which has the same origin as the modern Greek μελιντζάνα. For the commutation of B, M, see *μανδάκης*.]

μερδικόν, οϋ, τὸ, (μερίς) *share, ration*, μερτικόν. PTOCH. 2, 58.

μερίν for μερίον, ου, τὸ, = μῆριον. PTOCH. 1, 131. 2, 495.

μερτικόν = μερδικόν. PTOCH. 1, 196. 2, 517.

μεσάνυκτον, ου, τὸ, = μεσονύκτιον. PTOCH. 1, 372.

μεταλαμβάνω, *to administer the sacrament* to any one.

With the accusative of the person partaking. NOM. COTELER. 78.

μετερίζι, οϋ, τὸ, *breastwork, parapet*.

μετόχιον, ου, τὸ, *monastic grange*, a farm-house belonging to a monastery. The name is applied also to the residence of the agent of a monastery in a city.

μηνολόγημα, ατος, τὸ, (as if from μηνολογέω) *the date*, as of a letter. BALSAM. ad Concil. VII, 19.

μῆρην for μῆριον. LEX. SCHED. 514.

μικρούτσικος, η, ου, dimin. of μικρός. PTOCH. 2, 590.

μύο for μίον, the neuter of μία (είς), *one*, used only in the expression εἰς μύο, or 's μύο, *at once, instantly*, εὐθύς. Νὰ τὸν ἐβγάλουν εἰς τὴν γῆν, τότες εἰς μύο νὰ πέψουν Νὰ ῥθουσιν ὅλα τὰ θηρία νὰ τὸνε μακελλέψουν.

The form 's μύο (pronounced ζμύο) was changed into ζιμύο or ζημύο.

μισός, ἡ, ὄν, (ἡμισυς, ἡμισον) *half*. PTOCH. 2, 345.

μίτυς, incorrectly for μύτις. NICET. 254, 28, et alibi.

μοιάζω for ὁμοιάζω. PTOCH. 2, 268.

μονοκυθρίτζιν, τὸ, dimin. of μονόκυθρον. PTOCH. 2, 192.

μονόκυθρον, ου, τὸ, (μόνος, κύθρα) *hotch-pot*, a kind of *stew*.

PTOCH. 1, 132, et alibi.

μόνος, ἡ, ὄν, (μόνος) *single*, not double. Μονὰ ἡ ζυγά, see ζυγός.

μογγρίζω, ισα, mugio, *to low, bellow, roar*. (See also ὑπομογγρίζω.)

2. *To howl*, as a tempest.

μογγρίσμα, ατος, τὸ, (μογγρίζω) *a lowing, bellowing, roaring*. NICET. 387, 28.

μούζα, as, ἡ, = μούτζα.

μουζάκιον, ου, τὸ, (Arabic **موزة**, Persian **موزه**, *boot*) *the leg of a boot*. CUROP. 13, 14 Ἐπάνω τῶν ὑποδημάτων τῶν μουζακίων, *On the legs of the boots*.

μουλάριον, ου, τὸ, (μούλα) *mule*. NICET. 445, 30.

μούτζα, as, ἡ, soot, μούντζη, μούζα, ἀσβόλη. [Compare the German Schmutz, Möder, English mud, smut, Italian mote.]

2. *An imprecatory motion of the hand*, the import of which is, *Your face deserves to be covered with soot*.

It imports also, *May your eyes be put out! May you be blinded! Curse your eyes!* This species of cursing requires the fingers of the curser to be pointed at the eyes of the person thus cursed. On extraordinary occasions both the hands may be used. (See also σφάκελον, φάσκελον.)

μούντζη, ης, ἡ, = μούντζα 1. NICET. 273, 26.

μουτζόνω, ωσα, ὤθην, ὠμένος, *to curse or insult by means of a μούντζα* 2. THEOPH. 432, 17, as a various reading. (See also σφακελίζω, φασκελόνω.)

μουντός, ἡ, ὄν, *brown*, as cloth. (Compare μούντζα.)

μουρμουρίζω, ισα or ιξα, (murmuro, μορμύρω) *to mutter, murmur*. PTOCH. 2, 278.

μουρούνα, as, ἡ, (μύραινα, muraena) *sturgeon*, a fish. PTOCH. p. 259.

μουσουλμάνος, ου, ὁ, Arabic **مُسلِم**, *mussulman*. COMN. 14, p. 432 (Paris). NEOPH. 1. (See also μουσουλημίτης, in the Glossary.)

μουστάκιν for μουστάκιον, ου, τὸ, (μύσταξ) *mustaches*. PTOCH. 2, 209.

μουστόπιττα, as, ἡ, (μούστος, πίττα) a kind of *porridge of flour and must boiled to a thick consistence*. SCHOL. ARIST. Plut. 1121. (Perhaps identical with the classical οἰνούττα. See also γλυκύννας in the Glossary.)

μούτζος, ου, ὁ, French mousse, *cabin-boy, swabber*. (See also μουζακίτης, in the Glossary.)

μουτλογατανόσκουφος, η, ου, (βούτουλα, γατάνι, σκούφια) *whose cap is fixed with silk braid*. PTOCH. 1, 338. (Compare the Homeric λιπαροκρήδεμνος.)

μουτλόνω = βουτουλόνω. PTOCH. 2, 69 βουτουλωμένος, v. l. μουτλουμένος for μουτλωμένος. (For the commutation of B, M, see μανδάκης.)

μουχρούτιν for μουχρούτιον, ου, τὸ, *goblet*. PTOCH. 1, 124, et alibi.

μουχρούτινος, η, ου, (μουχρούτιν) *of a goblet*. PTOCH. 2, 202, containing one μουχρούτιν.

μουχτερόν, οὔ, τὸ, = μοχθηρός. PTOCH. 1, 215. [Still heard in Thasos and some other places.]

μοχθηρός, οὔ, ὁ, hog, μουχτερόν, χοῖρος. NOM. COTELER. 112.

μπαῖουλος, ου, ὁ, bajulus, the Venetian *chargé* (ἐπίτροπος) at Constantinople. NIC. GREG. I, 97, 23. CUROP. 75, 22.

μπαλόνω, ωσα, ὤθην, ὠμένος, (ἐμβάλλω) *to patch*, as a garment. (See also ἐμπαλωμένος.)

μπάλωμα, ατος, τὸ, (μπαλόνω) *patch*, as on a garment.

μπάνος, ου, ὁ, = βοάνος, βοεάνος. CINN. 117, 4 corrected from μαπάνος.

μπαντιάτης, η, ὁ, Italian bandito, *bandit*. BOISS. III, 134.

μπαστάρδος, ου, ὁ, bastard, νόθος. THEOPH. CONT. 835, 22, in the Scholium. CONQUEST. 4639, p. 505, as a various reading. [At present it is commonly pronounced μπάσταρδος, proparoxytone.]

μπεγλέρμπεης, η, ὁ, Turkish **بغلر**, begler beg, *beg of beys, the chief beg*, πεκλάρπακισ. PHRAN. 406, 7. 18.

μπήγω, ηξα, ἤχθην, ηγμένος, (ἐμπήγνυμι) *to drive in*, as a stake. PTOCH. 1, 227.

μποτόπουλον = ἐμποτόπουλον. PTOCH. 1, 165.

μυλωνάς, ἄ, ὁ, (μυλὼν) *miller*. PTOCH. p. 280.

μυρίζω, ἴσα, ἴσθην, ἰσμένος, *to smell of, to emit an odor*, in classical Greek ὄζω. PTOCH. 2, 591.

2. *To smell of, inhale an odor*, in classical Greek ὀσφραίνομαι.

Mid. μυρίζομαι, *to smell, scent, perceive by the organs of smell*. PTOCH. 2, 262 Μυρίζομαι τὴν βλέπω τὴν, εἰς ὄρεξιν μὲ φέρνει. Id. p. 279.

μυρολογῶ, ἄς, ἡσα, ἡθην, ἡμένος, (μυρολογέω) *to mourn, bewail*.

Also, *to sing funeral dirges*. Καὶ ποιὼν νὰ κλάψω ἀπὸ τοὺς δυὸ, ποιὼν νὰ μυρολογήσω;

μυρωδία, ας, ἡ, (μύρον, ὄζω) *smell, odor, fragrance*. PTOCH. 2, 391.

μυστρί, ἰοῦ, τὸ, (μυστήριον) *trowel*, used by builders.

μυστήριον, ον, τὸ, (μύστρον) *spoon made out of a crust of bread*, ψωμὸς κοῖλος. EUST. 1476, 63.

Μώρα, ας, ἡ, = Μωρέας. BOISS. III, 117. 119. 124.

Μωραλας = Μωρέας. CONQUEST. *passim*.

Μωρέας, α, ὁ, *Morea*, Μώρα, the ancient *Peloponnesus*. PHERAN. 96, 8.

μωροθαύμαστος, ον, (μωρός, θαυμάζω) *wondering at trifles, admiring trifles*. Hence, *silly, credulous, easily gulled*. CANAN. 466, 17. 472, 6.

μωροπόνηρος, η, ον, (πονηρός) = *μωροκακοήθης*.

νά (ἦν! ἦνι! en!), interj. *behold! there!*

2. Used also as a verb, *take* (in Homer τῇ), in which sense it has νάτε for its plural. PTOCH. 1, 120 Νά τὸ, παιδίον μου, ἀγόρασε χορδόκοιλα σταμένου.

νά (ἵνα), *that*, denoting the *object* (immediate or remote) of the verb preceding it. PTOCH. 1, 57 \*Ἄν θέλῃς νὰ φελέσῃς. 1, 136 Ἀνακομπόνεται νὰ πιάσῃ τὸ κουτάλι. 1, 246 Τί με λέγῃς νὰ ποίσω; (Compare INTRODUCTION, § 88, 1.)

2. It may become the subject of ἔνε or ἐνι (ἐστί) followed by a neuter adjective. PTOCH. 1, 359 Κάλλιον ἦτον νά ἴρωγες αὐτοῦτον τὸ μέλανιν. 2, 507 Κάλλιον τοῦ ν' ἀπέθανεν ὁ μοναχὸς ἐκεῖνος. (Compare INTRODUCTION, § 88, 4.)

3. With the aorist indicative it may express a *wish* referring to past time. PTOCH. 2, 206 Νὰ τὴν ἐπιάσα! 2, 207 Νὰ τὴν ἔπιασα!

So after ἄν ποτε with the imperfect. NICET. 500, 22 Ἄν ποτε ἵνα ἐφρόντιζες καὶ ἐπεμελοῦ!

4. The aorist subjunctive with νά (ἵνα) may be equivalent to the future indicative. PTOCH. 1, 76 seq. 2, 504 Ἡμεῖς νὰ σ' ἐγκαλέσωμεν ἔς τὸν ἀγιον βασιλέα. NICET. 304, 26 Εἰς βότρον ἀγουρίδος μολὶς ἵνα εὕρῃ τις μίαν ρῶγαν ὄριμον. (Compare INTRODUCTION, § 92.)

5. When permission or advice is asked, νά is used with the present or aorist subjunctive, in which case the answer expected is *yes* or *no*. PTOCH. 1, 112 Νὰ τὸν εἰπῶ ἔτι Μάθε το γραμματικὸν νὰ ζήσῃ; Shall I tell him, "Bring him up a scholar that he may get along in the world"? 2

6. With the present or aorist subjunctive, νά may express indignation or contempt. PTOCH. 2, 316 Ἐκεῖνοι νὰ χορταίνουσιν, κ' ἐγὼ νὰ μὴ χορταίνω; (Compare INTRODUCTION, § 89.)

7. When no definite answer is expected, νά (ἵνα) takes the present or aorist subjunctive. PTOCH. 1, 142 Πότε γὰρ ἐκ τὸν ἱαμβον νὰ φάγω κοσμοκράτωρ; 1, 146 Πόσους νὰ πλέξω. 2, 153 Τίς νὰ τὰ συγγράφῃ; NICET. 598, 24 Πῶς ἵνα . . . στήσωνται; 783, 23 Τί ἵνα γενώμεθα; CONQUEST. Πρόλογ. 202 Τί νὰ σὲ λέγω τὰ πολλὰ πολλάκις νὰ βαριέσαι;

So in indirect questions of the same class. PTOCH. 1, 234 Οὐκ ἔχω τί νὰ φάγω. 1, 315 Καὶ τὸ ψωμὶν ἐπιθυμῶ πότε νὰ τὸ χορτάσω. 2, 123. 222 Πυκνογυρίζομενος μὴ νὰ ἴβρω κὰν σαυρίδιον.

8. With the aorist indicative in an apodosis it may be said to correspond to the classical ἄν in the same connection. PTOCH. 1, 90 Ἄν μ' ἔλειπαν τὰ γράμματα καὶ μάθανα τεχνίτης Ἄπ' αὐτοὺς ὅπου κάμνουσιν τὰ κλαπωτὰ καὶ ζοῦσιν, Νά ἴμαθα τέχνην κλαπωτήν.

9. With the present or aorist subjunctive νά may denote *purpose*. PTOCH. 1, 122 Δός με νὰ προγεύσωμαι, καὶ τότε νὰ περζώνω. 1, 148. 149 Ὅρμησα τάχα καὶ ἐγὼ τοῦ νὰ γενῶ τζαγγάρης (equivalent to τοῦ γενέσθαι).

So negatively. Id. 1, 132 Βλέπε νὰ μὴ βράζῃ, See that it is not boiling (too hot).

νάκκα, ας, ἡ, Anglo-Saxon snacc, Swedish snakka,

a kind of *ship* used by the English in the twelfth century. ΝΕΟΡΗ. 3. [Etymologically the same as the modern English *smack*.]

νερούτζικον, τὸ, dimin. of νερόν, *water*. PTOCH. 2, 593.

νίβω = νίπτω. ΝΟΜ. COTELER. 505.

νίμμαν for νίμμα. PTOCH. 2, 111.

νιζούστρα = τζούστρα. ΝΙC. GREG. I, 482, 11.

νῶμος, ον, ὁ, *shoulder*, ὄμος. PTOCH. 1, 188. [For the prefix N, see *Modern Greek Grammar*, § 8, 16.]

ξεγράφω (ἐξ, γράφω), *to unwrite, expunge*.

ξεύρω = ἡξεύρω. PTOCH. 1, 270.

ξίδιν for ὀξίδιον. PTOCH. 2, 281. 323.

ξύγαλα = ὀξύγαλα. PTOCH. 1, 188.

ξυράφιν for ξυράφιον, ον, τὸ, (ξυρός) *razor*. LEX. SCHED. 583.

ὀγδίν for ὀγδίων, ον, τὸ, (ἰγδη) *mortar*, for pounding substances. ΝΙCET. 243, 27.

Ὀζερός, οὔ, ὁ, (Slavic *ѣzero*, *lake*) *Ozeros*, a lake in Epirus. CONQUEST. 7455. (See also Ἐζερόν, in the Glossary.)

οἰ for αἰ, from ὁ, *the*. PTOCH. 1, 220. 2, 556.

ὀκάποιος = κάποιος. PTOCH. 1, 170.

ὀκάποσος = κάμποσος. PTOCH. 1, 204.

ὀκάπου = κάπου. PTOCH. 1, 153.

ὀκάτι = κάτι. PTOCH. 1, 223. 280, et alibi.

ὀκαποδίν for ὀκαποδίων, ον, τὸ, (ὀκτάπους) *polygus*. ΝΙCET. 303, 24.

ὀκαποδίτζιν, τὸ, dimin. of ὀκαποδίν. PTOCH. p. 281.

ὀλημερίς (ὀλη ἡμέρα), adv. *all day*, ὀλην τὴν ἡμέραν.

ὀλιγούτζικος, η, ον, dimin. of ὀλίγος, *very little*, λιγούτζικος.

PTOCH. 2, 540, *very short*, of time.

ὀλπίζω = ἐλπίζω. CONQUEST. Πρόλογ. 2. 25.

ὀμπρός = ἐμπρός. CONQUEST. Πρόλογ. 233.

ὄνταν = ὅταν. PTOCH. 1, 61. 127, et alibi.

ὀξίδιν for ὀξίδιον, ον, τὸ, (ὄξος) *vinegar*, ξίδιν. PTOCH. 2, 281. 323 ὀξύδιν, incorrectly; as a various reading.

ὀξινος, η, ον, (ὄξος) *sour*. PTOCH. 2, 368. 511, et alibi.

[Formed from ὄξος after the analogy of *ἀνθινος* from *ἄνθος*.]

ὀξύγαλατᾱς, ᾱ, ὁ, *seller of ὀξύγαλα*. PTOCH. 1, 187.

ὀξύγαλον, ον, τὸ, = ὀξύγαλα. PTOCH. 1, 190.

ὀξύδιν, see ὀξίδιν.

ὀποῦ = ποῦ, relative adverb. PTOCH. 1, 88. [For the prefix O, compare ὀκάποιος, ὀκάποσος, ὀκάπου, ὀκάτι.]

ὀποῦ = ποῦ, indeclinable relative pronoun. PTOCH. 1, 91. 376.

ὀρεξίς, εως, ἡ, *appetite*. PTOCH. 2, 262.

ὀρθογραφῶ, εἰς, ἡσα, ἡθην, ημένος, (ὀρθός, γράφω) *to spell correctly*. LEX. SCHED. 20.

ὀριος, see ὄρηος.

οὔδέν = οὔ, οὐκ, οὐχ. PTOCH. passim. (See also δέν.)

ὀφθός, ἡ, ὄν, *roasted, broiled*, ὀπτός. PTOCH. 1, 131.

ὀφιοβότανον, ον, τὸ, (ὄφης, βοτάνη) = *δρακοντέα*, which see.

ὀφρύδιον, ον, τὸ, (ὀφρύς) *eyebrow*. ΝΙCET. 578, 25.

παγούριν for παγούριον, ον, τὸ, (πάγουρος) a species of *crab*. PTOCH. 2, 342.

πάγω = ὑπάγω. PTOCH. 1, 333. 369.

παιδί, ιοῦ, τὸ, = παιδίν. ΝΟΜ. COTELER. 54.

παιδίν for παιδίον, ον, τὸ, *child, boy*. PTOCH. 1, 120.

παιδόπουλον, ον, τὸ, (pullus) dimin. of παιδίν, *little boy*. ΝΙCET. 639, 26, et alibi.

παινῶ = ἐπαινῶ. PTOCH. 1, 206.

παίρνω = ἐπαίρνω. PTOCH. 1, 240.

Παίρνω ἄλλην ὁδόν, *To take another road*. Id. 1, 185.

πακτώνω, ωσα, ὄθην, ὠμένος, (πακτώω) *to lease*. ΝΙCET. 422, 27.

παλαίβω, αιψα, (παλαίω) *to wrestle*. Παλαίβει με τὸν Χάρον.

παλαμύδα, ας, ἡ, (πηλαμύς) *Thynnus Pelamys*, a fish.

PTOCH. 2, 223. 237.

πάλε = πάλιν. PTOCH. 2, 248.

παντρεύω = ὑπανδρεύω. CANAN. 468, 11 τὰς καλογραίας σας με τοὺς τουρκοκαλογέρους νὰ παντρέψωμεν.

παόνιν for παόνιον, ον, τὸ, πανο, *peacock*. ΝΙCET. 579, 29.

παπαδία, ας, ἡ, (παπᾱς) *priest's wife*, πρεσβυτέρα. ΝΟΜ. COTELER. 137.

παπαδικός, ἡ, ὄν, *pertaining to a priest*. PTOCH. 1, 238 τὰ παπαδικά, sc. ροῦχα or φορέματα.

πάπλωμαν for πάπλωμα, ατος, τὸ, (πέπλος) *coverlet*, for covering one's self in bed. PTOCH. 1, 364.

παπούτζιον, ον, τὸ, Persian *پاپوش*, Turkish *پاپوش* (like *tsh*), *shoe*. CUROP. 70, 13.

παραβιβάζω, ασα, to amuse; to fool; deceive. PTOCH. 2, 258. 530. NICET. 785, 27.

παραβιβασμός, οὔ, ὁ, (παραβιβάζω) amusement, recreation. NICET. 120, 27. 142, 20. 363, 27 Παραβιβασμοῖς ἀλόγων, tournaments.

παραγεμίζω, ισα, ἰσθην, ἰσμένος, (γεμίζω) to stuff, as a fowl in cookery.

παραγεμιστός, ἦ, ὄν, (παραγεμίζω) stuffed, as a fowl. EUST. 261, 17.

παραθύριον, ου, τὸ, (θύριον) window. TYPIC. 74, p. 272.

παρακίνησις, εως, ἦ, (παρακινέω) an urging; inducement. CANT. III, 95, 8.

παρακινῶ, εἰς, ἡσα, ἦσθην, ἡμένος, (παρακινέω) to urge, induce. CONQUEST. Πρόλογ. 25 Καὶ ὀλπίζω εἰς ἔλεος Χριστοῦ νὰ τοὺς παρακινήσω Νὰ ἔλθουν μὲ τὰ φουσσάτα τοὺς ἐδῶ 'ς τὸ μέρος τοῦτο Νὰ ἐβγάλουν τοὺς Σαρακηνοὺς ἐκ τοῦ Χριστοῦ τὸν τάφον.

παραμάννα, ας, ἦ, (μάννα) adoptive mother.

παραμουρμουρίζω (μουρμουρίζω), to murmur or mutter too much. PTOCH. 2, 48.

παραπονεμένος, η, ον, (παραπονοῦμαι) plaintive, pensive, sad. PTOCH. p. 329.

παραπόνεσις, εως, ἦ, complaint, sorrow, grief. PTOCH. 2, 441, et alibi.

παράπονον, ου, τὸ, (πόνος) complaint.

παραπονοῦμαι, εἶσαι, ἐσθην, ἐμένος, (παράπονον) to complain. (See also παραπονεμένος.)

παραψάλλω (ψάλλω), to sing too much. As a slang term it means to talk too much. PTOCH. 2, 533.

παρέκει (παρά, ἐκεῖ), adv. farther off, away. PTOCH. 1, 180.

παριστία, ας, ἦ, (ἐστία) hearth. EUST. 132, 34.

παροῦ = παρό (in the Glossary). PTOCH. 1, 97. CONQUEST. 4282.

πασιάς, ᾱ, ὁ, Persian and Turkish پاشا, pasha. PHRAN. 265, 18.

πασπάλη, ης, ἦ, (παιπάλη) the fine meal that flies about in a mill, πάσπαλις.

πάσπαλις, ἦ, = πασπάλη. LEX. BOTAN. Πάλη καὶ παιπάλη, ἦ πάσπαλις.

πάστρα, ας, ἦ, = σπάστρα.

παστρέω, ευσα, εὔσθην, ευμένος, = σπαστρέω.

πατεῖς, ἰδος, ἦ, (patella) limpet, in ancient Greek λεπάς. SCHOL. OPP. Hal. 1, 138.

πατῆς, ἦ, ὄν, = πατῆς. SCHOL. OPP. Hal. 1, 170.

πατλιντζάνα, ας, ἦ, = μελιντζάνα.

πάτος, ου, τὸ, bottom; foundation. NICET. 759, 23, et alibi.

πατός, ἦ, ὄν, (pateo, πετάννυμι) flat-nosed, snub-nosed, πατῆς. LEX. SCHED. 732.

πέξενμα, ατος, τὸ, (πεξέω) a dismounting. EUST. Thesalon. Capt. 458, 10.

2. Place for dismounting. CUROP. 29, 11. 81, 3.

πεκλάρπακας, ι, ὁ, = μεγλήρμπεης. ACROP. 147, 18. 21.

πεντάλφα, τὸ, (πέντε, ἀλφα) pentalpha, the name of a diagram composed of five capital alphas. It may be formed by producing, in all directions, the sides of a regular pentagon until they meet. SCHOL. LUCIAN. Pro Lapsu inter Salut. 5. [The ignorant believe that the pentalpha was the figure on Solomon's seal with which he used to seal cases and bottles containing jinnies, demons, and other malevolent beings.]

πεντάνευρον, ου, τὸ, (νεῦρον) plantago, plantain, the Plantago of botanists. LEX. BOTAN. Ἀρνόγλωσσον, ζοικε μικρῷ πεντανεύρῳ.

περισουφρόνω, ωσα, ὦσθην, ὠμένος, (σουφρόνω) to stitch up. PTOCH. 1, 156.

περιτριγυρίζω, ισα, ἰσθην, ἰσμένος, (τριγυρίζω) to go around, to surround. With the accusative. NICET. 666, 26.

περιτριγύρισμα, ατος, τὸ, (περιτριγυρίζω) a going around. NICET. 69, 28.

περιχαράσσομαι (περιχαράσσω), to dawn. PTOCH. 1, 117 Ὅταν γὰρ ἴδῃ τὴν αὐγὴν περιχαρασσομένην, λέγει, \*As βράσθῃ τὸ κρασὶν, καὶ βάλε καὶ πιπέριν. (See also χαράζει, below, and χαράσσομαι, in the Glossary.)

περπατῶ, εἰς, = περιπατῶ. PTOCH. 2, 325. 555.

πέρπυρον = ὑπέρπυρον. PTOCH. 2, 80.

πετζῶνα, ωσα, ὦσθην, ὠμένος, (πετζίν) to cobble, botch. PTOCH. 1, 122. 126.

πετζωτής, ἦ, ὁ, (πετζῶνα) cobbler. PTOCH. 1, 115.

πετρούλα, ας, ἦ, dimin. of πέτρα. COMN. p. 13, 389 (Paris), as a proper name.

πέυκιον = ἐπέυχιον. NICET. 114, 28. 141, 25.

πέυχιον = ἐπέυχιον. SCHOL. ARIST. Plut. 542.

πέφτω, aor. ἔπεσα, perf. part. πεσμένος, (πίπτω) *to fall*.

2. *To lie down, to lay one's self down.* PTOCH. 1, 371.

πηγάδιν for πηγάδιον, ου, τὸ, (πηγή) *well*. PTOCH. 2, 325.

NICET. 228, 25.

πήχη, ης, ἡ, (πήχυς) *ell*. The Greek ell is equal to 27 English inches.

πιάνω, ασα, ἀσθην, ασμένος, (πιάζω) *to take, catch, take hold of*. PTOCH. 1, 136.

Mid. πιάνομαι, (α) *To contend with, to quarrel with.* Ἐπιάσθηκε μὲ τὸν Τοῦρκον. In the plural, *to take hold of each other.* Πιαστήκαν καὶ παλαίβανε δὺο νύκτες, τρεῖς ἡμέρες.

(b) In the aorist, *I have lost the use of my limbs, My joints are stiff.* Φίλε, λέγει, πιάστηκα καὶ κατακουράστηκα.

2. *To occupy, as a position, to defend.* Τὸν τόπο πιάστε δυνατὰ, πιάστε τὰ μετερίζια. Also without an object: Γλήγορα καὶ νὰ πιάσουμε κάτω 's τὴν Ἀλαμάναν.

3. *To make, form, engage.* Ἐπίασα ξένους ἐδικοὺς καὶ ξένες παραμάνες, *I have formed new connections.* Ἐπίασα ἓνα μεγάλο σπίτι, *I have engaged a large house.*

4. *To undertake, attempt: assay: begin.* PTOCH. 1, 155 καὶ ὡς ἦσαν τὰ καλῖγια μου πλήρης ἐξεσχισμένα, Ἐπίασα τάχα τε μικρὸν νὰ τὰ περισουφρώσω. So in the popular Greek of the present day: Πιάνω γραφή νὰ γράψω καὶ ξεγράφεται. Πιάνουν καὶ γράφουν γράμματα, τὰ στέλνουνε μὲ βία. Ἐπίασαν τὸν πόλεμο, *They began the battle.* Ἐπιάστηκε ὁ πόλεμος, *The battle began.*

5. *To fit, befit, become, as a garment, πρέπω.* Δὲν σὲ πιάνουν τὰ λουλούδια. Μ' ἔπιασε; *Does it fit me?*

6. Intransitive, *to take to, to betake one's self to anything.* Hence, *to become.* PTOCH. 1, 326 Ἄν μ' ἔλειπεν Ὀππιανὸς κ' ἔπιανα φουρνητάρης, Πολὸν καλὸν μ' ἐξέβαιεν καὶ διαφορωτερίζιν.

πιθυμῶ for ἐπιθυμῶ. PTOCH. 1, 152.

πιλαλῶ for ἐπιλαλῶ. PTOCH. 2, 496.

πιλατίκιον, ου, τὸ, (pilum, pilatus) *a mace, ἀπελατίκιον.* CUROP. 37, 11.

πιπέριν for πιπέριον, ου, τὸ, (πέπερι) *pepper*. PTOCH. 1, 118, et alibi.

πιστικός, οὔ, ὁ, *shepherd, ποιμήν.* NICET. 255, 27, et alibi.

πίττα, ας, ἡ, *pie*. (See also μουστόπιττα.)

πλήρης (πλήρες from πλήρης), adv. *very, very much.*

PTOCH. 1, 155. 303.

πλύσιμον, ατος, τὸ, (πλύνω) *a washing*. PTOCH. 1, 304. 2, 109.

Πνεῦμα, ατος, τὸ, *Spiritus Sanctus.* Ἡ τοῦ ἁγίου Πνεύματος ἑορτή, *The feast of the Holy Spirit*, a church feast celebrated on the Monday next after Pentecost. CUROP. 77, 20.

ποδοκόπιον, ου, τὸ, (πούς, κόπος) *errand-fee*, a fee given to one for going on an errand. COTELER. IV, 330.

ποιῶ, *to do*, aor. ἔποισα or ἔψησα, also ἔποικα or ἔπηκα.

PTOCH. 1, 246 ποίσω. 1, 294 ἔποικε. 2, 568 ποῖσε.

CONQUEST. Πρόλογ. 49 ἐπήκεν. 50 ἔπηκε.

ποκάμισον for ὑποκάμισον. PTOCH. 1, 365.

ποκοιλίη for ὑποκοιλίον, ου, τὸ, (ὑπό, κοιλία) = ὑπογάστριον.

LEX. SCHED. 341 ποκύλιη, incorrectly.

πολιτικός, see σίχος.

ποντικός, οὔ, ὁ, *mouse, rat*. NOM. COTELER. 317. EUST. 1061, 46. LEX. SCHED. 522. [Compare ARISTOTEL. H. A. 8, 17, 4. 9, 50, 12 Ὁ μῦς ὁ Ποντικός, *The mouse of Pontus, the ermine.* ANTIPHANES apud ATHEN. 7, 45 μῦς Ποντικός, *the muscle*, a shell-fish. The expression μῦς Ποντικός is the origin of the modern meaning of ποντικός.]

2. *Muscle*, in anatomy. EUST. 1061, 46.

πορτίτσα, ας, ἡ, = πορτοῦλα.

πορτοῦλα, ας, ἡ, (πόρτα) *portula, little door*, πορτίτσα.

ποτάμιν for ποτάμιον, ου, τὸ, *river, ποταμός*. PTOCH. 1, 137.

ποταπός, ἡ, ὅν, *worthless, good for nothing*. PTOCH. 2, 246.

ποτέ, *ever, at any time*. Followed by the enclitic genitive of the personal pronoun. PTOCH. 1, 143 Ποτέ μου, *Ever in my life*.

ποῦ, relative adverb, *where*, ὅπου. PTOCH. 2, 611.

ποῦ, an indeclinable relative pronoun, *who, which*, ὅπου. PTOCH. 2, 509.

2. *Whoever*, ὅστις. Id. 1, 86. [For the pronominal use of the adverb ποῦ, compare *whereas, whereat, whereof*, and the like.]

πούκλα, see βούκλα.



πουλῶ, εἰς, ἡσα, ἡθην, ἡμένος, (πωλέω) to sell. PTOCH. 1, 187. 2, 115.

πρασινίζω, ἰσα, (πράσινος) to be or look green. PTOCH. 2, 404.

Πρέβεζα, as, ἡ, Prébheza, a town. CONQUEST. 7765.

πρεσβυτέρα, as, ἡ, presbyter's wife, παπαδία. NOM. COTELER. 37. 54, et alibi.

πρήσκομαι, ἡσθην, ἡσμένος, (πίμπρημι) to swell, to be swollen, said of living beings. PTOCH. 2, 234.

πρήσμαν for πρήσμα, ατος, τὸ, (πρήσκομαι) a swelling, inflammation. PTOCH. 1, 158 πρίσμαν, incorrectly.

προβεία, as, ἡ, (πρόβατον) sheep's skin. NICET. 478, 23, et alibi.

πρόγευμα, ατος, τὸ, (προγεύομαι) breakfast. PTOCH. 2, 55. προγεύομαι, to breakfast. PTOCH. 1, 122.

πρόπερι (πέρι), adv. the year before last, two years ago. PTOCH. 2, 238 πρόπερσι, incorrectly.

προσόψιν for προσόψιον, ου, τὸ, (πρόσψις) towel for wiping the face. PTOCH. p. 200. NICET. 786, 20.

προσφωνήσιμος, ον, (προσφωνήσις) giving notice beforehand. Substantively, ἡ προσφωνήσιμος, sc. ἐβδομάς, a name given to the third week before Lent, when the Armenians keep the Νηστεία τοῦ Ἀρτζιβουρίου. NOM. COTELER. 291. 300. 417.

πρωτομαίστωρ, ορος, ὁ, (πρῶτος, μαίστωρ) master-builder, master-workman, πρωτομάστορας. GLYC. 497, 8 τοῦ πρωτομαϊστόρου, metaplastic for πρωτομαίστορος.

πρωτομάστορας, α, ὁ, (μάστορας) = πρωτομαίστωρ. NICET. 825, 24.

πρωτοψάλτης, ου, ὁ, (ψάλτης) chief musician of a church, arch-chanter. CUROP. 6, 6. 44, 9.

πταίσμιον, ου or ατος, τὸ, (πταίω) fault. NOM. COTELER. 63.

πτεριστηρίζω, ἰσα, (πτεριστήρ, πτεριστήριον) to spur on. NICET. 368, 25.

πτωχός, ἡ, ὄν, poor, as flesh, lean. NICET. 537, 30; opposed to παχύς.

πωλίον, ου, τὸ, = πουλίον. NICET. 688, 24.

πωρινός, ἡ, ὄν, = ὁπωρινός. PTOCH. 2, 348.

ραβδία, as, ἡ, (ράβδος) blow with a stick. PTOCH. 2, 523.

ράγα, as, ἡ, (ράξ) grape, ρῶγα 1.

2. Nipple, teat, dug. Ἡ ράγα τοῦ βυζιοῦ.

ράξ, αγός, ἡ, nipple, teat, dug. EUST. 1485, 59 Θηλή δέ ἐστι τὸ ἀκρότατον τοῦ μαστοῦ, ἡ παρὰ τοῖς ἰδιώταις ράξ θηλυκῶς, ἀπὸ τῆς κατὰ τὴν στραφυλὴν ραγός, οὐ μὴν ραγός. ραπτικός, ἡ, ὄν, (ράπτῃς) tailor's, ραφτικός.

Substantively, ἡ ραπτική, sc. τέχνη, tailoring, the business of a tailor. NICET. 273, 23.

ρασούλ, ὁ, indeclinable, Arabic لَیْشٍ, apostle, ἀπόστολος. CANAN. 472, 8.

ράφτης, η, ὁ, (ράπτῃς) tailor. PTOCH. 1, 169.

ραφτικός, ἡ, ὄν, = ραπτικός. PTOCH. 1, 166.

ράχη, ης, ἡ, (ράχῃς) the back of the body. NICET. 351, 24, et alibi.

ράψιμον, ατος, τὸ, (ράπτω) a sewing, the act of sewing. 2. Pay for sewing. PTOCH. 1, 173.

ρέιγμαι for ἐρέιγμαι, to eruct. PTOCH. 1, 125, et alibi.

ρήγαινα, as, ἡ, (ρήξ) regina, queen, βασίλισσα. LEX. SCHED. 697 ρήγενα, incorrectly. CONQUEST. Πρὸ λόγ. 211.

ρήκτω, ἡξα, ἡχθην, ἡγμένος, (ρήγνυμι) to throw, cast. CONQUEST. Πρὸ λόγ. 15 Με δυνάμεις τὰ ἀρπάζαν, ἐρρήκτασί τα κάτω.

ριζικόν, οὔ, τὸ, Italian rischio, English risk. EUST. Thessalon. Capt. 505, 9 Ἄνδρες τοῦ ριζίκου (sic), adventures.

2. Fate, fortune. NOM. COTELER. 528. CONQUEST. Πρὸ λόγ. 279 Τὸ ριζικόν σου.

ρόδι, ιοῦ, τὸ, = ρόδι.

ροδίτζιν, τὸ, dimin. of ρόδι. PTOCH. 1, 209.

ροδόσταμα, ατος, τὸ, = ροδόσταγμα. SCHOL. ARIST. Plut. 529. NICET. 316, 24.

ροδόσταμον, ου, τὸ, = ροδόσταγμα. EUKHOL.

ροῖδι, ιοῦ, τὸ, (ροιά, ροῖδιον, ροῖδιον) pomegranate, ρόδι, ροῖδον. (To be pronounced in two syllables.)

ροῖδιά, ἄς, ἡ, (ροῖδι) the pomegranate-tree, Punica Granata. (In two syllables.)

ροῖδον, ου, τὸ, = ροῖδι.

ροῖδιν for ροῖδιον, ου, τὸ, (ροῦς) thus, sumac, Rhus Coriaria. LEX. BOTAN. Ροῦν σκυτέως . . .

ρουκάνι, ιοῦ, τὸ, (ρουκάνη) plane, an instrument used by carpenters.

ρουκανίζω, ἰσα, ἰσθην, ἰσμένος, (ρουκάνι) to plane.

In burlesque, to gnaw, chop. PTOCH. 1, 145 Εἴτε

τὸ Κύριε ἐλέησον, ἤρξατο ρουκανίζειν. 1, 183 Δὸς καὶ μέγαν τριφτούτζικον δαμὶν νὰ ρουκανίσω.  
 ροῦκον, ου, τὸ, = ροῦχον. CANAN. 478, 17.  
 ροῦχον, ου, τὸ, roccus, German Rock, *garment*, ροῦκον. PTOCH. 1, 170. 172. NICET. 86, 29, et alibi.  
 ροχαλίζω, ισα, (ρέγχω) *to snore*. PTOCH. p. 264. SCHOL. ARIST. Nub. 5.  
 ρῶγα, as, ἡ, (ρώξ) *grape*, ράγα. NICET. 304, 27.  
 2. *Tarantula*, φαλάγγιον. LEX. SCHED. 706.  
 ρῶκα, as, ἡ, eruca, rocket, *Brassica Eruca*. LEX. BOTAN. Εἰζωμον, ἡ ρῶκα.  
 ρωμανίζω, ισα, ἴσθην, ἰσμένος, (ρωμανήσιον) *to bolt*, as a door. PTOCH. 2, 131, et alibi.  
 'ς for εἰς. It can be used only before the article, or before a pronoun. PTOCH. 1, 103 'Σ τὸ περσίκιν μου. 1, 141 'Σ τὴν ἄμετρόν μου πείναν.  
 σαββατοκυρίακον, τὸ, equivalent to σάββατον καὶ κυριακή, *Saturday and Sunday*. GLYC. 598, 12.  
 σαβούρα, as, ἡ, sabura, sabbura, *ballast*. Παίρνω σαβούραν, *To be empty*. PTOCH. 2, 260 'Αφ' οὗ δὲ 'δῶ 'τι παρουνσιν σαβούρα τὰ σκουτέλια, *And when I see that the dishes are in ballast, that is, empty*.  
 σαγολαίβα, as, ἡ, (σάγος, λαῖφος) a kind of coarse woollen cloth. PTOCH. 2, 82. (See also σαγολαίφεα, σακο-λαίβα.)  
 σαγολαίφεα, τὰ, (σάγος, λαῖφος) *sails*, as of a vessel. EUST. 1890, 9. (See also σαγολαίβα, σακολαίβα.)  
 σάκκος, ου, ὁ, saccus, a magnificent *robe* worn by emperors and bishops. CUROP. 50, 19. 67, 16. DUCAS. 312, 9.  
 σακούλιον, ου, τὸ, (σάκκος) *bag*. NICET. 267, 25, incorrectly written with one K.  
 σακολαίβα, as, ἡ, (σαγολαίβα, σαγολαίφεα) *sakolébha*, a kind of vessel, low at the bow, with one mast, a very large spritsail aft, topsail, and top-gallant. The spritsail is its distinctive feature.  
 σακούλιον, see σακούλιον.  
 σαλία, as, ἡ, (σαλός) *foolishness*. PTOCH. 2, 481.  
 σάλιον, ου, τὸ, = σιάλον, σιέλος. PTOCH. 2, 206 'Ἐκί-  
 ησαν τὰ σάλια μου.  
 Τρέχουν τὰ σάλια μου, *My mouth waters*. Id. 1, 137. 2, 100.

σαλοκρανιοκέφαλος, η, ον, (σαλός, κρανίον, κεφάλιν) = κρανιοκέφαλος. PTOCH. 1, 113, as a various reading. (The second component part, κρανίον, is superfluous.)  
 σάλτζα, as, ἡ, Italian salsa, English sauce. NICET. 787, 25.  
 σάν for ὡσάν, as ἰφ. PTOCH. 2, 595 Σάν νά 'μυθεν ἐξ ἄπαντος ἀπὸ τοῦ Ἱπποκράτους.  
 σανίδιν for σανίδιον, ου, τὸ, (σανίς) *board, plank*. PTOCH. 1, 128.  
 σαντράτζ, τὸ, indeclinable, Persian سانس (s like dzh), = ζατρίκιον. DUCAS. 68, 10.  
 σαπούνιν, ἰου, τὸ, = σαπόνιον. PTOCH. 2, 147.  
 σαρακί, ιου, τὸ, (Σήρ??) *wood-worm*.  
 σαρακάρικος, η, ον, (σαρακί) *cut by wood-worms, worm-eaten*. PTOCH. 1, 102.  
 σαράντα (σαράκοντα, τεσσαράκοντα), indeclinable, *forty*.  
 σαραταπέντε (σαράντα, πέντε) *forty-five*. PTOCH. 2, 374.  
 σαραντάπηχος, η, ον, (πήχη) *forty ells long*. PTOCH. 2, 92.  
 σαχαράτος, η, ον, (σάχαρ) *sugared*. PTOCH. p. 283.  
 σαχαρόθερμον, ου, τὸ, (σάχαρ, θερμόν) *warm water sweetened with sugar*. PTOCH. 2, 576.  
 σαχλός, ἡ, ὄν, = σαχνός. PTOCH. 2, 225.  
 σγουρομάλλης, η, ὁ, (σγουρός, μαλλίον) *curly-haired man*. PHRAN. 407, 22, as a surname.  
 σειράδιον, ου, τὸ, (σειρά) a kind of *braid*. EUST. 1923, 55.  
 σειστή, ἡς, ἡ, (σειώ) = *τειχοσειστής*? NICET. 308, 27 σιστηῶν, incorrectly. CANAN. 469, 16. 473, 9, συ-στάς, incorrectly.  
 σειστός, ἡ, ὄν, *stalking, putting on airs*. PTOCH. 2, 74 'Ἐκεῖνος πάντ' ἐσέβαιεν σειστός εἰς τὸ παλάτιν.  
 σενδούκι, ιου, τὸ, = σενδούκιν. SCHOL. ARIST. Plut. 711.  
 σενδούκιν for σενδούκιον, ου, τὸ, = σάνδυξ. SCHOL. ARIST. Plut. 711 σενδούκην, incorrectly; as a various reading.  
 σεντούκιον, ου, τὸ, = σάνδυξ. NICET. 129, 24. 439, 24.  
 σεργέντιος, ου, ὁ, Italian sergente, English ser-geant. COMN. 13, p. 402 (Paris).  
 σερίφης, η, ὁ, Arabic شريف, *sherif, noble*, applied to the descendants of Ali. ZONAR. II, 257 (Paris).

σευκλογουλᾶς, ἁ, ὁ, (σευκλογούλιω) *seller of beets*. PTOCH. 1, 218.

σευκλογούλιν, ἰου, τὸ, (σεύκλον, γούλα) *beet-root*, simply *beet*. PTOCH. 1, 213.

σεύκλον, ου, τὸ, (σεύτλον, τεύτλον) *beet*, *Beta Vulgaris*.

σηκόνω, ωσα, ὥθην, ὠμένος, (σηκῶ) *to raise, lift*. PTOCH. 1, 163. 2, 282. 398.

Mid. σηκόνομαι, *to rise*.

2. *To wake*. Mid. σηκόνομαι, *to awake*; as

Σηκόσω ἀπάνω, Μάϊ μου, καὶ μὴ βαροκοιμᾶσαι.

σηστή, see σειστή.

σιαούς, ὁ, indeclinable, = τζασούσιος. COMN. I, 302, 1 seq. *σιαχρούχ* = ζατρίκιον. DUCAS. 69, 5. (In Persian

𐎧𐎱𐎠𐎿 means *king*, and 𐎧𐎡𐎹, rukh, *castle*, in chess.)

σίγουδον, ου, τὸ, a species of σίλφιον. TZETZ. Chil. 7, 187. PTOCH. 2, 166 σύγουδον. LEX. BOTAN. Νάρδος Κελτική, τὸ σίγουδον (sic).

σκάκος, ου, ὁ, (Italian *scacco*) = ζατρίκιον. DUCAS. 68, 11. 69, 4.

σκάμα, ατος, τὸ, *suds, soap-suds*. PTOCH. 2, 118 incorrectly written with MM. [Compare the German *Schaum*, Italian *schiuma*, English *scum*.]

σκαρίον, ου, τὸ, (ἐσχάρα) *the stocks*, the frame on which a vessel rests while building. EUST. 1575, 44.

σκάρφη, ης, ἡ, = καρπίν.

σκελῖς, ἰδος, ἡ, *clove of a garlic*, the classical ἄγλις or ἄγλις. LEX. BOTAN. Πυρρήνη, ἡ τοῦ σκορόδου σκελῖς.

σκιάδιον, ου, τὸ, *hat*. CUIOP. 13, 7.

σκλάβος, ου, ὁ, *slave*. NICET. 115, 24.

σκολίον, ου, τὸ, (σχολή) *school*. PTOCH. 1, 88.

σκορδαλός, οὔ, ὁ, (κορνδαλός) *lark, Alauda Arvensis*. PTOCH. 2, 432.

σκοτίζω, ἰσα, ἴσθην, ἰσμένος, *to darken*. PTOCH. 1, 264 Σκοτίζομαι τῆς πείνας, *I am dizzy by reason of hunger*.

σκοτόνω, ωσα, ὥθην, ὠμένος, (σκοτῶ) *to kill, slay*. NOM. COTELER. 274. NICET. 240, 27, et alibi.

σκότωμα, ατος, τὸ, (σκοτόνω) *a killing*. NOM. COTELER. 483.

σκούληκιν for σκουλήκιον, ου, τὸ, (σκολήκιον) *worm*. PTOCH. 2, 430.

σκούμπριν for σκουμπρίον, ου, τὸ, (σκόμβρος) *the Scomber* of ichthyologists. PTOCH. 1, 96. 2, 223.

σκούπα, as, ἡ, *scopae, broom*. TZETZ. ad LYCOPHR. 1165.

σκουρία, as, ἡ, = σκαρία. LEX. BOTAN. Καδμία . . .

σκούφια, as, ἡ, Russian σκουφιᾶ, Italian cuffia, *cap*. NICET. 786, 28.

σκυλοπνίκτης, ου, ὁ, (σκύλος, πνίγω) *dog-drowner, or dog-strangler*. TZETZ. Chil. 6, 482.

σκύπτω, υψα, υμμένος, (κύπτω) *to stoop*. PTOCH. 1, 353. 2, 126.

σμίγω, ιξα, ιχθην, ιγμένος, (μίσγω) *to mix, mingle, unite*. NICET. 88, 28. CONQUEST. Πρὸ λόγ. 147.

σουβλιά, as, ἡ, (σουβλίω) *prick with an awl*. PTOCH. 1, 157.

σούγλα, as, ἡ, = σοῦβλα.

σουγλιταρέα, as, ἡ, (σούγλα) *spitful*. PTOCH. 1, 334.

σουλήνα, as, ἡ, (σωλήν) a species of *shell-fish*, σωλήνα. PTOCH. 2, 345.

σουλτανίκιον, ου, τὸ, (σουλτανικός) *the office or dignity of a sultan*. COMN. I, 300, 9, et alibi.

2. *The sultan's palace*. COMN. I, 178, 5, et alibi.

σουμάκιν for σουμάκιον, ου, τὸ, Arabic ڤنڤڤ, *sumac*. LEX. BOTAN. Ροὺν Συριακόν, τὸ σουμάκιν.

σούπασις, ὁ, a Turkish officer. BOISS. III, 140. 150.

σουργούνης, ι, ὁ, plural σουργούνιδες, (Turkish) *colonist*, ἄποικοι. PHRAN. 308, 9.

σούφρα, as, ἡ, (σύφαρ) *plait*, in drapery.

2. *Wrinkle*.

σουφρόνω, ωσα, ὥθην, ὠμένος, (σούφρα) *to plait*. (See also *περισουφρόνω*.)

2. Intransitive, *to be shrivelled up*. Ἐσούφρωσε ἀπ' τὸ κρύο.

σπάραχρον, ου, τὸ, (βράγχια, βαράγχια) *the gill of a fish*. SCHOL. OPP. Hal. 1, 160.

σπάστρα, as, ἡ, (σπάρτον) *cleanliness, pástpa*.

σπαστρέω, ευσα, εὔσθην, ευμένος, (σπάστρα) *to clean, παστρέω*. PTOCH. 2, 227. Id. p. 289. [Primarily, *to clean or sweep with a broom made of σπάρτα*.]

σπαχίς, ι, ὁ, plural σπαχίδες, (Persian ڤڤڤ, *troops*) Turkish ڤڤڤڤ, *Spahi*. CHALCOCOND. 230, 6. 441, 5. The Spahis were, in general, *irregular cavalry*. (The *Spahis* of India, commonly called *Sepoys*, are foot-soldiers.)

σπίτιν for δσπίτιον, ου, τὸ, *house*. PTOCH. 1, 181, et alibi. σπρώχνω, ὤξα, ὥθην, ὠγμένος, (προωθέω, πρῶθω) *to push*.

PTOCH. 2, 515 σπρόσεις.

στακός for ἀστακός, οὐ, ὁ, a species of *lobster*, *Palinurus Vulgaris*? PTOCH. 2, 342.

στάκτη, ης, ἡ, (στακτή 3) *ashes*. PTOCH. p. 309.

σταμεναρέα, ας, ἡ, *as much as a* στάμενον *will buy*.

PTOCH. 1, 121 Φέρε καὶ βλάχικον τυρὶν ἄλλην σταμεναρέαν, *another stamenon's worth of Blachic cheese*.

στάμενον, ου, τὸ, (ιστάμενον from ἴστημι, *to weigh*) *piece of money, coin*. PTOCH. 1, 104, et alibi.

στανέο, τὸ, (στενός) *compulsion*, used only in certain expressions. PTOCH. 2, 152 Καὶ κἂν μὴ θέλω, δέσποτα,

στανέο μου δὲν ἐβγαίνω, *I am compelled not to go out*.

στέκω, αογ. ἐστάθην, (στήκω) *to stand*.

Mid. στέκομαι, *to stand, stand motionless*. PTOCH.

2, 474.

στέλνω = στέλλω. PTOCH. p. 311 ἀποστέλνει.

στέρνα, ας, ἡ, = κιστέρνα. CANAN. 463, 15.

στημονάριον, ου, τὸ, (σταμίν) *putlog*, used by builders.

EUST. 1533, 25.

στίχος, ου, ὁ, *verse, line*. Στίχος πολιτικός, *Popular verse*, a name given to verses whose rhythm depends not on quantity, as in ancient Greek and Latin, but on the *word-accent*. It is most commonly applied to the accentual iambic tetrameter catalectic. EUST. 11, 36. (Compare Id. 1676, 16.)

Στίχοι ἡμαξενμένοι, *Hackneyed verses*, the same as Στίχοι πολιτικοί. TZETZ. Chil. 9, 282. (See also INTRODUCTION, p. 65.)

στοιχείον, ου, τὸ, *genius loci*, the spirit guarding a particular place. It regularly appears in the form of a *dragon* (δράκος, δράκοντας). (Compare SOPH. Phil. 1328. HER. 8, 41. HES. Οἰκουρὸν ὄφιν.)

It would seem that, in former times, builders used to bury human beings alive under the foundation of every important structure, as a propitiatory sacrifice to the *στοιχείον* of the place. According to the barbarous Nomocanon edited by Cotelerius, a builder guilty of this species of murder was required to make three hundred genuflexions each day for twelve years by way of penance (NOM. COTELER. 204).

In a popular ballad relating to the building of the bridge of Arta it is distinctly stated that the "beautiful wife" of the master-builder was buried under one of its piers. The ballad begins thus:

Σαρανταπέντε μάστοροι κ' ἐξήντα μαθητάδες

Τρεῖς χρόνους ἐδουλείανε 'ς τῆς Ἀρτας τὸ γεφύρι.

Ὀλημερὶς ἐχτίζανε, καὶ ἀποβραδὺς γκρεμιέται.

Μυρολογοῦν οἱ μάστοροι καὶ κλαῖν οἱ μαθητάδες.

Ἀλίμονο 'ς τοὺς κόπους μας! κρίμα 'ς τὲς δούλεψές μας!

Ὀλημερὶς νὰ χτίζουμε, τὸ βράδυ νὰ γκρεμιέται!

Καὶ τὸ στοιχειὸ ἀποκρίθηκε ἀπ' τὴ δεξιὰ καμάρα.

\* Ἀν δὲν στοιχειώσετε ἄνθρωπο, τοῖχος δὲν θεμελιώνει.

Καὶ μὴ στοιχειώσετε ὀρφανὸ, μὴ ξένο, μὴ διαβάτη,

Παρὰ τοῦ πρωτομάστορα τὴν ὄρηα τὴ γυναικα.

στοματᾶς, ᾶ, ὁ, (στόμα) *big-mouthed person*. Hence, *brawler*. PTOCH. 2, 291. NICET. 304, 25.

στούππινος, η, ου, (στουππίον) *made of tow*. PTOCH. 1, 67.

στραμβουλίζω, ισα, ἴσθην, ἰσμένος, (στρόμβος, στρόβιλος) *to twist, contort*. (See also ἐξστραμβουλίζω.)

στριγγίζω, ισα, (στριγγέ) *to shriek, scream*. PTOCH. 1, 189. 200. NOM. COTELER. 124.

στρογγύλεος, ου, *round*. Substantively, τὰ στρογγύλεα, sc. γράμματα, *round letters*, as opposed to angular letters.

PTOCH. 2, 80 Αὐτὸς ψηφίζει πέμπυρα καὶ γράφει καὶ στρογγύλεα.

στίφω, υψα, ὑφθην, υμμένος, *to squeeze, press*. NOM. COTELER. 77.

σुकίτζιν, τὸ, dimin. of σῦκον. PTOCH. 1, 209.

σουλίγονρδον, τὸ, an aromatic substance so called. PTOCH. 2, 569.

συλλειτουργικά, ὦν, τὰ, (συλλειτουργός) *Sylleitourgica*, the *lay-reader's vade-mecum*, a little book containing those portions of divine service which may be said or sung by a lay-reader.

σύν, with the *accusative*. PTOCH. 2, 634.

συναγρίδα, ας, ἡ, = συναγρίς. PTOCH. 2, 170.

συναδελφός, οὐ, ὁ, (ἀδελφός) *one of the same occupation or trade with another, fellow-artist, fellow-artisan*. NOM. COTELER. 475.

συνδρομή, ης, ἡ, *contribution*, as of money, *help, assistance*. CODIN. 93, 20. 143, 14.

συντυχαίνω = συντυχαίνω. CANT. III, 94.

συντυχαίνω, αογ. υχα, (συντυγχάνω) *to speak, to speak to*.

PTOCH. 1, 252, et alibi. NICET. 646, 27, et alibi.

CONQUEST. Πρόλογ. 68 Ταῦτα τοὺς συντυχαίνει.  
231 Τὸν ἐσύντυχε.

σύρμα, ατος, τὸ, (σύρω) *wire*. EUST. 1645, 44. NICET.  
246, 25.

συρματεῖνος, η, ον, (σύρμα) *of wire*. NICET. 758, 26  
τὰς συρματενος, write συρματεῖνους. CUROP. 13, 8.

σύρνω = σύρω. PTOCH. 1, 350. 2, 400. NICET.  
235, 27, et alibi.

σύσγουδον, see σύσγουδον.

συστή, see σειστή.

σφακελίζω, ισα, ἰσθην, ἰσμένος, (σφάκελος, *the middle finger*)  
= μουντζόνω. DUCAS. 277, 6 Καταπτύειν καὶ ὀνειδίζειν  
καὶ σφακελίζειν τοὺς Ῥωμαίους. (See also φασκελόνω.)

σφάκελον, ου, τὸ, = μούντζα 2. (See also φάσκελον.)  
σφάκτης, η, ὁ, (σφάκτης) *twinge, sudden sharp pain*, the  
classical σφάκελος. PTOCH. 2, 286.

σφικτά, adv. of σφικτός, *tightly*. PTOCH. 2, 488.

σφικτός, ἡ, ὁ, (σφίγγω) *tight*.

σφονγγάριον, ου, τὸ, (σφόνγγος) *sponge*. NICET. 457, 23.

σφονγγάτον, ου, τὸ, (σφόνγγος) *omelet*. PTOCH. 1, 130.

σφονγγίζω, ισα, ἰσθην, ἰσμένος, (σφόνγγος) *to wire*.

σχαντζόχοιρος, ου, ὁ, = ἀκανθόχοιρος, κανθόχοιρος. LEX.

BOTAN. Χερσαῖος ἔχινος . . .

σωλήνα = σουλήνα. PTOCH. p. 281.

σωπῶ, ἄς, ασα, = σιωπῶ. PTOCH. 1, 252.

ταγιστήριον, ου, τὸ, = τάγιστρον. DUCAS. 339, 15 ταγ-  
στήριον, incorrectly.

ταγκρύ. CANAN. 472 Ἀλὰχ ταγκρὺ ρασοὺλ Μαχουμέτη.  
If it represents the Turkish **تارغری** (with a *ghain*),  
doghru, or **تارغری** (with a *ghain*), doghri, it  
must mean *straight, onward*, or simply *on*, used as a  
command.

Ταμιάθιον, ου, τὸ, *Damiat*, a city in Lower Egypt. CINN.  
279, 6 Ταμιάθι, dative. NICET. 208, 27. 211, 8  
Ταμιάθον.

τάδο, *here*. PTOCH. 1, 275.

ταμπάριον, ου, τὸ, Italian tabarro, English tabby,  
tabard, a kind of cloak. NICET. 171, 27. CUROP.  
13, 11.

ταπεινός, ἡ, ὁ, *poor*, denoting tenderness or pity, δόλος.

PTOCH. 1, 302. 2, 121. 283.

ταρτερόν, οὐ, τὸ, = τεταρτηρόν. PTOCH. p. 167, et alibi.

τάρχανά, τὰ, Persian **تارخانه**, tarkhana, wheat  
coarsely ground, boiled in sour milk, dried in the  
sun, and preserved for food. Called also τραχανᾶς.  
SCHOL. ARIST. Plut. 1000.

τατᾶς, ᾶ, ὁ, tata, dad, daddy, a word used by chil-  
dren.

2. *Governor*, in the sense of *tutor*, one who has the  
care of a youth, παιδαγωγός, λαλᾶς. DUCAS. 250, 16.  
(Compare the Homeric *ἄττα*.)

3. Tatas, a Byzantine dignitary. ACROP. 148,  
16. PACH. I, 512, 5. CUROP. 10, 16. 23, 20.

τειχοσειστής, ου, ὁ, (τείχος, σείω) *wall-shaker*, a warlike  
engine for battering down walls. EUST. Thessalon.  
Capt. 454, 23. (See also σειστή.)

τέμπλον, ου, τὸ, templum, the church of the Holy  
Sepulchre. CINN. 188, 12 Τέμπλου μαῖστωρ, *Master*  
*of the Templars*.

2. *The screen or partition* separating the inner  
sanctuary (βῆμα) from the main body of the church.  
It is ornamented with holy pictures. TYPIC. 59.  
COTELER. III, 512 A. (Compare κάγκελλος, in the  
Glossary.

τεντώνω, ὡσα, ὠθην, ὠμένος, (τέντα) *to pitch a tent*. DUCAS.  
72, 20, et alibi.

2. Transitive, *to stretch out*.

τεντόξυλον, ου, τὸ, plural τεντόξυλα, (τέντα, ξύλον) *the*  
*timber supporting a tent*. NICET. 287, 28.

τερνεμέντον, ου, τὸ, tournament. CANT. I, 205, 14.

τετραδοπαράσκευν, τὸ, equivalent to τετράδη καὶ παρα-  
σκευή, *Wednesday and Thursday*. NOM. COTELER.  
417.

τετρακαλαμαράτος, η, ον, (τέτταρες, καλαμάριον) *wearing or*  
*carrying four inkstands*; implying an extraordinary  
degree of learning. PTOCH. 1, 236.

τσαγκανός, οὐ, ὁ, *crab*. SCHOL. OPP. Hal. 1, 280.

τσακάλα, ας, ἡ, Persian **شاکال**, shakal, English  
jackal, an animal. COTELER. III, 505 A.

τσακίζω, ισα, ἰσθην, ἰσμένος, *to break, burst, crack*. PTOCH.  
1, 374. NICET. 203, 25, et alibi.

2. In the passive, *to be wrecked*, as a ship. NICET. 426, 24 Τοῦ τζακισθέντος καραβίου. [It seems to be an onomatopœia. Compare the Persian **شکستن**, shi-kas-tan, *to break*.]

τζάκισμα, ατος, τὸ, (τζακίζω) *fragment, piece*. NICET. 203, 26.

2. In the plural τζακίσματα, *airs, coquettish airs*.

3. *A breaking*, the act of breaking.

4. *Fold*, as of any kind of cloth, διπλα.

τζάκνον, ου, τὸ, (κάγκανον) *dry stick*. NICET. 332, 25.

τζακόνω, ωσα, ὤθην, ὠμένος, *to catch, to get hold of*.

PTOCH. 2, 186 Μὴ νὰ τζακώσω πίνακαν κἀνέναν εἰς τὰς χεῖρας. (Compare σόκος, in the Glossary.)

τζαλαπατῶ, ᾤς, ἡσα, ἤθην, ἡμένος, (λάξ, πατέω) *to trample under foot*. SCHOL. ARIST. Nub. 552, as a various reading.

τζαντζαλίρις, ι, ὁ, (τζάντζαλον) *one in rags*. PTOCH. p. 314.

τζαντζαλιρουτζούριχος, ου, ὁ, (τζαντζαλίρις, τζούριχος) *ragamuffin*. PTOCH. 2, 558.

τζαντζαλοφορεμένος, η, ον, (τζάντζαλον, φορῶ) *worn to rags, all the worse for wear*. PTOCH. 1, 67.

τζαούσιος, ου, ὁ, Persian and Turkish **شاهنشا**, tshaüsh, *messenger of state, τζιαβούσις, σιαούς*. CUROP. 10, 17. 23, 22.

τζάπα, as, ἡ, (σκάπτω, σκαπάνη) Spanish zapa, *hoe*. (See also τζαπίον, in the Glossary.)

τζαρούχι, ιοῦ, τὸ, = τζέρβουλον, σέρβουλον.

τζερβούλι, ιοῦ, τὸ, = τζέρβουλον, σέρβουλον. Heard at Thasos.

τζευδίξω, ισα, (τζευδός) *to lisp*. NICET. 549, 25.

τζευδός, ἡ, ὄν, *that lisps*. (It is an onomatopœia.)

τζιαβούσις, ι, ὁ, plural τζιαβούσιδες, = τζαούσιος. DUCAS. 65, 19.

τζιγαρίζω, ισα, ἰσθην, ἰσμένος, *to fry*, as onions chopped up fine. It implies frequent stirring with a spoon. PTOCH. 2, 429. 437, where it is used tropically. [It is an onomatopœia, and may be compared with the classical σίζω.]

τζίκνα, as, ἡ, (κνίσσα ??) *the smell arising from roasted or burnt meat*. PTOCH. 1, 230, et alibi.

τζιμούριον, ου, τὸ, (τζιμπῶ) *tick or tike*, an insect, τζιμπού-

ρι. LEX. BOTAN. Κρότων, τὸ τζιμούριον, ὃ καὶ κροτώ-  
νιον λέγεται.

τζιμπούρι, ιοῦ, τὸ, = τζιμούριον.

τζιμπῶ, ᾤς, ἡσα, ἤθην, ἡμένος, *to pinch*.

2. *To peck*, like a fowl. PTOCH. 2, 261.

τζιντζυφία, ᾤς, ἡ, (τζιντζυφον) *Zizyphus Vulgaris*, ζιζυφία.

τζιντζυφον, ου, τὸ, (ζιζυφον) *the fruit of the zizyphus*.

τζούβαλον, ου, τὸ, Persian **دژوال**, dzhuwal, Turkish tshuval or tshuwal, *sack*. NICET. 257, 25.

τζούζω, ουξα, *to smart*. (Compare τζούκζω, in the Glossary.)

τζούζω, ουξα, ούχθην, ουγμένος, sugo, *to suck, imbibe*, as wine. Not to be confounded with the preceding.

τζούκα, as, ἡ, *earthen pot*, τζουκάλα, τζουκάλι. PTOCH. 1, 188. 2, 204. NICET. 397, 29. [It seems to be a corruption of the Latin coqua, *female cook*. It has no connection with the Italian zucca. See also τζουκάλα, and its derivatives. For the commutation of K, TZ, compare κάγκανον τζάκνον.]

τζουκάλα, as, ἡ, (coculum) = τζούκα.

τζουκαλᾶς, ᾤς, ὁ, (τζουκάλα) *potter*.

τζουκάλι, ιοῦ, τὸ, = τζουκάλα, τζούκα.

τζουκαλολάγνα, τὰ, equivalent to τζουκάλια καὶ λαγύνια. NICET. 193, 26 τζουκαλολάγνα.

τζουκαλούδα, as, ἡ, dimin. of τζουκάλα. PTOCH. 2, 205.

τζουκνίδα, as, ἡ, (κνίδη) *nettle, the Urtica* of botanists. SCHOL. OPP. Hal. 2, 429. [The syllable τζου- seems to be a reduplication.]

τζουριχοάγιος, ου, ὁ, (τζούριχος) an opprobrious epithet applied to monks. TZETZ. Chil. 9, 275.

τζούριχος, ον, an opprobrious epithet of obscure origin. TZETZ. Chil. p. 563, in the Index. PTOCH. p. 314, written τζούρουχος.

τζούστρα, as, ἡ, Italian giustra, *just*, at tournaments, τζουστρία, ντζούστρα. CONQUEST. 2042.

τζουστρία, as, ἡ, = τζούστρα. CANT. I, 205, 14.

τζόχα, as, ἡ, *fine woollen cloth*, as broadcloth. (See also τζόχα in the Glossary.)

τίποτα = τίποτε. PTOCH. p. 298.

τορνεσάκιν, τὸ, dimin. of τορνέσιον. PTOCH. 1, 153.

τορνέσιον for τορνέσιον, ου, τὸ, = τουρνέσιον. PTOCH. 1, 167. 2, 88.

τούβλον, ου, τὸ, (tubulus) *brick, βήσαλον*. NICET. 139, 24, et alibi.

τουρνέσιν for τουρνέσιον, ου, τὸ, (French Tournois) a small French *coñ* so called, *τορνέσιον*. NICET. 664, 27 Τουρνέσιον, τὸ χαλκοῦν νόμισμα. CONQUEST. 1280.

τραλίζω, ἴσα, ἴσθην, ἰσμένος, *to make dizzy*.

Mid. *τραλίζομαι, to be dizzy, to feel dizzy*. PTOCH. p. 185 Καὶ μόνον ἔασον μικρὸν μὴ τραλισθῇ τὸ φῶς μου. [The root TAP or TEP with its modifications denotes *disturbance* or *derangement* in general. Compare *τρελός, τρέλα, ἀντράλα* (ἐν, τρα-), *ἀντάρα* or *ἐντάρα* (ἐν, ταρ-). Also, the ancient *ταράσσω, θράσσω, τραχύς, ταρβέω, τρέω, ταρβέω*.]

τρανός, ἦ, ὄν, (τρανής) *big, large*. PTOCH. 1, 124, et alibi.

τραπέξιν for τραπέσιον, ου, τὸ, *table*. PTOCH. 1, 129 Θές τραπέξιν, *Lay the table*.

τραπέσιον, ου, τὸ, *banquet, convivial meal, συμπόσιον*.

LEX. SCHED. 412.

τραῦλον, ου, τὸ, (Slavic τραβὰ, χόρτος) Russian τράβα, *purslane, Portulaca Oleracea, τρεῦλον, χοιροβότανον, γυλιστερίς, γλιστρίδα, ἀνδράκλα* or *ἀντράκλα*. LEX. BOTAN. Ἀνδράκην, τὸ τραῦλον, ἡ καὶ γυλιστερίς καλεῖται. τραχανᾶς, ᾧ, ὁ, = *ταρχανά*. (It has no connection with *τράγος*.)

τραχηλέα, as, ἦ, = *τραχηλία* 1. NICET. 583, 22.

τραχηλία, as, ἦ, (τράχλος) *collar* of a garment, *τραχηλέα*. PTOCH. 2, 53.

2. *Neck-hole* of a shirt, usually pronounced *τραχηλιά*.

τρέλα, as, ἦ, (τρελός) *craziness, madness: folly*.

τρελάδα, as, ἦ, = *τρέλα*.

τρελαῖνον, ἀνα, ἄσθην, ἀμένος, (τρελός) *to render crazy, distracted, mad, to madden*.

Mid. *τρελαῖνομαι, to become crazy*.

τρελός, ἦ, ὄν, *crazy, distracted, mad*; opposed to *φρόνιμος, γνωστικός*. (For its root, see *τραλίζω*.)

τρεῦλον, ου, τὸ, = *τραῦλον*. Heard at Pelion.

τριακοντάφυλλον, ου, τὸ, (τριακοντάφυλλος) *rose, τριαντάφυλλον, ρόδον*. CODIN. 73, 17.

τριαντάφυλλον, ου, τὸ, = *τριακοντάφυλλον*.

τριάρμενος, η, ου, (τρίς, ἄρμενον) *three-masted, as a ship*. NICET. 223, 27.

τριγυρίζω, ἴσα, ἴσθην, ἰσμένος, (τριγύρω) *to go round*; as *Mās ἐτριγύριζε*.

2. Intransitive, *to go around, wander about*. NICET. 798, 27.

τριγύρω or τριγύρου (περί, γῦρος), adv. *round, around*; as *Τριγύρου κυκλωμένο*. Νὰ, πέφτουν τ' ἄνθια ἀπάνω σου, τὰ μῆλα 'ς τὴν ποδιά σου, Τὰ κόκκινα τριαντάφυλλα τριγύρου 'ς τὸ λαιμό σου.

Τρίκαλα, ων, τὰ, *Tríkala*, a city in Thessaly corresponding to the ancient *Τρίκκη*. COMN. I, 244, 10.

τριόδι, ιοῦ, τὸ, (τρίδος) *merelles, or nine men's morris, a game*. (See *τριάδιν*, in the Glossary.)

τριπτούτζικος, η, ου, dimin. of *τριπτός*. PTOCH. 1, 179.

τρισανάθεμα (τρίς, ἀνάθεμα), *thrice cursed, an imprecatory word*. Constructed like the simple *ἀνάθεμα*. PTOCH. 1, 134 Ἀνάθεμά με, βασιλεῦ, καὶ τρισανάθεμά με! Id. 1, 160.

τριπτούτζικος for *τριπτούτζικος*. PTOCH. 1, 183.

τρίχα, as, ἦ, (θρίξ, τριχός) *a hair*. LEX. SCHED. 381.

2. *Bristle*, as of a hog.

τριχοβότανον, ου, τὸ, (τρίχα, βοτάνιν) *the maiden-hair, Adiantum Capillus-Veneris*. LEX. BOTAN. Ἀδιαντον, τὸ τριχοβότανον, δ καὶ καλλίτριχον λέγεται.

τρύπανιον, ου, τὸ, (τρύπανον) *borer, gimlet*. LEX. SCHED. 769.

τυλίγω, ἔξα, ἰχθην, ἰγμένος, (τυλίσσω) *to roll up, as a cloth*.

Mid. *τυλίγομαι, to roll one's self up in anything*.

PTOCH. 1, 371 *Τυλίγομαι τὴν κάπαν*.

τυμπανάρης, η, ου, (τύμπανον) *drummer*. PORPH. p. 170.

τυράς, ᾧ, ὁ, (τυρός) *cheese-monger*. NICET. 443, 21, as a surname.

τυρίτζιν, τὸ, dimin. of *τυρίν*. PTOCH. 2, 198.

τώρα (τῇ ᾧρα), adv. *now*, in classical Greek *νῦν*. PTOCH. 1, 59. 62. 97, et alibi.

υγεία, as, ἦ, *health*. Ἐχε ἐν υγείᾳ, *Farewell, Good by*, in classical Greek *ἔρρωσο*, in Latin *vale*. LEX. SCHED. 194.

ιδρώπικας, α, ὁ, (ἰδρῶψ, ἰδρωπικός) *dropsy*.

ιδρωπικιάζω, ασα, (ιδρώπικας) *to get the dropsy, to become dropsical*. PTOCH. 2, 605. Id. p. 279.

ύελιον, ου, το, (ύαλος) *glass, a vessel of glass*.

2. *Urinal*, for medical purposes. PTOCH. 2, 567.

ὑπαγαίνω, aor. ὑπήγα, (ὑπάγω) *to go, πάγω*. PTOCH. 1, 369. CONQUEST. Πρόλογ. 120.

ὑπανδρεύω, εὔσα, εὐθην, εὐμένος, (ὑπανδρος) *to give in marriage*, παντρεύω, said of the parents or guardians.

PHRAN. 219, 18 Ὁφειλέτω τοῦ ὑπανδρεῦσαι αὐτό.

Mid. ὑπανδρεύομαι, *to marry*, said of the man or woman.

ὑπανδρία, as, ἡ, (ὑπανδρεύω) *marriage*. NOM. COTELER. 332. PHRAN. 227, 4.

ὑπέρπυρος, ον, fiery. Νόμισμα ὑπέρπυρον, *Gold coin*. TYPIC. 70, p. 256.

Substantively, τὸ ὑπέρπυρον, sc. νόμισμα, *Gold coin*, πέρπυρον, φλωρίον. BALSAM. ad Concil. Nic. I, 17. PTOCH. 1, 66.

ὑπνάρης, η, ὁ, (ὑπνος) *sleepy fellow*. PTOCH. p. 327.

ὑπογονάτιον, incorrectly for ἐπιγονάτιον, which see.

CHRY. XII, 777 B (spurious). EUKHOL.

ὑπόδημαν for ὑπόδημα, ατος, τὸ, shoe. PTOCH. 1, 126.

ὑπομονγγρίζω, ισα, (μονγγρίζω) *to roar or bellow moderately*. PTOCH. 1, 323.

ὑπουργισσα, ης, ἡ, (ὑπουργός) *female officer in a nunnery*. TYPIC. 4, p. 158.

φαβατίτζιν, τὸ, dimin. of φάβα. PTOCH. 2, 346.

φάκλα, as, ἡ, facula, *torch*, usually of reeds or dry sticks. (Compare φακλαρία, φατλίον, in the Glossary.)

φάλαγξ, αγγος, ἡ, *wooden structure*. EUST. 469, 17 τὰ ἐκ τῶν ξύλων οἰκοδομήματα φάλαγγας καλοῦμεν.

φανόπτης, ου, ὁ, = φεγγίτης, *skylight*. TZETZ. ad LYCOPHR. 98.

φαρμάκιν for φαρμάκιον, ου, τὸ, *poison*. PTOCH. 2, 285. 418.

φασκία, as, ἡ, (φασκία) *swathing-band*. NICET. 778, 25.

φάσκελον, for σφάκελον, which see.

φασκελόνω, ωσα, ὡθην, ὠμένος, = σφακελίζω.

φεγγάριν for φεγγάριον, ου, τὸ, (φέγγος 2) *the moon*. NICET. 605, 26, et alibi.

φεγγίτης, η, ὁ, *skylight*, φανόπτης. TZETZ. ad LYCOPHR. 98. (See also ἀναφωτίς, in the Glossary.)

φελῶ, ᾄς, εσα, = ὠφελέω. PTOCH. 1, 57. 74. 141.

φέρνω, ερα, ἐρθην, ἐρμένος, (φέρω) *to bring*. PTOCH. 2, 262.

φθειριάρικος, η, ον, (φθείρ) *lousy*, ψειριάρικος. PTOCH. p. 301.

φιλάσθενος, η, ον, (φίλος, ἀσθενής) *sickly*. PTOCH. 2, 253.

φιλεύσπλαγχνος, η, ον, (φίλος, εὐσπλαγχνος) *compassionate*. PTOCH. 1, 388.

Φιλῆς, ἡ, ὁ, (Φιλαῖος) *Philes*, a man's name. PACH. I, 65.

φιλομηλίτζα, as, ἡ, dimin. of φιλομήλα, a species of fish. PTOCH. 2, 574.

φκειάνω = φτειάνω, εὐθειάζω. [For the commutation of T, K, see *Modern Greek Grammar*, § 7, 9.]

φκιασίδι, ιοῦ, τὸ, (φῦκος) *rouge*. [It is a triple diminutive of the classical φῦκος: thus, φῦκος, φύκιον, φυκιάσιον, φυκιασίδιον, φκιασίδιον, φκιασίδι.]

φλάμπουρον, ου, τὸ, = φλάμμουλον. CONQUEST. 625.

φλησκούνιν = βλησκούνιν.

φλησκουνίτζιν, τὸ, dimin. of φλησκούνιν. PTOCH. 2, 592.

φλωρίον, ου, τὸ, florenus, florin, Italian fiorino, gold coin, ὑπέρπυρον. PHRAN. 146, 15 Φλωρία, ἤτοι νοῦμα χρυσά. (The florenus was originally coined at Florence. See Ducange's Glossar. Med. et Infim. Latin. v. florenus.)

φορτώνω, ωσα, ὡθην, ὠμένος, (φορτόω) *to load*. NICET. 759, 21 Εἰσήγοντο ζῶα πρὸς τὸ φορτώνειν αὐτά. 779, 24 Φορτωμένος τὰ κουρσιμαῖα.

φούκτα, as, ἡ, (πύξ, πυγμή) *the hollow of the hand*.

2. Handful. PTOCH. 2, 200 Πιπέριν φούκταν μίαν, *A handful of pepper*.

φουρκισμός, οὔ, ὁ, (φουρκίζω) *a gibbeting, hanging*. NICET. 380, 27.

φουρνητάρης, η, ὁ, = φουρνάριος. PTOCH. 1, 326.

φούσκα, as, ἡ, (φύσκη) *bladder*. LEX. SCHED. 839.

2. Blister, φουσκαλίδα, the classical φῶς. SCHOL. ARIST. Plut. 535.

φουσκαλίδα, as, ἡ, = φούσκα 2.

2. Bubble, in classical Greek φουσάλις, πομφόλυξ. NICET. 553, 26 Ὡς φουσκαλίδες ἐν τῷ ὕδατι.

φουσκόνω, ωσα, ὡθην, ὠμένος, (φούσκα) *to swell, inflate, distend*, as a bladder. PTOCH. 2, 207 Χριστέ μου, νὰ τὴν ἔπιασα ὅταν ἦτον φουσκαμένη!

2. Intransitive, *to swell*.



Φράντζα, as, ἡ, France, Italian Francia. CANT. I, 205, 22. \* CONQUEST. Πρόλογ. 34.

φρόνα, τὰ, = φρόνησις. CONQUEST. Πρόλογ.

φτειάνω, ασα, άσθην, ασμένος, (εύθειάω) to make, to do, φκειάνω, κάμνω, in classical Greek ποιῶ, πράσσω.

2. To prepare. PTOCH. 2, 111 \*Απελθε, φτείασε τὸ θερμὸν, δὸς νίμμαν τοῖς πατράσιν, heat the water.

Also to dress, as meat. Id. 2, 250 Καὶ πάντες τὰς ἡγάπησαν καὶ ἔρωγαν παλαμίδας, Καὶ λέγουσιν, Καλὲς ἔνε, καὶ ἄς μᾶς φτειάσουν καὶ ἄλλας. [For the change of Υ into Φ, and of Θ into Τ, see *Modern Greek Grammar*, § 7, 7. 8.]

φτερνιστήρα, as, ἡ, = πτερνιστήρ. PTOCH. 2, 69.

φτερνιστήρι, ιοῦ, τὸ, = πτερνιστήριον.

φωτία, as, ἡ, fire, πῦρ. NICET. 814, 24. (See also φωτία in the Glossary, and compare λαμπρόν.)

χαβιάρων for χαβιάριον, ου, τὸ, Arabic خَبْزِيَّ, khabhiar, caviar. PTOCH. 2, 88 written χαβιάρων.

χαβιαρίτζιν, τὸ, dimin. of χαβιάρων. PTOCH. 2, 347 written χαβιαρίτζιν.

χαβιαιοκατελύτης, ου, ὁ, (χαβιάρων, καταλύω) demolisher of caviar, that is, devourer of caviar. PTOCH. 2, 97.

χαβιαροπούλης, η, ὁ, (πουλῶ) caviar-seller. PTOCH. 2, 226 οἱ χαβιαροπούλοι, metaplastic.

χάβος, ου, ὁ, (Italian cavezone) the bit of a bridle. SCHOL. ARIST. Eq. 1150.

χαβοῦτζι, ιοῦ, τὸ, Turkish خَاوُذْجِي, hawudzh, carrot, *Daucus Carota*, δαυκίν.

χαηρετῶ, ἄς, = χαηρετίζω. SCHOL. ARIST. Plut. 752.

χάλασμα, ατος, τὸ, (χαλάω) that which is destroyed, simply a ruin. TZETZ. Chil. 5, 707.

2. A destroying, the act of destroying, destruction.

χάλασμός, ου, ὁ, demolition, destruction. NICET. 670, 24.

χάλαστάριον, ου, το, = λιθοβολός, πετροβολός, πετραρία. NICET. 671, 24, et alibi.

χάλαστικόν, ου, τὸ, = χάλαστάριον. NICET. 82, 26.

χαλάστρα, as, ἡ, demolition, destruction. \*Έκαμε μεγάλη χαλάστρα ἑς τὰ καράβια.

2. Breach in a wall.

χαλίκιον, ου, τὸ, (χάλιξ) small stone, pebble. PTOCH. 1, 240.

χαλῶ, ἄς, ασα, (χαλάω) intransitive, to be demolished, to fall, as a building. CODIN. 144, 15.

χαμηλός, ἡ, ὄν, low-vamped, as a shoe; opposed to βαθύς. PTOCH. 2, 52.

χαμοκέρασον, ου, τὸ, (χαμαικεράσος 2) the strawberry. Heard at Pelion.

χαμόμηλον, ου, τὸ, (χαμαίμηλον) chamomile, *Matricaria Chamomilla*.

χαμός, ου, ὁ, (χάνω) destruction, ruin, perdition.

χάν, ὁ, indeclinable, = χαγάνος. DUCAS. 57, 23 Τεμῆρ χάν.

χαντάκιον, ου, τὸ, = χάνδαξ. NICET. 542, 25, et alibi.

χάνω, ασα, άσθην, αμένος, (χαῶω) to lose. PTOCH. 2, 228. NOM. COTELER. 524.

Mid. χάνομαι, to perish. NICET. 475, 26.

χαρά, ἄς, ἡ, nuptials, wedding. (Compare ΑΠΟΘΡ. Act. Thom. 4 Ὁ γὰρ βασιλεὺς θυγατέρα μονογενῆ ἔχει, καὶ νῦν ἐκδίδωσιν ἀνδρὶ πρὸς γάμον· τῶν οὖν γάμων ἡ χαρὰ καὶ ἡ πανήγυρις ἐστὶν αὕτη σήμερον, ἣν εἶδες ἑορτήν.)

χάραβλον, ου, τὸ, (χέραβος) chasm, as in a rock. [Compare χάρβαλον. The root seems to be ΧΑ-, found in χάσκω and its modifications.]

χαράζει, αξε, (χαράζω) impersonal, it is dawning; in the aorist, it has dawned. (See also περιχαράσσομαι, γλυκοχαράζει, γλυκοφέγγω. Also, χαράσσομαι, in the Glossary.)

χαράζω, αξα, άχθην, αγμένος, (χαράσσω) to cut, to make an incision, to engrave.

χάραμα, ατος, τὸ, (χάραγμα) commonly in the plural τὰ χαράματα, the first dawn of day. Καὶ αὐτοῦ πρὸς τὰ χαράματα περνοῦσαν δυὸ διαβάτες. Ἄπ' τὰ χαράματα εἶμαι ἐδώ.

χάρβαλον, ου, τὸ, ragged garment. NICET. 783, 25 Ἐξεκδυσώμεθα τὰ χάρβαλα ταῦτα καὶ ἐσχισμένα ρούχα. (Compare χέραβλον.)

χαριστικός, ἡ, ὄν, given as a present. NICET. 578, 24.

χαροκόπος, ου, ὁ, (χαρά, κόπτω) one fond of pleasure, good-liver. PTOCH. 1, 116.

χαροκοπῶ, ἄς, (χαροκόπος) to feast, to make merry.

Χάροντας, α, ὁ = Χάρος.

Χάρος, ου, ὁ, (Χάρων) Death personified, Χάροντας. Like the Θάνατος of the Apocalypse, the modern Χάρος

often appears on horseback. Further, he has a mother, but her name is not known. [For its formation, see *Modern Greek Grammar*, § 12, note.]

χαρτσάκκουλον, ου, τὸ, (χαρτίον, σακκούλι) *bag for papers*. PTOCH. 1, 98. 100.

χαυῖαριν, see χαβιάριν.

χαχατίζω, ισα, = καγχάζω. NICET. 395, 26.

χειρομάχισσα, ας, ἡ, (χειρομάχος) *woman that works with the hand*. Hence, *industrious woman*. PTOCH. 1, 201.

χειροπιάνω, ασα, άσθην, ασμένος, (χείρ, πιάνω) *to take hold of one by the hand*. NOM. COTELER. 238.

χειρόρπη, ης, ἡ, = χειρόρτιον. COTELER. III, 504 B.

χειρόρτιον, ου, τὸ, *glove*. NICET. 688, 27. CUROP. 25.

[The second element is connected with ἀραρίσκω, the root of which is AP-. For the change of A into O, compare ὀρτάρια, in the Glossary.]

χειροτεχνάριος, ου, ὁ, (χειροτέχνης) *handicraftsman, artisan*, χειροτεχνάριος. PTOCH. 1, 161.

χελιδονέα, ας, ἡ, = χελιδόνιον. LEX. BOTAN. Ἑλιδριος βοτάνη, ἡ χελιδονέα.

χέρι, ιοῦ, τὸ, = χέριν.

χέριν for χέριον, ου, τὸ, (χείρ) *hand*, χέρι. PTOCH. 1, 185.

χερίτζιν, τὸ, dimin. of χέριν. PTOCH. 1, 374.

χερόβολον, ου, τὸ, (χείρ, βάλλω) *bundle*, as of straw. TZETZ. ad LYCOPHR. 34.

χερότερος, η, ου, = χειρότερος, *worse*. PTOCH. 2, 235.

χειροτεχνάριος = χειροτεχνάριος. PTOCH. 1, 206.

χερούλι, ιοῦ, τὸ, (χέρι) *little or dear hand*.

2. *Handle*, as of a jug, pitcher, cup, and the like.

χηβάδα, ας, ἡ, (χήμη) a species of bivalve *shell-fish*, χηβάδιον. SCHOL. OPP. Hal. 1, 330.

χηβάδιον, ου, τὸ, = χηβάδα. LEX. SCHED. 857. SCHOL. OPP. Hal. 1, 138 χυβάδιον, v. l. χιβάδιον, both incorrectly.

χηνποδής, η, ὁ, (χὴν, πούς) *goose-footed man*. CODIN. 134, as a nickname.

χιλιάζω, ασα, (χιλίοι) *to live a thousand years*. TZETZ. Chil. 9, 656.

χιλιμντρίζω, ισα, *to neigh*, as a horse, χλιμντρίζω, χιλιμντρώ, χλιμντρώ. [It is an onomatopœia.]

χιλιμντρισμα, ατος, τὸ, (χιλιμντρίζω) *a neighing*, χλιμντρισμα.

χιλιμντρώ, ᾤς, = χιλιμντρίζω.

χιονάτος, η, ου, (χιών) *snowy, white as snow*. PTOCH. 2, 195.

χιόνι, ιοῦ, τὸ, (χιών) *snow*.

χιονιά, ᾤς, ἡ, *snow-storm*.

χιονίστρα, ας, ἡ, (χιονίζω) *the fumitory, Fumaria Officinalis*.

Χιώτης, η, ὁ, (Χίος) *native of Chios, Chian*.

Χιώτικος, η, ου, (Χιώτης) *of Chios, Chian*. PTOCH. 2, 172. 353, et alibi.

χλιάρι, ιοῦ, τὸ, = χουλιάρι.

χλωμός, ἡ, ὁν, (χλωρός) *pale*, as applied to the human complexion.

χλωροσαύρα, ας, ἡ, (χλωρός, σαύρα) *lizard*, particularly *the green lizard*. SCHOL. THEOCR. 2, 58.

χοιράκανθος, ου, ὁ, = ἀκανθόχοιρος. SCHOL. OPP. Hal. 2, 384.

χοιρομάνδριον, ου, τὸ, (χοῖρος, μάνδρα) *hog-sty*. NICET. 537, 29.

χολιάζω, ασα, ασμένος, (χολάω) *to be melancholy, sad, gloomy*. Τί ἔχει ὁ πρωτομάστορης κ' εἰν' ἔτζη χολιασμένος ;

χολόκοκκον, ου, τὸ, (χολή, κόκκος) *castor-berry*, χολόκουκκον, the ancient κίκι. PTOCH. 2, 220 Χολόκοκκα πικρίας (an expression apparently suggested by χολήν πικρίας, NT. Act. 8, 23). LEX. BOTAN. Λαθυρίδες, τὰ χολόκοκκα.

χολόκουκκον = χολόκοκκον. PTOCH. 2, 420.

χονδραίνω, ηνα, (χονδρός) *to make thick or stout*.

2. Intransitive, *to grow or become thick, stout, or corpulent*.

χονδρός, ἡ, ὁν, (χόνδρος) *thick, stout*, as a stick. PTOCH. 2, 195.

2. *Corpulent, fat*. Id. 2, 384. Id. p. 312.

3. *Coarse*, not fine, as sand, meal, or cloth. NICET. 503, 27 Πανίον δὲ χονδρὸν ἀρύφαντον.

χονδρόχυλος, η, ου, (χονδρός, χυλός) *made of coarse meal*, as bread. PTOCH. 2, 416.

χόνω, ωσα, ώθην, ωμένος or ωσμένος, (χώννυμι, χόω) *to thrust, insert*.

Mid. χόνομαι, *to go or get into*. Χόνομαι 's τὲς λάσπες. Εἰς τὰ φλουριά χωσμένος, *Loaded with gold coins*.

χόρδα, as, ἡ, (χορδή) *bow-string*. CODIN. 90, 14.

χορδόκοιλα, ων, τὰ, (χορδή, κοιλία) *tripe, enterocolla*.

PTOCH. 1, 120.

χορδοκοιλίστρα, as, ἡ, *female seller of χορδόκοιλα*. PTOCH. 1, 336.

χορδοκοιλίστρια, τὰ, dimin. of χορδόκοιλα. PTOCH. 1, 123.

χορηγοκάμινον, ου, το, (χορήγι, κάμιнос) *lime-kiln*.

χορταίνω, ασα, ασμένος, (χορτάζω) *to fill, satiate*, as with food. NICET. 837, 23 *Χορταίνουσιν τοὺς βλέποντας*.

Also with *two accusatives*. Θὰ τοὺς χορτάσω σινάπι καὶ πιπέρι.

2. *To be filled with anything, to be satiated*.

PTOCH. 1, 150 Ἵνα χορτάσω τὸ ψωμίν. Id. 1, 214.

2, 241. 326. Also without a case. Id. 2, 126 Ἐγὼ δὲ τρέχω 'ς τὸ νερόν καὶ σκύφω καὶ χορταίνω.

χορτοβολών, ὠνος, ὁ, (χόρτος, βάλλω) *hay-loft; barn*. CODIN. 109, 11.

χουλιára, as, ἡ, (χουλιáρι) *large spoon, ladle*, χλιára.

χουλιáρι, ιού, τὸ, (κοχλιáριον) *spoon, χλιáρι*. [The form χλιáρι is a modification of κοχλιáριον. As to χουλιáρι, it is nothing more than χλιáρι increased by the intercalary syllable *ου*.]

χουμῶ, ἄς, ἡσα, = χυμῶ.

χούφτα, as, ἡ, = φούκτα.

χρειάζεται (χρειάζομαι), impersonal, *it is necessary*. Σὰν τὰ κάψουν τὰ χωριά, τί χρειάζεται νὰ πᾶμε; Ἐχρειάζεται νὰ περάσουν τὸν ποταμόν.

χρειάζομαι, áσθην, (χρεία) *to need, to want*. Χρειάζομαι πολλὰ πράγματα. Τὸ χρειάζομαι.

2. Intransitive, *to be wanting, to be necessary*.

\*Ἄλλο τίποτε δὲν μὲ χρειάζεται, *I want nothing else*. Εἰπέ του νὰ σοῦ δώσῃ ὅτι χρειάζεται διὰ τὸ σπíti. Χρειάζεται νοῦς, *Mind is wanting*.

χρυσοκόκκινος, η, ον, (χρυσός, κόκκινος) *red and gold*. CUROP. 15.

χρυσόξυλον, ου, τὸ, (ξύλον) *the Venetian sumac, Rhus Cotinus*, the ancient θάψος. SCHOL. ARIST. Vesp. 1413. SCHOL. THEOCR. 2, 88.

χρυσοπράσινος, η, ον, (πράσινος) *green and red*. CUROP. 18, 9.

χρυσοφτερμιστηράτος, η, ον, (φτερμιστήρα) *wearing golden spurs*. PTOCH. 1, 59.

χρυσόχορτον, ου, τὸ, (χόρτος) *the hart's tongue, Scolopendrium Ceterach*.

χτίζω for κτίζω, *to build*.

χυβάδιον, see χηβάδιον.

χυλόν, οὔ, τὸ, = χυλός. PTOCH. 2, 577.

χυλοῦμαι (χυλόω), *to get wet in the rain*, τὸ ἐξ ὑετοῦ ὑγραίνεσθαι. EUST. 1552, 34.

χυματίζω, ισα, (χύμα) *to moisten, wet*. SCHOL. ARIST. Plut. 720.

χυμῶ, ἄς, ἡσα, (χύμα) *to rush, χουμῶ, ὀρμῶ*. Θὰ χυμήσῃ καταπάνω σου.

χυτροκανδήλα, as, ἡ, (χύτρα, κανδήλα) *open glass lamp shaped like an earthen pot*. It was suspended in churches. TYPIC. 59.

χῶμα, ατος, τὸ, *earth, soil; land, ground*.

χῶμαν for χῶμα. NICET. 175, 29.

χωνεία, as, ἡ, (χωνεύω) *bomb*. DUCAS. 271. 273.

χωνεύω, ευσα, εύθην, ευμένος, *to digest*. PTOCH. 2, 354.

χωράφι, ιού, τὸ, = χωράφιον.

χωράφιον, ου, τὸ, (χώρα) *field, ἀγρός*. NOM. COTELER. 14.

χωριάτης, η, ὁ, (χωρίον) *peasant, one who lives in a small village, rustic, χωρικός*. NICET. 430, 24. 634, 24.

2. *Clown, an ill-bred man*. Τὸν χωριάτη τὸν τιμῶνε, Καὶ αὐτὸς λέγει τὸν φοβοῦνται, *They honor the clown, but he thinks they fear him*.

χωριάτικος, η, ον, *rustic, clownish*.

χωρῶ, εἰς, εσα. PTOCH. 2, 204.

χωστός, ἡ, ὄν, (χόνω) *buried up*. TZETZ. Chil. 9, 330.

ψάθα, as, ἡ, (ψίαθος) *rush mat*.

ψαθί, ιού, τὸ, = ψαθίν.

2. *The great cat's-tail, Typha Latifolia*.

ψαθίν for ψαθιον, ου, τὸ, dimin. of ψάθα. PTOCH. 2, 84.

ψαλίδα, as, ἡ, (ψαλís) *large scissors, shears*.

2. *Tendrill of a vine, ψαλís*.

ψαλίδι, ιού, τὸ, (ψαλίδιον) *scissors*.

ψαλιδόσπουλον, ου, τὸ, (pullus) dimin. of ψαλίδιον, *scissors*. PTOCH. 1, 168.

ψαλís, ίδος, ἡ, *tendrill of a vine, ψαλίδα* 2. LEX. BOTAN.

\*Ἐλικες, αἱ τῶν ἀμπέλων ψαλίδες.

ψάλσιμον, ατος, τὸ, (ψάλλω) *singing*. Ἀρχισαν τὸ ψάλσιμον.

ψαλτική, ἡς, ἡ, (ψαλτικός) *the art of singing*, as applied to church music.

ψαλτικόν, οὐ, τὸ, *church singer's pay*.

2. In the plural, τὰ ψαλτικά, *church music*.

ψάλτρα, ας, ἡ, (ψάλτης) *songstress*.

ψαλτῶδημα, ατος, τὸ, (ψαλτῶδew) *chant*. BALSAM. ad Concil. Laod. 15.

ψαρᾶς, ᾶ, ὁ, (ψάρι) *fisherman; seller of fresh fish*.

ψάρι, ιοῦ, τὸ, (ὀψάριον) *fish*, ἰχθύς.

ψαχνός, ὅς, ὁ, (σαχνός, σαυμός) *lean*, as meat, not fat; opposed to παχύς. BOISS. III, 417.

ψάχω, αζα, (ψάω, ψήχω) *to grope, grope after a thing*.

ψεῖρα, ας, ἡ, (φθεῖρ) *louse*. PTOCH. 1, 65. 373. 2, 84, incorrectly written ψήρα, ψύρα. (See also φθεῖρα, in the Glossary.)

ψειριάζω, ασα, (ψεῖρα) *to become lousy*.

ψειριάρικος, η, ον, (ψεiriáris) *lousy*. PTOCH. 2, 478.

ψειριάρης, ι, ὁ, (ψεῖρα) *lousy person*.

ψειρίζω, ισα, ἰσθην, ἰσμένος, *to louse*. Ψειρίζει τὰ παιδιὰ της.

Mid. ψειρίζομαι, *to louse one's self*.

ψείρισμα, ατος, τὸ, *a lousing*, the act of lousing.

ψέμα, ατος, τὸ, (ψεῦσμα) *lie, falsehood, fib*, ψόμα, ψεῦδος.

Ψέματα λές, *You are fibbing*.

ψένω, εμένος, = ψήνω.

ψευδόπιστος, η, ον, (ψεudḗs, πίστις) *whose faith (religion) is false*.

ψευδόπλουτος, ον, (πλοῦτος) *feigned to be rich*, rich in appearance only. SCHOL. ARIST. AV. 822.

ψευδοτσαγγάρης, η, ὁ, (τσαγγάρης) *mock-bootmaker*, a mere cobbler who fancies himself a distinguished bootmaker. PTOCH. 1, 115 Γείτοναν ἔχω πετζωτῆν, τάχα ψευδοτσαγγάρην.

ψεύτης, η, ὁ, (ψεύστης) *liar*. Κάθε ψεύτης ἔχει καὶ τὸν μάρτυρά του, *Every liar has his witness* (another liar, of course). \*Αὐν δὲν πιστεύης ἐμένα, ρώτα καὶ τὸν μπάρμπα μου τὸν ψεύτη, *If you do n't believe me, ask my uncle the liar; a proverbial expression*.

ψευτιά, ᾶς, ἡ, (ψεύτης) *lie, falsehood, fib*. \*Ἐμαθες τίποτε ψευτιές; *Have you learned any news?* in burlesque.

ψεύτικος, η, ον, *false, lying*.

2. *False, forged, imitated*. Ψεύτικα στήθη, *False breasts*. Ψεύτικη βούλλα, *False seal*.

ψευτογιατρός, οὔ, ὁ, (γιατρός, ἱατρός) *false physician, quack, mountebank*.

ψευτομάρτυρας, α, ὁ, (ψεudomártus) *false witness*.

ψεύτρα, ας, ἡ, = ψεύτρια.

ψεύτρια, ας, ἡ, (ψεύτης) *female liar*. SCHOL. ARIST. Plut. 970.

ψήνω, ησα, ἦθην, ημένος, (ἔψω) *to roast*, as meat, chestnuts, and the like, ψένω. PTOCH. 1, 334 Ἐκεῖ ἔβρα κρέας καὶ ψήνασιν σουγλιταρέαν μεγάλην. 2, 590 Καὶ ψήσετε μικροῦτζικον κεφάλιν κρομμυδίτζιν.

2. *To bake*, as bread. Ἐψήθη τὸ ψωμί.

3. *To parch*. Κ' ἐκείνος ἀποκρίθηκε μὲ τὰ ψημένα χεῖλια.

ψήρα, see ψεῖρα.

ψήσιμον, ατος, τὸ, (ψήνω) *a roasting; baking; parching*.

ψησσίον, ου, τὸ, (ψῆσσα) *a species of fish*. PTOCH. 2, 99. 236, et alibi. SCHOL. OPP. Hal. 1, 99 Πλατύουρος, ψησσία, incorrectly written with one Σ.

ψησσόπουλον, ου, τὸ, (pullus) *dimin. of ψησσίον*. PTOCH. 2, 163.

ψητός, ὅς, ὁ, (ψήνω) *roasted*.

ψιλοῦτζικος, η, ον, *dimin. of ψιλός*. PTOCH. p. 319.

ψίχα, ας, ἡ, (ψίξ) *crumb*.

2. *Crumb*, as applied to the soft part of bread; opposed to κύταλον. PTOCH. 1, 83 Ἐπιθυμῶ καὶ τὸ ψωμὶν καὶ κύταλον καὶ ψίχαν.

3. *Pith* of a plant, the ancient ἐντεριώνη. Ἡ ψίχα τῆς κουφοξυλιάς.

4. *Bit, mite*, a small piece of anything. Δόσε μας ψίχα νερό, *Give us a little water*.

Adverbially, ψίχα, *a little*, κομμάτι. Τὸν ἐβάρεσα ψίχα ψίχα, *I wounded him very slightly*.

ψιχαδίζω, ισα, (ψεκάς) *to drizzle*, ψιχαλίζω. Also, *to fall in small flakes*, as snow. Ἐψές χιόνι ψιχαδίζε.

ψιχάλα, ας, ἡ, *drizzling rain*.

ψιχαλίζω, ισα, = ψιχαδίζω.

ψίχη, ης, ἡ, = ψίχα. NOM. COTELER. 112.

ψιχίτζα, ας, ἡ, *dimin. of ψίχα*. PTOCH. 2, 589.

ψόμα, τὸ, = ψέμα.

ψωνίζω, ισα, ἰσθην, ἰσμένος, (ὀψωνέω) *to purchase, buy*, ψωνίζω, ἀγοράζω. PTOCH. 2, 87. 132.

ψούνισμα, ατος, τὸ, *a buying, purchasing*.

ψουνιστής, ἡ, ὁ, (ψουνίζω) *purchaser, buyer, ἀγοραστής*.  
(See also καλοψουνιστής.)

ψουψουρίζω, ἰσα, *to whisper*, μουρμουρίζω, the ancient  
ψιθυρίζω. PTOCH. 2, 49. Id. p. 307. [Apparently  
an onomatopoeia.]

ψοφιάριος, ἡ, ον, = ψόφιος. PTOCH. 2, 601.

ψοφίμι, ἰου, τὸ, (ψόφος) *dead*, ψοφιάριος, properly with  
reference to the lower animals. Ψόφιος τῆς πείνας,  
*Dead with hunger*.

ψόφος, ον, ὁ, *death*, as applied to the lower animals.

In the language of indignation it is used also with  
reference to human beings. PTOCH. 2, 219 Ἐγὼ δὲ  
νῦν καθέζομαι καὶ ρεύγομαι τὸν ψόφον. 2, 520 Καὶ κείνος  
ἄς καθέζεται, καὶ ἄς γέγεται τὸν ψόφον.

ψοφῶ, ἄς, ἡσα, ἰσμένος, (ψοφέω) *to die*, said of the lower  
animals. In burlesque, also of human beings. PTOCH.  
1, 317 Τὸν Ὅμηρον μὲ δίδασιν καὶ ψόφον ἐκ τὴν πείναν,  
*They gave me Homer to study, and the result was, I*  
*was dying like a dog of starvation*. Id. p. 322. So in  
the language of the present day: Ψοφῶ ἀπὸ τὴν πείναν,  
or Ψοφῶ τῆς πείνας, *To die of starvation*, to starve to  
death.

Further, low people use it also with reference to  
all the unbaptized races, it being regarded by them  
as a species of blasphemy to say Ἀπέθανε ὁ Τοῦρκος,  
and the like. (Compare ψοφέω, in the Glossary.)

ψυλλίζω, ἰσα, ἰσθην, ἰσμένος, (ψύλλος) *to catch fleas on a*  
*person, to clear one of fleas*. Ἔλα νὰ σὲ ψυλλίσω.

ψυλλίστρα, as, ἡ, (ψυλλίζω) *female flea-catcher*.

2. The *Erigeron* of botanists.

ψυλλοβότανον, ον, τὸ, (ψύλλος, βοτάνη) *the fleawort, Plan-*  
*tago Psyllium*, ψυλλόχορτον.

2. The *fleabane*, *Conyza Candida*.

ψυλλόχορτον, ον, τὸ, (χόρτον) = ψυλλοβότανον.

ψύρα, see ψείρα.

ψυχαρούδα, as, ἡ, (ψυχὴ 3) *butterfly*. [It is a double  
diminutive of ψυχὴ: thus, ψυχὴ, ψυχάριον, ψυχαρούδα.  
See *Modern Greek Grammar*, § 16, 2.]

ψυχοκὸρη, ἡς, ἡ, (ψυχὴ, κὸρη) = ψυχοπαῖδα.

ψυχομαχῶ, ἄς, or εἰς, ἡσα, (ψυχομαχέω) *to be in the last*  
*agonies of death*. PTOCH. 2, 464.

ψυχοπαῖδα, as, ἡ, (ψυχοπαῖδι) *adopted daughter*.

ψυχοπαῖδι, ἰου, τὸ, (ψυχὴ, παιδί) *adopted child*. [The  
first component part implies that the adoption was  
made for the benefit of the *soul* of the adopter.]

ψυχοσώστρα, as, ἡ, (ψυχὴ, σώζω) *female saviour of souls*.  
It is an epithet of the Virgin. Σὰν νὰ ᾿χε ᾿δεῖ τὴν  
Παναγιά ποῦ λέειν ψυχοσώστρα.

ψυχουῖος or ψυχογυῖος, οὔ, ὁ, (νῖος) *adopted son*.

ψυχούλα, as, ἡ, dimin. of ψυχὴ, *soul*.

ψωμάκι, τὸ, dimin. of ψωμί.

ψωμᾶς, ἄ, ὁ, (ψωμί) *baker, bread-seller*.

ψωμί, ἰου, τὸ, (ψωμῖν, ψωμῖον) *bread*, ἄρτος. Τρώγω ψωμί,  
*To be at table*, to be at dinner, and the like; literally,  
*To be eating bread* (compare NT. Matt. 15, 2 Ὅταν  
ἄρτον ἐσθίωσιν).

2. *Loaf of bread*. Ἐνα μεγάλο ψωμί. Φέρε τρία  
μεγάλα ψωμιά.

3. *Office under government*. Ἐσεῖς ἂν θέλετε ψωμί,  
ἂν θέλετε πρωτάτα, Τὸν Χρῆστο νὰ σκοτώσετε τὸν καπιτὰν  
Μιλιόνη.

ψωμίζω, ἰσα, = ψωμόνω. Τὰ σπαρτά μας νὰ ψωμίζουν, Καὶ  
τὸν κόσμον νὰ πλουτίζουν.

ψωμίτζιν, τὸ, dimin. of ψωμῖν, *bread*. PTOCH. 2, 342.

ψωμοζήτηρ, ἡ, ὁ, (ζητῶ) *beggar*, literally, *bread-seeker*.  
Κάλλιο ψωμοζήτηρ, παρὰ φιλάργυρος, *It is better to be a*  
*beggar than a miser*.

ψωμοζητῶ, ἄς, *to be ψωμοζήτηρ*.

ψωμόνω, ὡσα, (ψωμί) *to become ripe, mature*, used with  
reference to grain, ψωμίζω. Τὰ καλαμπούκια ἀκόμα δὲν  
ἐψώμωσαν.

ψωμωμένος, ἡ, ον, (ψωμόνω) *mature*, as applied to grain.

ψωνίζω, ἰσα, = ψουνίζω. PTOCH. 2, 235.

ψωριάρις, ι, ὁ, (ψώρα) *scabby or mangy person*.

ψωροβότανον, ον, τὸ, (ψώρα, βοτάνη) *Scabiosa Columbaria*,  
ψωρόχορτον.

ψωρόχορτον, ον, τὸ, (χόρτον) = ψωροβότανον.

ώρα, as, ἡ, *hour*. Ὁραν ὥραν, *Every hour*, adverbially;  
as Ὁραν ὥραν κινδυνεύει.

Ὁρες ὥρες, *At times*, adverbially; as Ὁρες ὥρες  
ἐθέριξε, καὶ ὥρες ἐκοιλιοπόνα.

Ὁρα καλή, an expression of salutation correspond-  
ing to *Good day*, or *Good by*; as Ὁρα καλή τῆς  
ἀφεντεῖας σας, *Good day to you, gentlemen*. Ὁρα σου

καλή, *Good by to you, Good journey to you*; addressed to a person departing.

2. *Time, season, the right time.* Ὁ λόγος εἰς τὴν ὥραν του χίλια φλουριά ἀξίζει, *A word in season is worth a thousand pieces of gold.*

Followed by νά or διὰ νά. Ἡρθ' ἡ ὥρα νὰ φύγω, *The time has come that I should go away.*

ὥρηος, α, ο, (ὥραϊος) *beautiful, fair.* PTOCH. 2, 342 ὥρια, incorrectly. (For the change of AI into H, see *Modern Greek Grammar*, § 7, 5, 2.)

ὠριμάζω, ασα, (ὠριμος) *to become ripe, to ripen*, as fruit.

SCHOL. ARIST. Eq. 259.

ὥς for ἕως, *till, until.* With the *accusative.* Ἐπάλαβαν ἀπ' τὸ πουρνὸ ὥς τὸ γιόμα.

Followed also by the *subjunctive*, according to the following examples. PTOCH. 1, 310 Καὶ τώρα μόνον ἄφες με, ὅτι ψωμὶν οὐκ ἔχω, Πάλ' ὥς νὰ πάρω δανεικόν. 2, 283 Βιτζέας συνάγει ὁ ταπεινὸς πολλὰς καὶ ἀναριθμήτους, Ὡς τοῦ νὰ τὸν ἐβγάλουσιν συρόμενον ἀπέκει. 2, 429 Καὶ τζιγαρίζεται κὰν εἰς ὥς τοῦ νὰ τὸ πιτύχη.

ὥσάν (ὥς ἂν), *as if.* Followed by νά with the *subjunctive*, or with the historical tenses of the *indicative.* Negatively, ὥσάν νὰ μή. Καμαρόνει ὥσάν νὰ ἦνε κανένas μεγάλος αὐθέντης, *He stalks as if he were some great*

*lord.* Ἐρωτᾷς ὥσάν νὰ μὴν ἤξεύρης, *You ask as if you did not know.* Ὑπερηφανεύουνταν ὥσάν νὰ ἦτον Γενίτζαρης, *He was as proud as if he had been a Janizary.* Λέγουν ὅτι θὰ ἤμουν χαμένος, ὥσάν νὰ ἦμαι τώρα σωμένος. (See also σάν.)

2. *Like, as.* Ὡσὰν πουλὶ ἐπέταξε. Ἀνθρωπον ὥσάν αὐτὸν ὁ κόσμος δὲν εἶδεν.

3. *When.* Ὡσὰν τὸν εἶδε, ἔφυγε.

4. *Since, after, ἀφ' οὗ.* Αὐτὸς σὰν ἀναθράφηκε, ἐπῆγε εἰς τὸ κάστρο. Ὡσὰν τὸ κάστρο πάρης, χάρισμα καὶ αὐτῇ.

5. *Because, since, inasmuch as, διότι, ἐπειδὴ.* Πουλάκι μ', σὰν μ' ἐρώτησες, νὰ σοῦ τὸ μολογήσω. Κόρη, σὰν μοῦ τὸν ἐπαινᾷς, πᾶς νὰ μοῦ τὸν ἐφέρης;

ὥσοῦ (ὥς οὗ), for ἕως οὗ, *until.* Followed by νά with the *subjunctive.* Ὀλονυχτὶς ἐπίνανε ὥσοῦ νὰ ξημερώσῃ. Κέρνα μ' ὥσοῦ νὰ φέξῃ, Ὡσοῦ νὰ βγῇ ὁ αὐγερινὸς, νὰ πᾶγ' ἡ πούλεια γιόμα.

2. *Before.* Σηκόνουμαι πολὺ ταχιά, δυὸ ὥρες ὥσοῦ νὰ φέξῃ. Καὶ ὥσοῦ ν' ἀνοίξ' τὴν πόρτα της, ἐξέβγε ἡ ψυχὴ της. Καὶ τὴν αὐγὴ μὲ τὴν δροσιὰ ὥσοῦ νὰ βγῇ ὁ ἥλιος Τρέχουν τ' ἀλάφια 'ς τὰ βουνά.

ὠφελει, ησε, (ὠφελέω) *impersonal, it benefits, it is of advantage to any one.* Τί σ' ὠφελει νὰ ζήσης καὶ νὰ 'σαι 'ς τὴν σκλαβιά;

## CORRECTIONS.

Page 3, 28 πελαγόνas	write	πελιγόνas
12, 33 inflamabat		inflammabat
17, 26 a church dedi-		the palace of Marina,
cated to Saint		a public edifice in
Marina, who		Constantinople.
suffered mar-		
tyrdom in the		
year 270 (See		
HOROL. jul.		
17).		

Page 18, 21 Entocius	write	Eutocius
27, 31 INSCERTUS		INCERTUS
48, 19 Hunns		Huns
74, 19 carminimus		carminibus
80, 22 sed, quibusdam		sed quibusdam
81, 3 σμύρνα		ζμύρνα
81, 16 μπαίλος, μπανδι-		μπαϊούλος, μπαντι-
άτης		άτης
97, 32 tribe		gens
113, 35 your		you

Page 133, 16 <i>Scylitzes</i>	write <i>Michael Psellus</i> the	Page 324, 10 <i>remulentum</i>	write <i>Temulentum</i>
	younger	324, 42 ζουντομπᾶς	ζουντομπᾶς
134, 30 <i>Conjunctione</i>	<i>Conjunctione</i>	330, 29 <i>gazing-stock</i>	<i>gazing-stock</i> of
137, 12 <i>Monumenti</i>	<i>Monumenta</i>	334, 1 bishops, deacons	bishops and deacons
137, 32 HIPPOL. —	HIPPOL. — HIPPO-	344, 18 προσήρεως	προσήρεως
HIPPOLYTUS.	LYTUS. <i>Refutatio</i>	351, 37 κακοσύνθετος	κακοσύνθετος
Oxford. 1851.	<i>Omnium Haeresium.</i>	358, 14 <i>fruits</i> ?	<i>fruits.</i>
Quoted by	Oxford. 1851. Quo-	364, 11 καταπλαγείς	καταπλαγείς
pages.	ted by pages. Pub-	385, 2 PHOT. Nom. p.	PHOT. Nom. 13, 29,
	lished under the title	243 (near the	p. 158
	of 'Ωριγένους Φιλοσο-	end of the book)	
	φούμενα.	389, 8 Körcher	Köcher
138, 31 <i>Ecclesia</i>	<i>Ecclesiae</i>	395, 8 quintilius	quintilis
147, 15 Arabic agur	Arabic אגור, agur.	400, 7 λάγκυρος	λάγκερας
(with an Ain		407, 20 λιτανεία 2	λιτανεία 3
at the begin-		409, 28 after delivery	after her delivery
ning)		415, 20 <i>irruption</i>	<i>eruption</i>
151, 15 <i>living</i>	<i>a living</i>	417, 14 μαρτζοβάρβου-	μαρτζοβάρβουλον, ου, τὸ,
151, 35 in	under	λον, ου, τὸ,	(martiobarbulus)
156, 38 אילא, mean-	אילא, porch	436, 18 Russian	Slavic
ing uncertain		445, 41 <i>carrying</i>	<i>carrying away</i>
162, 34 <i>jet</i>	<i>jut</i>	454, 6 Strepsiades	Socrates
163, 24 ἀναβαράχης	ἀναβαράχης	525, 5 <i>passing time</i>	<i>passing the time</i>
184, 18 CONST.	Const.	535, 12 <i>Sexagesima</i>	<i>Septuagesima</i>
200, 27 going	sending	538, 36 was given	was a title given
212, 31 <i>unpardoning</i>	<i>unpardoning, unfor-</i>	556, 1 flameolum	flammeolum
	<i>giving</i>	556, 32 φητιάλιος	φητιάλιος
234, 25 <i>assellus</i>	<i>asellus</i>	566, 13 <i>and agreeable</i>	<i>and the agreeable</i>
264, 17 <i>reserve</i>	<i>serve</i>	571, 14 ψήφος	ψηφίς
268, 12 <i>simply if</i>	<i>simply if</i>	578, 36 Palaetina	Palaestina
269, 31 <i>neighbor</i>	<i>neighbor upon</i>	581, 27 PLUT.	PLAT.
271, 8 ἐγκοιλίος	ἐγκοιλίος	596, 26 ἐξέπλιον	ἐξέμπλιον
276, 38 PALLAD. 165 B	PALLAD. 166 A		